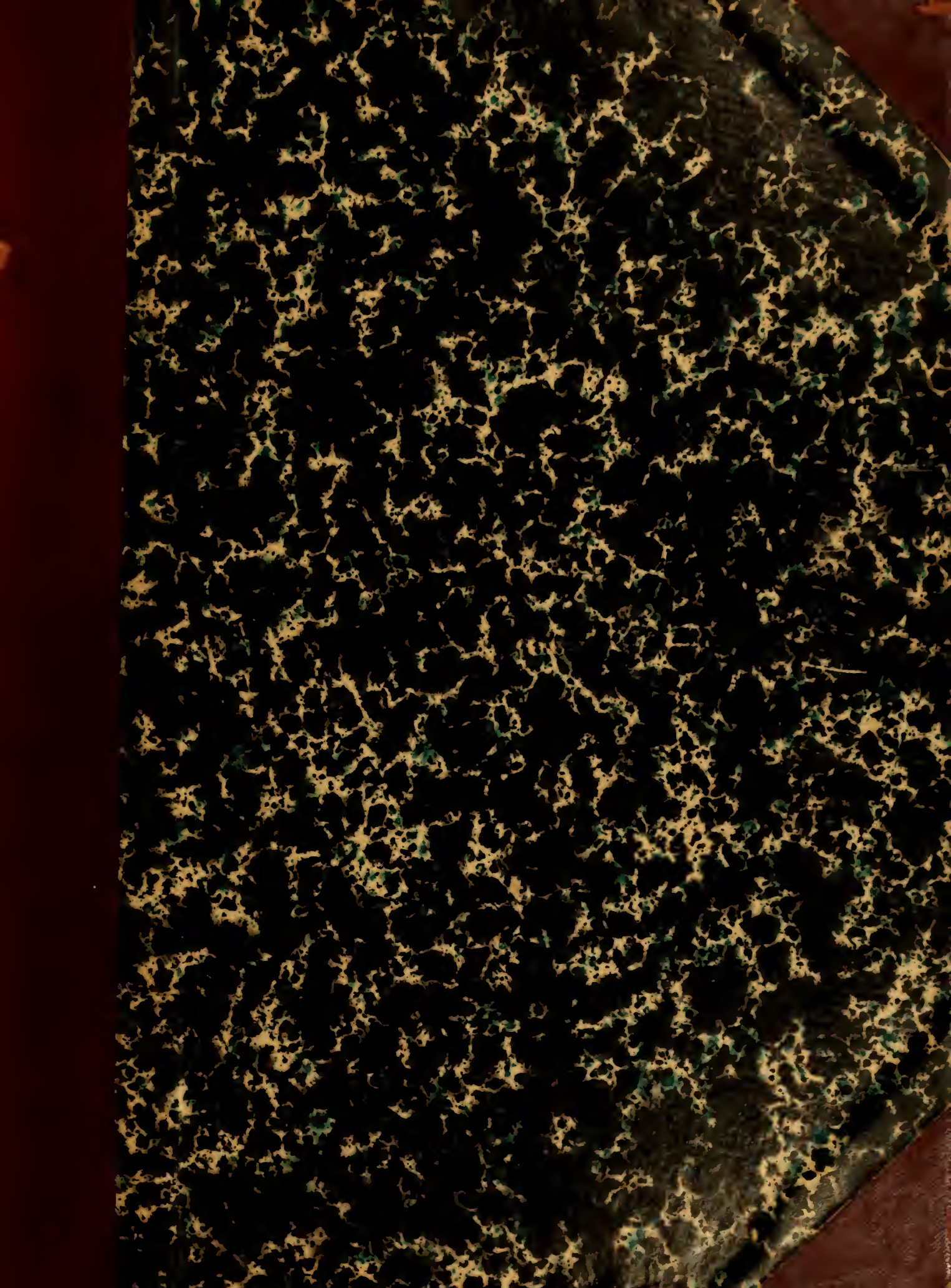


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THE

Christian Family Companion:

AN ADVOCATE OF

PRIMITIVE CHRISTIANITY,

AND

PURE AND UNDEFILED RELIGION.

H. R. HOLSINGER, Editor,

J. W. BEER, Assistant Editor.

"Whosoever Loveth me Keepeth my Commandments."---Jesus.

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VOLUME IX.

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Dale City, Penn'a.
1873.

Christian Family Companion.

BY H. R. HOLSINGER. "Whosoever loveth me keepeth my commandments"—Jesus. At $1.50 Per Annum.

VOLUME IX. DALE CITY, PA., TUESDAY, JAN. 7, 1873. NUMBER 1.

The Same old Terms.

Uninterrupted friendship is sweet; and those who have friends, on whom they can rely, year after year, in whose integrity they can confide, without reservations or explanations, should know how to prize such companions. Much of our friendship is marred by human infirmity, imperfection, and failure, which causes disquiet and distrust.

And there are persons who will throw away the confidence of many years, through the influence of some gossip's idle tale; and friends whom they have loved, and for whom they have professed the greatest regard, are cast aside without an explanation or an inquiry, simply upon the slander of some mischief-making meddler. Such friends are of little value. When neeeded they cannot be found; and those who thus betray our trust, and turn carelessly against their friends, almost shake confidence in all human sympathy and regard.

We may, however, thank God for a Divine friendship free from all imperfection; and for a Divine Friend, whose faithfulness is beyond all doubt or uncertainty. Trusting in His love, we are sure that our confidence shall never be betrayed. Casting our care on Him, we know that He careth for us. And taking Him to be our friend and comforter, we read with joy His gracious promise. "I will never leave thee nor forsake you."

But even then, there is much to mar the friendship we might enjoy. Not because He is unfaithful to us, but because we are faithless and untrue to Him. He bids us come to Him with boldness; but how often with shame. He tells us of his faithful promises and his everlasting love; but how often we are forced to confess our love but transient, and our promises untrue. He bids us draw near with a true heart, and in full assurance of faith; but our hearts which condemn us, cause us to hesitate and fear; and the mercies which he waits to grant us, we often feel forbidden to accept. How many times our prayers come laden with the heavy tidings of our sin and shame, instead of rising like fragrant incense to the throne of heavenly grace, to obtain the countless blessings which he waits and longs to grant.

Little do we know of the power and sweetness of a Savior's love, as felt by those who are blameless before the Lord. Little do we know of the mercies that wait for us, and the blessings that he bestows on those who do the things that are pleasing in his sight.

There is a story told of the learned Albert Bengel, a man of faith and prayer, who had power with God, and boldness at the throne of grace. Some one who longed to know the secret of his communion with the Lord, watched unobserved in his hours of retirement one night. "Now," thought he, "I shall hear Bengel pray."

The aged saint sat long before his open Bible, perusing its sacred pages, and comparing scripture with scripture, until the hour of midnight sounded, and he, wearied with his studies, abandoned them for repose. The good man folded his arms over the open word of God, and looking up, sweetly said, "Lord Jesus, thou knowest me. We are on the same old terms." And rising from his place, in a few minutes Bengel's weary frame was resting quietly in the slumbers of the night.

Christian, let this life be yours. Let your sins, once settled, be settled forever. Let your walk be so close with God that your fellowship with the Father and Son shall not be interrupted, so that day by day you may say; in the confidence of a devoted and trusting heart, "We are on the same old terms."—*Christian.*

—The first privilege to which they are admitted who take their place against the votaries of the world, is the confession of its utter worthlessness.

—Two blades become sharp by being rubbed together; so two opinions, clashing against each other, grow more decided, instead of becoming blunted.

It is a bad sign to be skillful in apologies.

For the COMPANION.

Salvation.

BY S. R. ZUG.

"For the Son of man is come to seek and to save that which was lost." Luke 19: 10.

Salvation is a term used by every professor of the Christian religion. It is used in public and private worship, in religious conversation, as well in private, by lay-members, as in public preaching, by ministers everywhere; yet it is seldom duly considered what a stupendous work it required to bring salvation within reach of a fallen humanity.

To seek something signifies that something is lost, whatever that may be. I remember just at this moment, that some years ago one of my neighbors lost his purse containing some money, which, as was natural, he did not like to lose; and consequently instituted a search for it; but without success, and why? Simply because he did not seek at the right place, and that would have been just where it was.

Now the Savior says, "For the Son of man is come to seek and to save that which was lost," The question would come up, what was lost? In answer I will first consider the first word of the above quotation—"For."

Supposing that all my readers will admit that the word "for," in the above scripture passage implies that what follows is given to explain that which immediately precedes it—"And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is the son of Abraham." What! this sinner—this chief among the publicans—to have salvation? Briefly, yes; for Jesus said so. Thus far we see that there was something in the house of Zaccheus that was lost—that needed help, or salvation.

Jesus, when sending out his disciples said, "Go not into the way of the Gentiles; and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel." Matt 10: 5, 6. And in the 15th chapter, 24th verse, when besought by a Canaanitish woman to have mercy on her concerning her daughter who was "grievously vexed with a devil," he said: I am not sent but to the lost sheep of the house of Israel." And in 1 Tim. 1: 15, the apostle says, "That Christ Jesus came into the world to save sinners," &c. By the quotation at the head of this article, as well as by those following, except the last, one who did not know more of scripture might be led to suppose that salvation is only to the lost sheep of the house of Israel, or the children of Abraham; which was really the case, to a certain extent at the time those words were spoken. But then, prior to the Apostle Paul's writing to Timothy, we find that the Jews, being filled with envy, "Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles;" Acts, 13: 46

Again in Rom. 11: 7, when writing upon the manner in which salvation is come to the Gentiles, Paul says, "What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it; and the rest were blinded," &c. Verse 11, "Have they stumbled that they should fall? God forbid; but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy." Verse 30th, "For as ye in times past have not believed God, yet have now obtained mercy through their unbelief." By passages similar to these we are able, occasionally, to get a glimpse of this work of salvation and redemption. Yet the enlightened apostle Paul, after telling the Romans how the Gentiles have come in for a share in this great inheritance, seems to have become lost in wonder and says, "Oh, the depths of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out." Hence we see the propriety of the apostle, writing to Timothy," that Christ Jesus came into the world to save sinners."

We understand that Zaccheus was the object lost, and to whom salvation had come, the Jews, "the lost sheep of the house of Israel," and "Sinners"—all people everywhere, who are not in a state of reconciliation with God.

Now, then, if sinners are the object lost, it was necessary that the one who wishes to seek and save sinners should go where the lost object is, even as the person losing the purse should have come to where the purse was. For, any person of common sense will agree that there is no use in seeking an object where it is not, hence the necessity of Christ coming into the world, right among sinners the object to be saved.

To be Continued.

"Crown our Jesus."

Crown our Jesus! Children, crown him
Lord of lords, of Kings the king;
Saints adore him; devils fear him;
Let the children praises bring.
Crown him, children.
Lord of lords, of kings the King!

Once in Bethlehem's stable manger,
Weak and helpless babe he lay;
Then, at God's command, the angels
Homage to the infant pay!
Hosts of angels
Joyfully their homage pay.

Once, within the olive garden,
Bore his soul the dreadful load;
Suffered in our stead, to free us
From the awful wrath of God.
'Twas for children
That he bore the wrath of God.

Once, rude soldier hands did crown him,
Pierced with thorns that sacred brow,
Stripped him, scourged him, spit upon him,
Mockingly the knee did bow.
Children, crown him,
In your young hearts crown him now!

Once, on Calvary suspended,
Poured he out his life for you,
Finished all the work of mercy.
That was given him to do.
Blessed mission!—
Work of love he came to do.

Once, from Olive's brow ascended,
Jesus, conquer o'er the tomb,
Death and sin the victor vanquished,
Robbed the grave of all its gloom,
Jesus conquered;
Rose triumphant from the tomb.

Once, wide flew the heavenly portals,
Angels welcomed back the King;
God omnipotent enthroned him;
Bids us all our tribute bring;
Bids the children
Own him, crown him as their King.

Now, in heaven he pleads for sinners,
Pleads the ransom price he paid;
Cries, "O spare the guilty rebel;
On my soul the stroke was laid."
Oh, what mercy!
Spurn not price so dearly paid.
—*Child's World.*

The Form of Baptism.

It seems to me that a child who has been taught how to learn a lesson, would readily find the required form of baptism given in the New Testament, if its mind had not been biased by hearing false teaching and seeing it administered according to man's plan.

1. There was much water used. John baptized in the river Jordan. Matt. 3: 6. He also baptized "in Aenon near to Salem, because there was much water there." John 3: 23. Then much water was needed. Was any ever baptized without much water? There is no record where any one was.

2. They went down into it, and came out of it. Jesus went up out of the water. Matt. 3: 16. He must, therefore, have been down in it. We read of Philip and the eunuch, that "they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip." Acts 8: 38, 39.

Was any one ever baptized without going down into the water and coming up out of it? There is no record of it. Then much water was used, and they went down into it and came up out of it. Now what was done while down in the water? Rom. 6: 4, says, "We are *buried* with him by baptism into death." Therefore,

3. They were buried. "Buried with him in baptism, wherein also ye are risen with him," Col. 2: 12. We have such words as "planted," "risen," and "born," to denote with reference to the form of baptism and they imply an immersion and coming forth—a burial and resurrection.

Was any one ever baptized without being buried? There is no account of it. Then to be baptized we must go where there is much water. We must go down into it. We must be buried. We must be raised. We must come up out of the water to walk in newness of life. This form shows the burial and resurrection of our Lord. B. F. Merrit.

Remarks: The writer of the above is a single immersionist, as far as I know; but it is truly as he says about the false teaching, if it were not for that, the people would readily adhere to immersion.

But the same may be said as regards Trine Immersion. I really believe, that, if it were not for false teaching, every man, woman, and even the child, would not hesitate readily to adhere to Trine Immersion; for I think it is just as plain, that it is the law of Heaven that it should be performed in the three names. When all power was given to our Lord in heaven and earth, he told his disciples that they should "teach all nations, and after teaching them, they should baptize them in the name of the Father." This certainly could not be understood in any other way than that it means one action; that is, according to the Scriptures, if it were not for the false teaching. "And of the Son." So if the first required one action, the second surely does; and if so, we have two actions. "And of the Holy Ghost." This requires another action; and so we have three actions or Trine Immersion." It seems to me it is so plain, that no candid reader of the word of God could understand it in any other way, unless they are taught otherwise; for the conjunction "and" connects the sentences together. For example: If you read where Pilate wrote the title, when Christ was crucified, we find that it was written "in Greek, and Latin, and Hebrew." Now who will deny that the title was written in Greek, and that it was also written in Latin, and also in Hebrew? I ask now, is there any person of good, sound judgment that will assume that it did not require three writings to complete the title? I think it is so plain that a way-faring man, though a fool, cannot err therein, that Pilate could not have written the three languages in one action. The conjunction "and" connects the sentences together in writing the title the same as in the command for baptizing. Well, then, if the title could not be written in less than three actions, it is certain according to sound logic, that no person can be baptized, according to the commission, without three actions, or Trine Immersion.

Noah B. Blough.

Cheating the Dying.

BY G. A. PUTMAN.

In a seaport town on the coast of Maine, a young lady was taken sick with consumption. Her physician, after carefully examining her, was satisfied she could not live. He made known his opinion to the family. He

urged her aunt, who had the special care of her, to tell her plainly her condition, and have everything done that might be to prepare her for so great a change. But father, mother, aunt, and all, conspired together to deceive the dying one. Every day she neared the end. All who saw her knew she was growing weaker, yet not one was kind enough, or honest enough, to tell her. Every hint of death, everything serious was forbidden. That sick chamber was turned into a stage for players, who wiped away their tears before they entered, wore a mask of smiles, and spoke in fabled words of hope when hope herself was dead.

So the play went on, and the disease, too, till the hour of death came. Then, when the truth flashed upon the victim's mind, she cried out in agony of spirit: "I can not die! I can not die! I am not prepared. I can not get ready." Sad, awful words! She had asked to know her condition and plead earnestly that they would tell her all, but those whose business it was to do so, resolutely deceived her, and *betrayed her stealthily to death.*

The whole scene reminds one of that old heathen pageant, where they crowned the Lambs with garlands, and led them to the slaughter with dances and music. When will parents and friends learn to be honest in the sick room and truthful to the dying? Does not death come suddenly enough according to God's own arrangement, without this cruel conspiracy of our fellows? Ought not our effort to be, by a word in season, by watchfulness, by kindly persuasion and instruction, to prepare death's subjects for death, and so take away, as far as possible, the surprise of its coming and the suddenness of the departure? *The Congregationalist.*

Religious Miscellany.

PRAYER.—A lady once asked a little deaf and dumb girl, by writing on a slate, "what is prayer?" Now this little girl had never said a prayer, for she could not speak; and she had never heard a prayer, for she was quite deaf; yet you will find that she well knew what prayer was. She took the pencil and wrote on the slate this reply: "Prayer is the wish of the heart."

INTENDED REFORMATION.— How dangerous to defer those momentous reformations which the conscience is solemnly preaching to the heart! If they are neglected, the difficulty and indisposition are increasing every month. The mind is receding, degree after degree, from the warm and hopeful zone, till at last it will enter the *arctic* circle, and become fixed in relentless and eternal ice.—*John Foster.*

GOD'S PROMISES.— They are sure. God is not a man, that he should repent. Hath he said, and shall he not do it? or, hath he spoken, and shall he not make it good?

A mother's babe was dead. For strength and comfort she fell back on the promises of God. And when asked by her pastor if she found support from them, she replied, "What are the promises for, if not for such a season as this?"

A poor boy, when asked what he did when in sore trouble, answered, "I fall flat on the promises."

A dark cloud hovered over the prospects of a father. For a few days he bore up under the burden, and then his strength failed. Retiring early he slept soundly, and waked at early dawn. The weight was still upon his mind. Conscious of his own weakness, he laid hold upon God, and cast his burden upon him. As distinctly to his mind as though by a voice from heaven, the assurance come, "Leave it with me and all will be right. Years have passed and all is "right."

God's past faithfulness is encouragement for future trust. A manly youth, noticing his father's anxiety respecting certain changes about being made in his business arrangements, encouraged him with these words: "You know, pa, that Providence always takes care of you."

The psalmist says: "Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord."—*Christian Weekly.*

For the COMPANION.

Is it well with the Boy?

In reading over the obituary notices of the county paper, my sympathies were aroused, in beholding the notice of the death of little CHARLIE, only son of brother John, and sister Kate Gehr, of Ringold, Washington county, Md. Aged about 5 years. I was once forced to the conclusion, that the sad fate, that took the boy, has caused in the hearts of the parents and grand-parents a wound that time can never heal. Especially grandfather Heichew, who devoted much of his time in trying to make Charlie happy. In reading over the notice, my recollections were carried back about fifteen months, when it was my lot to visit the family of brother Gehr, and while there, sharing the hospitalities of the family, I was much captivated with the many peculiarities of little Charlie. One special trait was the gentle submissiveness to the wishes and demands of his parents. He was an amiable and lovely boy, and was idolized by the father and mother, and no doubt, often employed, and fondly embraced in the arms of the mother, as the object to cheer the troubled mind when cast down with the cares so incident to this life.

I feel in this sad hour of bereavement, to suggest a few thoughts which should cause the tear of sorrow to dry; and while the inquiry which heads this communication, no doubt, naturally will often force itself to the mind, we have the sure promises of God, that the immortal principle which made Charlie so lovely and interesting, is now safely housed, in the beautiful city of our God, never more to be subjected to the fearful disease of diphtheria, which swept him so suddenly from the fond embrace of those who loved him with that love which can only be felt by the parent, and while you may often be compelled to gaze on the little arm chair, standing in the corner unoccupied by one who once laid claim to it as his own, your dear boy has joined the heavenly choir. But will not be confined ed to there only, for he will visit you often. Not so much while you are engaged with the busy cares of life, but in the still hour of night, when all is wrapped in silent slumbers, and all is quiet; then it is, that the spirit of Charlie will visit you, to induce to come over the river, and join the happy band.

Now dear brother and sister, in conclusion, allow me to admonish you, live faithful to the cause, which you have in early life engaged in. Remember, little Charlie can never come to you again as

Now dear brother and sister, in conclusion, allow me to admonish you, live faithful to the cause which you have in early life engaged in. Remember, little Charlie can never come to you again as you once beheld him, but the Lord help you that you may be able to rejoice in the fond hope; that ere long, you may be able to fondly embrace your children in the land that knows no sorrow.— And to the grandfather let me say, Charlie is calling loudly unto you, to prepare to meet him again, and while your limbs are beginning to totter, and your gray hairs are waivering o're the grave, in the name of God, make haste, and delay not, to make your return to God, who is holding forth the means of reconciliation, and invites all to come and possess an assurance of a happy home beyond the grave.

D. F. STOUFFER.

Benevola, Md.

Christian Family Companion.

DALE CITY, PA., JAN. 7, 1873.

Thoughts on Entering upon Volume Nine.

By the unwearied mercies of Almighty God, we have been permitted to enter upon the threshhold of another year, and to have begun its labors. We will endeavor to prove our gratefulness by laying hold of the duties these new favors have brought with them. And, although, the Lord alone knows what we shall be able to accomplish, yet we know and the Lord knows also, that we feel a longing desire to be more than ever devoted to the one great work—the salvation of souls, which is the honor and glory of God; and it is our prayer that the Lord may keep the matter heavily resting upon us, and at the same time bear us up with our burden; for from him must come all power for the accomplishment of good. We feel utterly inadequate for a task so responsible; but we feel also that we were never in a condition more suitable for casting ourself entirely upon him. Pressed down by a deep sense of the great responsibilities resting upon us; with all support from self removed by the consciousness of our incapacity for such wonderous duties, we are only persuaded to take up the yoke, by remembering the omnipotent strength of him whose arm brought us through the arduous duties of the past.—Through all our editorial life our God has indeed been a present help. "As thy days, so shall thy strength be" was never more faithfully fulfilled to any of God's most favored people, than it has been to his unworthy servant. Over seas of trouble, with waves of threatenings, and clouds of evil forebodings, the Lord has safely delivered us! Through rivers of bitter water the Lord has led us, and has preserved us from its poisons.—From all our opponents the hand of our God has delivered us, and has added unto us the spoils from the camps of our enemies. Oh! why should we not trust his dictates, when his promises are true? Thus we shall now yield ourself into the guiding hand of the Lord trusting, if it be his will, he will bring us safely to the close of the volume.

With this consecration we invite all our contributors and correspondents to join. Come, brethren and sisters, let us stand shoulder to shoulder, and press on in the Master's service. A great work is before us, lay hold upon it with cheerfulness and pleasure, knowing that the Lord rewards abundantly.

A House of our Own.

Next to being married to the right person, there is nothing so important in one's life as to live under one's own roof. There is something more than a poetical charm in the expression of the wife:

"We have our cosy house; it is thrice dear to us because it is our own. We have bought it with the savings of our earnings. Many were the soda fountains the confectionery, saloons, and the necessities of the market we had to pass; many a time my noble husband denied himself of comforts, wore his old clothes, and even patched up boots, and I, O me! made my old bonnet do, did the plainest cooking; saving was the order of the hour, and to have a "home of our own" was our united aim. Now we have it. There is no landlord troubling us with raising the rent, and exacting this and that. There is no fear harbored in our bosom that in sickness or old age we will be thrown out of house and home."

What a lesson do the above words teach, and how well it would be if hundreds of families would heed them, and instead of living in rented houses, which take a large part of their capital to furnish, and a quarter of their earnings to pay their rent, and the rest to eat accordingly, would bravely curtail expenses and concentrate their efforts on having a "home of their own." Better a cottage of your own than a rented palace.

We are so well pleased with the above that we insert it in these columns. We do not believe in one man or family owning a whole community, but it appears to me that the Lord designed that every family should have a little Paradise, (Garden of Eden), in which the family may be reared and delighted. And with few exceptions we believe it is attainable to all who will practice the plan laid in the above. And we are persuaded that many more would do so, if they could but realize the supreme satisfaction that a poor family would enjoy, both children and parents, upon taking possession of a snug little "house of their own." They would all be delighted, and take new and redoubled interest in the family affairs. Will not all the readers of our paper try it? We do not wish you to be penurious nor rob yourselves or your families of any of the real comforts of life. That would be "penny wise and pound foolish." You should have plenty of wholesome food, a sufficiency of comfortable clothing, and bedding; but all the money you spend for sweetmeats, condiments (spices), tea coffee, tobacco, and pork, is more than wasted, giving you no strength, and injuring your health. We know very well that many poor people will say that before they would deny themselves of the above items, they would do without a home all their life. And it is safe to say that that is the very reason that nine out of every ten poor families are without a home of their own. And we believe we are on the safe side of truth, when you assert that there is not a poor family in the country that has kept house for twenty years that has not spent more money for the superfluities, than would be required to purchase a house of their own. Think of these things, readers, and if you are concerned, act the part dictated by reason.

Editorial Department.

As the editor was called away from home, and as the time is here for going to press, and as we do not wish to delay and keep our subscribers in suspense, the editorial department will be found somewhat incomplete in this number.

Tune and Hymn Books.

To relieve the anxiety of those who have ordered Tune and Hymn Books, and have not yet received them, we will inform them, that the books are sent out as fast as we can get them from the binders. This is the best we can do; and it is hoped that you will understand our situation, and wait patiently for your turn. We send the books just as ordered: first to come, first to be served. It is no doubt somewhat unpleasant to wait long after ordering books; but if you keep back your orders until we can fill them as soon as sent, you may have to wait a long time.

TERMS: Single copy $1.25, or one dozen, by mail, $12.00. One dozen, by express, 10.00.

I Will Never Leave Thee nor Forsake Thee. Heb. 13: 5.

In this world we often meet with kind friends—with those we dearly love—but only to leave them again, or to be left by them; for here there is no meeting that knows no parting. We form alliances of various kinds and for different purposes; but all are subject to dissolution. We lay plans and invent schemes to accomplish our purposes; but these are liable to fail, and we are often doomed to disappointment. Our brightest hopes are seldom realized; and our dearest enjoyments are of short duration, and are often followed by sadness, if not by remorse. We can think of nothing earthly that will not change, leave, or fail.

Under those circumstances, being accustomed to separation, disappointment, and failure, how anxiously we look about us for something lasting—something durable—something permanent! This we may grasp in the promise of God to his people, "I will never leave thee nor forsake thee." When Jacob, on his way from Beersheba to Padan-aram, in his dream saw a ladder whose top reached heaven, and upon which the angels of God ascended and decended, the Lord stood at the top of it and spake to him, saying, "I am the Lord God of Abraham thy father, and the God of Isaac, * * * and, behold, I am with thee, and will keep thee in all places whither thou goest * * * for I will not leave thee." When Moses was an hundred and twenty years old, and near his end, he encouraged the people and Joshua to cross the Jordan and not fear the nations, saying, "Be strong and of good courage, fear not, nor be afraid of them; for the Lord thy God, he it is that shall go with thee, he will not fail thee, nor forsake thee." And after the death of Moses, the Lord himself encouraged Joshua, in these words, "There shall not any man be able to stand before thee all the days of thy life; as I was with Moses, so will I be with thee: I will not fail thee nor forsake thee. And David said, "I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread." So Paul said, "Let your conversation be without covetousness; and be content with such things as ye have; for he hath said, I will never leave thee, nor forsake thee."

How encouraging, how consoling, is this promise of God! Children of God, seize it, store it up, you will often want it. When your friends leave you, the Lord will not. When your alliances are broken up, when your associations are severed, when your projects fail; when hopes crumble, and pleasures vanish, remember the Lord's promise, "I will never leave thee nor forsake thee." Think of the word "never." Cling to it as a drowning man would to a rope; for it is of inestimable worth.

Upon this J. C. Ryle aptly remarks:

"Never!" Though your heart faints and your are sick of self, failures and infirmities—even then the promise will not fail.

"Never!" Though the devil whispers, "I shall have you at last; your faith will fail and you will be mine"—even then God will keep his word.

"Never!" When the cold chill of death creeps on, and friends can do more, and you are starting on that journey from which there is no return—even then Christ will not forsake you.

"Never!" When the day of judgement comes, and the books are open and eternity is beginning—even then the promise will bear all your weight. Christ will not let go his hold on your soul." B.

Sending Money.

Let it be understood clearly, that all money sent us by Express must be paid in full as we cannot afford to pay express rates for transmitting money.

Money orders must be made payable at Somerset, Penna. Dale city is not a Money Order Office. Several orders have been made payable at Dale City, and all must now be returned, which requires much trouble.

Overlooked.

With all our care some of our best agents were overlooked in sending out our Blank Lists for the present volume. Most of these fell to work and made out substitutes, and collected lisst equal to, and some much larger than former years. A precious few, however felt themselves slighted and did nothing. And in some cases the new men into whose hands the lists fell, have proved themselves the very persons we were looking for. So all in all, we believe things are working together for good. But in all cases where we have learned of the omission we have afterwards supplied.

Answers to Correspondents.

Credit.—We had rather take a good subscriber on credit, who will pay within six months, than not to have him at all; but we would much rather have cash in advance subscribers, even if they were not so "good"—rich. It does appear strange sometimes that poor subscribers can pay in advance, and good ones must have credit. But business reveals some strange things.

Martin Neher: One dollar pays to No. 33.

Samuel Cook:—Your money is acknowledged in No. 46. The paper will be sent.

Wm. Schrock:—All right we will send the Companion.

W. H. Blough:—All right.

John J. Hershberger:—That will do.

S. R. Zug: By paying that amount, brother J. M. G. will have paid to Vol. 10, No. 25.

John Forney, Sen: Cannot account for it; but we have entered the name for Vol. 9, and given a credit of 50 cents.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

PLYMOUTH CO., IND., }
Dec. 13th, 1872. }

Trip to Pa., by John Knisley.

I long since had a desire to go on a mission of love among the members in the East; but, as death came and took my wife away, I put off the trip till October the 8th, 1872. I went west to Wanatah, on the Pittsburgh FtWayne & Chicago Railroad; thence south, 50 miles; thence west 15 or 16 miles to a communion, on the 9th of October, at friend Johnson Dobbins'. He is not a member of our church, though he is a very kind man, as are all the family. Elder John S. Snowberger has the charge of this new district.

From there I went to the Monticello church, where there was a love-feast on the 11th. Here I met our esteemed brother James Quinter. Had a very good communion. On the 12th, brother Joseph Amich was ordained to the full ministry. Brother Quinter left on the 12th; I remained and had meeting. On the 13th went home with brother John S. Snowberger. Brother and sister Snowberger, sister Dillinger, and myself, were taken to Delphi on the 14th. By 9 o'clock P. M., we started for Penn'a. We arrived at Altoona on the 15th. At 7 o'clock P. M. from Altoona to Martinsburg. Were taken to the Yellow Creek church on the 15th where there was a communion. Here brother Jacob Miller has charge of the church. Brother John Eshelman, Leonard Furry, Daniel Snowberger, Samuel Moore, and John Replogle are laborers with Elder Jacob Miller, in the Yellow Creek branch, Bedford county, Pa. There are many members in this congregation. I think I was told 500, and all in peace. We sometimes hear brethren talk about a split in the church. I see no cause for it. I traveled among the brethren and sisters for over eight weeks, and found love and peace. May the Lord bless and help us, that we may so live. I thought while traveling, if I would pick at every flaw I see I would better stay at home. I dare not name all I visited, as it would be too lengthy; so I will give the churches only.

From Yellow Creek we went to Clover Creek branch, to a love-feast, on the 17th of October, where we met many of our dear fellow-members. Here live Elders George and John W. Brumbaugh, brother George W. Brumbaugh and Joseph Snowberger are in the second degree of the ministry. Here we found all in good order. May the good Lord bless them to ever live in peace, as we saw nothing else. We had a very good love-feast. Had meeting on the 18th at 9 o'clock A. M. Were taken by brother John Dillinger to Wood-cock Valley. Lodged with brother Daniel Brumbaugh. In the morning of the 19th, went to Coffee Run, took the cars to Jame's Creek, where we met brother H. B. Brumbaugh. Here I first heard from my children after leaving home. I was very glad to hear from them. Brother George Brumbaugh is the Elder here. H. R. Brumbaugh, Editor of the *Pilgrim*, and George B. Brumbaugh are ministers in this arm. As far as I became acquainted with them, all is peace and love. May the God of peace be with them all, is my prayer. Here I met with our brother H. R. Holsinger, editor of the COMPANION. On the 20th, Sunday, meeting at 10 o'oclock A. M., and also in the evening. There was very good attention. In the afternoon of the 20th, brother H. R. Holsinger delivered a discourse on singing; saying how we all ought to sing understandingly, and all learn to sing aright. The discourse was very good, and I do hope our members will learn to sing. Let all the churches get the Brethren's Tune and hymn Book. We can get them from brother Henry, and if we will learn to sing from these books, wherever we meet we will sing together, and I do think this will be singing understandingly: we will understand, and those that hear will understand us.

On the 21st I, with brother Daniel Snowberger from Yellow Creek branch, took the cars at Pleasant Grove, went to Bloody Run. Lodged with brother Jacob Lingafelder. On the 22nd, we took the cars for Dale City. Arrived there about 8 o'clock in the night. When we stopped, the brethren conducted us to their homes. Here I thought, "How lovely it is, and how pleasant, if brethren will go to meet their brethren, and conduct them to their homes. So it will be when Jesus comes to gather his children together, where we will all meet, if we are faithful. Here was brother H. R. Holsinger, editor of the COMPANION, and brother Daniel Beachly, and others. I lodged with brother Dr. U. M. Beachly. Here all members can feel at home. In the morning of the 23rd, I visited the COMPANION Office; found all in good order. After writing a short article, I visited the family of brother Holsinger. Was very well entertained. Thence I visited our dear old brother Daniel Buechly, where I tarried till time to go to the love-feast, which commenced at 5 o'clock P. M. Here are many members. Here our next Annual Meeting is to be held, if the Lord will. We had a very good communion; though it rained all day. The 24th, had a meeting at the same place in the forenoon; In the evening at Dale City. On the 25th, returned to Bedford, where we had a meeting. Brother J. S. Snowberger from Ind., and brother Daniel Snowberger, from New Enterprise, were along. Had very good order. I do think the brethren ought to preach at Bedford, as there is a desire for them to have meeting there. On the 26th, went to old brother Andrew Snowberger's, being the Elder of Snake Spring Valley branch. Had several meetings in company with John S. Snowbarger. In this arm all is peace.

On the 27th had a meeting in Morrison's Cove. Thence I and brother Snowberger separated; I was taken to brother Elder Jacob Steel's congregation, by brother John Clapper. Here I again found great kindness.—May the Lord bless them. Brother Henry Clopper, and his son John, were speakers with brother Steel. In this church we had several meetings. Brother John S. Snowberger came here to assist in preaching. We had good order and attention.

Next I was taken by brother Levi Replogle back to Yellow Creek the second time. Had several more meetings. Here I again met with my company from Ind., I. S. Snowbargrer. Then we went to

Clover Creek, and had some more meetings. Here I and my company from Ind. took the parting hand, and I went to James' Creek, where I remained till the morning of the 12th of November; thence started in company with a young friend, J. P. Brumbaugh, for Huntingdon. Missing the train for Philadelphia, I tarried with brother Andrew B. Brumbaugh M. D. The night of the 12th, I and friend J. P. Brumbaugh took the train for Philadelphia. We got to Philadelphia in the morning of the 13th at 8 o'clock. Stopped with brother C. Custer. The old sister is a mother indeed. We remained in the city till in the afternoon, then went to Germantown. Visited brother Davis Younce. Found them all well. I and brother Younce visited the most of the members in Germantown. I was there from the 13th till the 16th, had one meeting. Thence I went back to the members in Philadelphia, had two meetings, stayed till the 19th. Thence I went to Eld. Moses Miller's congregation, Mechanicsburg, Pa. Found all well. Had three meetings at Mechanicsburg. While in this arm brother Miller was with me all the time, visiting the members. I enjoyed it much. Brother Samuel Mohler was with us part of the time. May the Lord bless the dear members for their love shown to me.

Next I went to McVeytown, Mifflin county, Pa. In this arm lives Elder Joseph Hanawalt, here I attended eight meetings. We had good order. All is peace and love. Here I received the sad news of the death of my dear son-in law; and my enjoyments ended, in part, as my mind was at home all the time, though the members were very good to me, and comforted me. May God bless them for it.

On the 29th, I left here for James' Creek, where I attended two more meetings, and one at Coffee Run. Stayed till the 30th of December, then left for home. Reached home safely, thank God. Found all well, but felt sorry that I could not find all again as I had left them; but I do believe if we all are faithful unto death, we will meet them all again.

On the evening of the fifth our meetings commenced. Brother James Quinter was expected, but did not come. Brethren Jesse Calvert and O. W. Miller labored for us. One was added by baptism, and we do think there will be many more before long. May the Lord grant it to be so is my prayer, and may he bless the brethren for their labor of love. Brother Jesse Calvert thinks he can't go east, to Pa., till after the middle of January, if then; and my members say I must not travel so much till we get more help in the ministry. Come to us, dear brethren, as we love to have brethren come to visit us.

I will now say to all my dear brethren and sisters, and your dear and kind children, and all that I was with, that I never traveled that I enjoyed myself as well as I did this time. I was gone from home over eight weeks; was in large cities and in many towns; and I was well all the time, found few sick in my journey, had no abuse from any, saw but two that I thought were intoxicated; and I truly enjoyed myself very much till I heard of the death of brother John Hoover. He was elected to the ministry the same time I was, and labored faithfully with us. Now I will say to all that I saw and was with, may God our Heavenly Father bless and keep you, and us all, in the path of duty, till we will have to bid adieu to all on earth, and then bring us all together again, where we can stay together forever, is my sincere prayer. I hope the members will bear with me for not giving all the places I visited.

Farewell till we shall meet again.

JOHN KNISELY.

Report of Main Mission.

Dear Brethren and Sisters: Our last report was written at the house of friend Samuel Burns, on Saturday, the 30th day of November, 1872. On that evening we had an appointment at the Wharf meeting-house; but it being quite a wintery day, we were persuaded not to turn out, as no hearers would be there, nor any one to make fire. So, we tarried another night with the family, enjoyed good rest and good accommodations.

DECEMBER 1ST. This morning the sky was clear, but the air cold; but gradually it became more pleasant. Meeting at 11 A. M. at the Wharf meeting-house. Here for the first time we had the pleasure of meeting Eld. Horace Washburn, (Free-will Baptist.) He is about seventy-six years of age; had come some distance that day expecting to see us. He listened to the word preached with more than ordinary attention; and after we were through, he bore quite an honorable testimony to what he had heard, and to the truths of the Gospel in general. Such testimonies from such men are very encouraging; especially when in a strange land and among strangers. Eld. W. H. Clark also met us another time here.

Here we bade farewell to some dear christian friends. The crystal tears were seen sparkling in the eyes as they held our hands with almost a death-grasp, and desiring our prayers. This evening had been announced as our last, or farewell-meeting, for the time, at the house of friend John Milton Adams. So, by the way, we stopped in with Elder Dennis, and once more took dinner with them; and after a short conversation we took leave of them and repaired to the place of meeting.

At an early hour the usual number of hearers were gathered in. For our farewell discourse we read Acts 20: 17–38, but chiefly based our remarks on verse 32. With what degree of ability the Lord endured us to labor, is not for us to say; but one thing we are quite sure of, that at this place we bade farewell to a number who were almost persuaded to be christians, (such as we are,) and who we fondly hope will become such ere long. Thus ended our labor of four weeks (including five Sundays) in the state of Maine—very pleasant all through, with the exception of one jar alluded to before; but even that we hope will result in good, though unpleasant at first.

On Monday morning we were courteously conveyed to the depot by those whose horses could be used. Friend Thomas Rowe conveyed brother Longanecker, and J. M. Adams, our host, conveyed me. This evening we landed at Boston, enjoyed a good night's rest at the Arlington house.

DECEMBER 3. To-day from Boston to New York. Took up quarters again at the Merchants Hotel, enjoyed a good night's rest, and at 9 A. M. were on our way to Myerstown, via Allentown and Reading, arrived at

3 P. M., and were met by brother John Herr, who conveyed us to his house, where Eld. J. Zug awaited our arrival, and greeted us with a very warm welcome. That night was spent very pleasantly with the family.

DECEMBER 5. To-day at 10 o'clock and in the evening were appointments at the Tulpehocken meeting-house Here we took up the German language, which at first was rather unpleasant, but soon seemed natural again.

At 2 P. M. it had been arranged to meet for the purpose of giving some account of our mission, and of answering such questions, relative to the people with whom we labored as might be prepared. Some had been of the opinion that we should have stayed longer, but when they heard our explanation they were all satisfied of our course.

DECEMBER 6. To-day were two appointments for public worship, and one for counsel, at the Heidleburg meeting-house. We had very pleasant and interesting meetings with our dear brethren and sisters here, and hope our labors were not in vain.

DECEMBER 7. Were conveyed to Myerstown and soon found ourselves at the city of Harrisburg, where we had to take the parting hand. Brother Longanecker took the southern train for Gettysburg at 11 : 50 A. M., and I at 1 : 30 took the western for Martinsburg, where I landed at 9 P. M. Lodged with brother Isaac Metzker,

DECEMBER 8. Meeting at Martinsburg. Oh, how glad I felt at again meeting with my dear brethren and sisters! After meeting I made my way home, and found that my wife had been suffering with a sore leg for several weeks, and since I am home it had become worse again. It assumes somewhat of the nature and appearance of erysipelas; but knowing ones say it is not. At this time it is much better; hope it may soon be all right. I enjoyed the best of health, all the time, while away. On Sunday evening, after reaching home, I felt a hoarseness; on Monday I went to see our children in these parts, hoarseness increased, and by Tuesday morning I had a violent cough, cold and hoarseness. I think that I coughed more during the last week than in five years past, together. Hope it may not amount to anything serious.

GENERAL REMARKS AND INFORMATION.

Owing to the change of schedule on our branch road, which went into effect on the morning of the 28th of October, I missed the morning train, and therefore did not reach Myerstown until next day between six and seven A. M. This, however did not discourage any of the plans; for I had sent on a dispatch that I was on the way. It was planned that we should go on to the city of New York, and lodge there. About 9 : 30 we were again at the depot, and in good time we were in the empire city.

Next day was laid off to see us in the city of Boston; and so it did in good time to take up quarters: found a good resting place.

Next day was calculated to land us at Skowhegan, the terminus of that branch of rail-road. This point we also made, but somewhat late in the evening. The general appearance of the state of Maine, to a Pensylvanian, especially one that has seen the garden of the west, is not very enticing. At the same time we have plenty of lands in Pennsylvania, even worse than theirs. Very excellent quarries of grey granite stone are found. Beautiful streams of clear water interline the state, and afford power for manufactories of various kinds, thus giving employment to thousands of hands. Timber is mostly different kinds to what we have here. The hardy oak is hardly found, white oak, not at all: spruce, fir, cedar, white pine, white birch, white maple, bass (lynn,) ash of different kinds: mostly all soft wood. They grow a good many apples, but not much other fruit. Spring wheat is raised to some extent, but very little Fall wheat. Corn "yellow flint,' does well. Potatoes, beans, and pumpkins do well. So does timothy.

In the summer of 1871 the drought was very severe, and then the grass hoppers became so numerous, that they, in a manner, destroyed everything. Many a farmer did not harvest a handful. So, in the fall, they had to sacrifice their stock, or see it starve. But God blessed them last season with food; so that we see no real want anywhere: but we saw liberality bestowed upon entire strangers—readiness to divide those blessings with others which made our very hearts rejoice, in anticipation of the time when the Master will say: "Inasmuch as ye have done unto one of the least of these my brethren, ye have done it unto me."

There are some different habits, customs, and orders noticable; together with some local peculiarities, which charity forbids me to report.

We were well entertained and cared for, by those dear people of different persuasions and creeds. We found them an intelligent, moral, sociable, industrious, frugal, peaceful and truth-loving people; mostly well versed in the word of truth. I have said, and am not ashamed to let the expression go before them, that of many of them the testimony of the angel to Cornelius, seems right in place: "One that feared God, which gave much alms to the people, and prayed to God always." To some af these noble Christian qualities we can testify; yet as a Cornelius, after having testimony of those qualities, still had need of further instruction.. It is by no means claimed that that those people are instructed to perfection in every respect, neither do they claim it themselves; but they seem as anxious for further instruction as any class of people well can be; hence would attend church from time to time.

We attended thirty-three meetings during our mission; never had large crowds, but regular hearers. Owing to the horse disease and much wet, our labors were confined to a small compass, which at first we much regretted, but now believe it to have been a blessing; for we thereby learned that by peseverence an interest can be awakened, which we would not so readily learned, had our labor been more divided. The interest increasing gradually, with every meeting, until the cold New England winter set in, and as said before the horse disease still raging, those that could not wade the snow could not attend. So we concluded best to come home and see how the seed will grow, in that northern region of our dear America. Thus we left them in care of the great shepherd to watch over them, and thus I leave you dear brethren and sisters, after thanking you for the aid afforded us by your prayers, which aid was manifestly felt by us. And as those dear ones strongly urged us to them remember them in our prayers: I extend the appeal to all who feel an interest in Zion's welfare. D. M. HOLSINGER.

Clover Creek, Pa., December 19th.

Dec. 15th, 1872.

BROTHER HOLSINGER: Two long months have passed since we received a copy of the COMPANION. Two long months have passed since we took our line of march westward from the Fairview congregation, Unionville, Appanoose county, Iowa, to make our home among strangers; leaving brethren and sisters, leaving friends and relations, and many kind neighbors, to fight the world alone. Need I say alone? Not entirely, I hope. There are a few members in this county, but we have no organization, and no preacher. Need I tell you that we are lonesome? Now what we most desire is some one to preach for us. There was an organization in this county, but they have nearely all left, which leaves a vast field for some speaker. Many, since we have come, have expressed a desire to join our church, if they but had an opportunity. Will not some one come to our assistance, when there are so many that desire it?

And now let me give you some encouragement. As the COMPANION has already proved a success, try to let it prove a greater one; and may the gospel truths contained therein be the salvation of many souls. Give us a word of encouragement in our lonely homes. We bid you adieu. Yours in brotherly love.

J. F. WILLIAMS.

All we can now think of to say to by way of encouragement, is to persevere. Honest efforts will always be rewarded. In the abscence of a minister, do not forget that you have with you that which makes and finds all true ministers, namely the Word of the Lord. Study it, and get up sermons and preach them to yourself. It is a pleasant, and very profitable exercise.

Burned out—Help Needed.

Dear brethren and sisters, our dear brother Lyman Grove and family, have met with a sad misfortune in having their house burned,and almost all they had. Particulrrs of the case about as follows: brother Grove left home in July or August, 1872; went to Clay county, Neb., purchased a piece of land with a house and some other improvements on it; then went back for his family. Started with a team for his new home, Sept. 9th, and after about seven weeks of tedious travel, arrived at his journey's end only to find his house lying in ashes. He had shipped all his goods by rail. Among the burned goods, were a new cooking stove, farming implements, and many other articles: all was gone.

Dear brethren and sisters, do we want anything more to draw out our sympathy, and show that sympathy by sending the necessary means by which their wants, in this trying hour may be relieved. Think of our dear brother and sister without a house, without a home, no place to go to, not even a relative to speak to or to drop a tear of sympathy for them: no place to hide from the cold chilly winds of the treeless plains of Nebraska: When you and your children are comfortably shut in your warm rooms, think of them and their little children shivering in the cold, without a house to shelter them from the howling storms. Look around you and see what you can do, you that will relieve suffering. Brother Groves' means are limited,and he had put nearly all into his lands. He wrote to me saying he would be glad to get a little help. They are both industrious members. I would suggest to each housekeeper, that they lay this matter before their respective congregations, and urge a speedy action. A few cents from each one would go for to relieve them in their present dilemma. I would also suggest that all sums of five dollars and over, be sent in registered letter, directed to brother Grove. All letters registered or otherwise, express, or goods by freight, should be sent plainly marked, to LYMAN GROVE, *Harvard, Clay Co., Nebraska.*

References: Elder Geo. W, Cripe, Warsaw, Ind.

Elder Jonas Umbaugh, Pierceton, Ind.

N. C. WORKMAN,
Sciola, Iowa.

Notes of Travel.

J. S. FLORY.

Nov. 15th. Took the train at Falls of Kanawha early in the morning, arrived at Coal's Mouth in due time. Brother P. A. Fisher's little son came to meet me with a horse. Arrived at brother Fisher's, Putnam county, in the evening. Next day, in company with brother Fisher and daughter, went to Sand Fork school-house, Lincoln county; two meetings same day, one next day at same place. In the evening, meeting at friend Dings'. Next day, meeting at Sugar Tree school-house, and at friend Davis', on Turkey creek.

Next day, 19th, meeting at Mt. Moriah church, and at Mrs. Alfords'. 20th, meeting at Elizabeth church. 21st, meeting at Island Creek, and at Upper Falls of Coal. 22nd, went to Mouth of Coal, was met by brother O. Perry, who took me to his home. Meeting at night, at Rose Valley school-house; also next day, at 11 A. M, at night at B. meeting-house, at Two mile, Kanawha county. 24th, Sunday, two meetings at Lynn school-house. 25th, meeting at Robison's school-house, at 11 A. M., at night in the city of Charleston. Next day, 26th, at 2 P. M., left on the cars, arrived at home at 11 o'clock at night, and found all well. Had eighteen meetings. There was much interest manifested; eight souls were willing to unite with the church, some of whom were baptized in the icy waters. To all who were so kind as to assist me on my way, and administer to my wants, I tender my most gratefu. thanks, and hope the Lord will abudantly bless them for their love and kindness. As such I found them wherever I went, and the brethren were not willing that the servant should go a "warring" at his own charge. Those that have just set ot on the way, some of whom are in the bloom of youth, I hope will run with patience and delight the race set before them; so that, if we all hold out faithful to the end, we may meet in the blessed mansion of heavenly glory.

NORRISTOWN, PA.

Brother Holsinger:—As you solicit church news, and as it always rejoiceth my heart to hear of the prosperity of Zion, I will try to give you a few items of news, from this part of God's Moral Vineyard. We held a love-feast here on the 2nd of November, and I can truly say we had a feast of fat things in the presence of the Lord. The strangers present on the occasion and also the principal

inger, from Cumberland, and brother William Hartzler from Dauphin county. They presented the truth with power and in demonstration of the Spirit, and as I believe, with good results, as we had the pleasure to see two precious souls led into the liquid stream to be buried with Christ in baptism, a few weeks ago; and there are still others that we believe will come soon. So you see the Ark of the Lord is still moving. I hope the good Lord may still continue on this good work, that many may yet be made willing to turn from the error of their ways, while it is yet called day; the night is coming wherein no man can work. So my dear brethren and sisters in the Lord, let us all try to be faithful in the discharge of our several duties in the vineyard of our Lord, for we all have a work to perform in trying to win souls for Christ, so that when that good shepherd shall appear we may also appear with him in glory.

If any of our dear brethren, either in English or German, should travel this way, please do not forget us, as we are very glad to have the brethren stop with us. We are only one hours ride in the cars from Philadelphia. All are invited.

WM. C. CLEMMER.

Dec. 16th, 1872.

Brother Henry:—I notice in COMPANION No. 49. current volume, J. B. Shoemaker requesting brother J. Wise to give some information concerning a man by the name of L. E. Smith. I know a son of a respectable family, close neighbors to me, by that name. He was baptized in the Clear Creek church about seven years ago. He remained in the Clear Creek church about two years. The church gave him a letter and then he went west, and remained west for about five years. Then he came back to Huntington church. While he was west he was correspoding with a young sister of our church, whom we esteem very highly. He came here about the 20th of last December, and the last day of December he married the aforesaid sister. She lived with him about three months and then she left him. He is about 28 years old. He promised speakers were brother Daniel Holthe church here a letter of recommendation, but did not present it yet. He left, I think some time in August, we do not know where he is. It is reported that he is in Stark county, Ohio.

MARTIN HOKE.

Huntington, Ind.

BROTHER HENRY: I wish to inform you of a sad accident which occured a few weeks ago with an old brother in Christ, which put an end to his mortal life. His name is David Sollenberger, formerly of Pennsylvania, coming west from Morrison's Cove, and taking up his home with his son in Du page county, Ills., near Napersville. A few months ago he took a visit to some relatives in Iowa, and on his return after safely landing from the cars, after dark, it appears, he started home, walking on the track, and in a very short time was overtaken by a passenger engine which killed him instantly.

I think brother Sollenberger has been a member quite a long time. Thus ended his life and career on earth. He was about seventy-six years old. May his ashes rest in peace, until resurrected to a glorious immortality.

Yours Fraternally,

JACOB CROMER.

Gleanings.

Brother Henry: We also have a very poor sister who loves to read the COMPANION, if you think you can afford to send the paper to her, and risk getting anything for it, you can do so, and I will try to induce some one to help to pay for it. I have paid for some in such cases since the COMPANION has been paying its visit; and I expect to continue as far as I am able.

T. D. LYON.

We can afford to run the risk, as there is very little risk to run. The poor sister has rich brethren not far from her, and they will, no doubt, attend to her wants.

BROTHER HENRY: What shall I do? all my shelves, drawers and boxes are full of COMPANIONS, *Visitors*, *Vindicators*, *Pilgrims*, and a few *Pious Youths*. I have no place to put them. How would it do if the brethren and sisters would put them up carefully and ship them across the seas into the Old Countries? Wouldn't that be spreading the Gospel? I think so. What do you say.

CATHARINE LONGANECKER.

Yes, we agree with you; but think our brethren and sisters could accomplish more in the good cause by sowing them broadcast throughout our own land. Let those who have a redundancy try it, and they will realize that some good will be accomplished, and that our lists will be largely increased.

Query.

Will some brother reconcile the three evangelists in their reference to the two thieves upon their crosses? Matth. 27:38, "Then were there two thieves crucified with him." Verse 44, "The thieves also, which were crucified with him, reviled him." Mark 15:32, "And they that were crucified with him reviled him." Luke 23:39, and one of the malefactors which were hanged railed on him," saying, "If thou be Christ, save thyself and us." We are often told by ministers of the gospel, who preach much about the thief on the cross, that he was saved. Luke says one reviled him; Matthew says the two cast the same in his teeth; and Mark says they both reviled him. How is it?

J. J. COVER.

Query.

Will some brother give an explanation on Acts 9th chapter, and 7th verse, which reads as follows, "And the men which journeyed with him stood speechless, hearing a voice, but seeing no man,." Acts 22d, and 9th, "And they that were with me saw indeed the light and were afraid, but they heard not the voice of him that spake to me."

As brother H. R. H. has given the Pious Youth a space in the C. F. C., we will propose a question to its young readers. Who will answer? What is the first prayer in the Bible?

E. R. STIFLER.

Hollidaysburg, Pa.

Who will be so obliging as to explain and answer the following query through the columns of the C. F. C.?

"I robbed other chuches, taking wages of them, to do you service." 2 Cor. 11:8.

JONATHAN SEFFLER.

Correction.

In obituary notice of Daniel C. Cripe, in No. 42, read, nearly two years in the ministry, instead of "nearly twelve years."

The District meeting of Kansas and Nebraska will be held at Falls City, Neb. on Monday, May 5th, 1873.

On the 28th of November. by C. A. Brant, Mr. E. McClure. of Somerset county, Pa., formerly of Westmoreland, to Miss Ann Woodward of Frostburg. Md.

E. WALKER.

MARRIED.

October 10th, at 7 A. M., by the undersigned, at his residence, MR. ROBERT LINCH and sister MARY ELLEN MASH.

December 12th, at 12 M., by the same, at the residence of the bride's parents, brother JOHN EDWARD HOLLINGER and sister MARY CATHARINE SHENK, daughter of brother Martin Shenk.

On the same day. by same, at 3 P. M., at esidence of the bride's parents, MR. WILSON KLINK CHOICK, son of brother Christian Choick, and MISS ELIZABETH STOUT, daughter of brother Michael Stout, all of Upper Cumberland district.

DANIEL HOLLINGER.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Elk Lick branch, Somerset county, Pa., November 3d, CATHARINE CHRISTNER, daughter of friend Jacob and Caroline, aged 4 months and 6 days. Funeral sermon on the 4th at 2 P. M., by the writer, from 2 Sam. 12: 19–23. Oh, may it be a warning to the parents, that they may turn from death unto life.

JOEL GNAGY.

In the Conemaugh branch, Cambria county, Pa., on the 24th of November, brother JOSEPH FUNK, aged 67 years, 8 months and 9 days. Disease, dropsy. Funeral service by brother William Byers and the writer. JOS. S. BURKHART.

At the residence of Alexander Cruikshank, Lee county, Iowa, September 7th, brother SAMUEL SEARS, aged 48 years, 6 months, and 21 days. Disease, congestion of the lungs. S. A. GARBER.

In the Otter Creek congregation, Macoupin Co., Nov., 22nd. sister ELIZABETH RIFFEY, aged 23 years, 5 months, and 18 days. She was consort of brother Noah Riffey; and daughter of brother John and Mary Garst. She left a sorrowing husband to mourn her loss; but he need not sorrow without hope. She obeyed her Master's call in her early days, and lived and died a consistent member. Disease, Typhoid pneumonia. Funeral occasion improved by brethren Henry Brubaker and J. W. Harshbarger, from Matt. 24: 44, to an attentive congregation.

ISAAC H. CHRIST.

Fell asleep in Jesus, December the 18th, sister LOVINA MARQUADEND, wife of Friend George Marquadend, aged 31 years, 4 months, and 24 days. Funeral service by brother Stephen Hildebrand, and the writer. We rest in the assurance that our loss is her great gain. DAVID HILDEBRAND.

In Lee County, Ill., Rock River congregation, December the 12th brother JACOB BUCK, formerly from Montgomery county, Pa., aged 77 years, 3 months, and 23 days. He was confined to his bed for over 4 years, by a stroke of palsy. He bore his affliction with christian patience. Never a murmer or complaint escaped his lips, during his long illness. He left an aged widow, and a large circle of friends, to mourn, but not as those that have no hope, believing that their loss is his eternal gain.

[*Visitor* please copy.]

Also in the same congregation, Nov., 27th, little WILLIE BUCK, son of brother Chilion and Mary Buck, aged 3 years, 1 month, and 14 days.

Funeral occasion improved from Revelations 14: 12, 13, by the brethren.

DANIEL DIERDORFF.

In the Upper Canawago branch, Adams Co., Pa., Nov., 27th, JERMIAH LATSHAW, aged 83 years, 7 months, and 23 days. Funeral discourse by Eld. Adam Brown, and the writer.

Also Dec., 7th, in same church, MINNIE MAY, infant daughter of James and Addie BROWN, aged 2 months.

Also Dec., 7th, our friend JACOB BROWN, aged 82 years, 9 months, and 25 days. Funeral discourse by the Brethren.

Also Dec., 17th, brother WM. PICKING, aged 77 years, 1 month, and 26 days. Funeral discourse by the Brethren.

Also Dec., 17th, in the same church, LYDIA GRACE BARE, only daughter of brother Daniel B. and Maggie Bare, aged 2 years, 3 months, and 17 days. Funeral discourse by Eld. Adam Brown and the writer.

PETER B. RAUFFMAN.

Dec., 3rd, in the Lower White Oak branch, Lancaster Co., Pa., sister AMANDA SELLERS, wife of brother Peter Sellers, aged 48 years, 1 month, and 6 days. Her disease was cancer at the breast. She suffered much, but she bore with christian patience, and when she felt that the time of her departure was at hand, she made choice of Elders David Gerlack, Benjamin Eby, and the writer, to preach at her funeral. She then fully resigned herself to the will of the Lord, and in her dying moments, left the strongest evidence of a glorious immortality, She leaves a husband and four daughters, to mourn their loss, which to her is a great gain. The family could scarcely be reconciled were it not for the words of the Apostle, 2 Cor. 7: 10. On the 6th, her remains were followed to their last resting place, at the Brethren's meeting house near Manheim, by a large concourse, who mourn the loss of an affectionate wife, a kind mother. A consistent and praise-worthy member, has gone to her rest.

Funeral services from 2 Cor. 4: 17, 18; 5: 1, by the aforesaid brethren.

DANIEL HOLLINGER.

In Fayette Co., W. Va., Dec., 1st, SALLIE JOHNSON, daughter of brother Hiram and sister Lydia Johnson, aged 3 years and 5 months. Disease, diphtheria. Little Sallie was a lovely child, but God has called her home to be a singing angel in glory. The parents have a bright j wel gone before. May that thought help them and us to live "Nearer to thee my God." J. S. FLORY.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.

James Harden,	$3 00
Hiram Musselman,	24 30
T. A. Swinehart	1 50
Jacob Miller,	50
George Kring,	1 50
Jos Maugans,	1 60
Theodore H. Stevenson,	3 10
Joel Flory,	3 00
Phebe Davis,	2 00
William Merrill,	1 75
Daniel D. Miller,	1 50
Elias Weitzel,	1 60
Ephriam Gochnour,	2 00
J. B. Shoemaker,	25 00
Jacob Mohler,	21 75
Martin Neher,	1 00
J. J. Meyers,	1 50
G. L. Snider,	1 50
Leah Replogle,	1 50
A. D. Switzer, (per J. A. Miller.)	1 50
Moses Keim.	2 00
John Hollinger,	1 50
S. P. Miller,	1 50
Alexander Holsinger,	1 15
David Rothrock,	1 50
William Schrock,	60
S. B. Stueky,	1 50
D. B. Martin,	75
E. J. Blough,	5 75
Philip Shelly,	3 00
Michael Swanger,	1 60
Daniel Forney,	1 60
E. G. Zug,	6 00
Amanda Noel,	1 50
Jacob Stehman,	1 50
Sarah Stem,	1 50
D. H. Riddlesparger,	1 50
Jer. M. Miller,	11 50
Susannah Dunn,	1 60
Solomon Cogan,	1 50
George Paul,	15 00
George V. Kollar,	9 00
Clement Tirimmer,	1 50
David D. Daily,	4 50
John Mapel,	6 20
Jacob Swinger,	6 00
John Deihl,	18 50
W. H. Blough,	3 50
J. M. Harshbarger,	7 50
S. A. Shaver,	4 50
William Leatherman,	5 00
Robert McClintic,	1 60
David Crofford,	4 30
Isaac M. Garber,	8 10
George Naugle,	1 65
J. B. Nicola,	1 45
Jane Marquis,	9 60
J. C. Wolf,	3 20
E. W. Stoner,	75
John Porter,	1 50
Samuel Ryman,	6 95
John J. Hershberger,	5 55

Mary A. Rodes,	$1 50
Josiah Hochstetler,	1 50
Jacob F. Weaver,	75
Levi Miller,	6 20
Samuel Bock,	11 75
Annie Oaks,	1 50
Mary R. Charles,	4 50
Christian Hildebrand,	15 75
Wm. Reddich,	4 25
Samuel J. Livengood,	7 50
J. F. Neher,	22 00
J. U. Slingluff.	3 20
Rosa Kahlbaugh	3 00
David Ausherman,	1 50
J. I. Robison,	3 50
Aaron Ulrey,	5 30
Daniel Sheller,	4 50
Joseph E. Bowser,	29 10
Joseph J. Hoover,	3 10
Eli Stoner,	4 50
Jeremiah Katherman,	1 00
James K. Davis,	75
Martin Row,	11 00
G. Arnold,	1 50
B. F. Swinehart,	2 75
Henry Clapper,	7 50
David Fultz,	3 00
Thomas Major,	3 30
Aaron Snyder,	3 20
Mark Minser.	7 20
Jacob Schmucker,	1 50
Dorinda Dawson,	2 00
George Brumbaugh,	1 75
George W. Eyer,	1 50
Jonathan Warner,	1 25
Nancy E. Swihart,	1 50
Joseph Fritz,	11 20
Abraham Bender,	1 50
Josiah Custer	4 50
Daniel J. Hetrick,	2 30
Jacob D. Livengood,	3 00
Jac. M. Lichty,	1 50
Margaret Deardorff,	3 50
Israel W. Emrich,	5 00
Wendell Henry,	3 20
B. F. Bowser,	2 00
S. F. Behm.	1 70
J. E. Pfautz,	1 60
John K. Zook;	4 50
Joseph Studebaker	1 70

D R Leatherman	3 00
Sarah Leckron	3 00
Jacob Friday	1 50
Jacob Bahr	5 00
Belle Ripple	1 50
Mrs L Arthur	1 50
S C Showalter	2 85
J Holsopple	1 50
J Mishler	4 00
J B Light	6 05
J H Frantz	1 60
A Crumpacker	1 50
D Scheuck	1 50
Henry Bender	1 60
Isaac Kulp	3 25
D G Hendricks	1 60
Daniel Moser	4 50
Eld C Wenger	14 80
C R Paige	1 50
S Hetrick	1 60
J P Lichty	1 50
S Flory	1 60
J C Thompson	1 70
John L Shaeffer	60
John Shnss	5 00
Jacob B Neff	3 25

Josiah Berkley	3 00
John Knisely	1 50
D Hildebrand	3 00
S H Martin	3 20
Henry Frantz	5 25
S A Maust	3 00
H H Harnley	1 50
Isaac Royer	6 00
Henry Keller	75
Kline & Gell	12 33
John H Schrock	1 25
Joseph Holder	14 90
D P Long	6 30
Thomas D Lyon	1 50
G Brubaker	3 00
D N Yothers	4 90
Michael Domer	1 50
R B Reigert	1 50
Andrew Soladay	1 60
Harriet E Fox	1 50
Sarah Saunders	1 50
Jesse Hiestand	3 50
J P Barnes	60
R R Royer	1 50
Joseph Rupert	1 60
John D Gnagy	3 00

Samuel Smith	$3 10
Henry Kline	1 50
J K Byerly	3 75
Wm Kercher	1 50
Lulsa A Engle	11 00
Mrs E Landis	1 50
John H Meyers	15 00
J S Newcomer	1 50
B Gnagy	1 00
David Sheaffer	3 00
John Everett	3 10
Jacob Barrick	1 50
J M Miller	75
G Hochstetler	1 50
Daniel May	6 50
F Meyers	13 50
J M Thomas	1 60
Lydia Moyer	1 25
M Kimmel	3 00
C Swihart	1 60
Ezra Kitch	1 50
D B Teeter	3 50
S A Bowmam	2 85
I N Crosswait	1 60
A W Blanch	1 50
Sarah Myer	1 50
D J Myers	18 00
P Hofferd	3 40
Wm Culp	75
Robert Beard	7 50
A Fitzwater	1 50
S C Keim	12 00
Mrs R Boyle	16 50
J Casselberry	1 50
S Miller	1 50
J S Thomas	8 25
Mrs N K Zook	1 50
John Shook	1 75
John Moomaw	1 60
N Holsopple	6 15
Michael Hohf	2 85
I W Brady	1 50
D Forman	1 50
S D Martin	1 50
Annie E Stoler	1 50
Leah G Marrow	2 85
D Hildebrand	5 10
Landon West	1 00
M Schrack	3 75
Samuel Book	5 70
Sol G Arnold	8 25
W A Manst	1 50
Wm M'Wharter	3 20
J S Keizer	3 00
Wm Meek	1 50
R Graybill	3 00
Phillip Hoiler	2 10
J B Sharratts	10 00
Samuel Leedy	8 75
S Hendrick	75
J S Studebaker	1 60
A H Cassel	3 50
B Benshoff	17 00
Ephraim Gray	1 50
D Wolf jr	12 85
Susannah Hess	1 60
Elias K Buechly	2 00
L Showalter	1 50
B Overholtzer	3 00
T S Holsinger	75
Annie Knepper	1 25
Wm Davis	1 50
Peter C Meyers	1 50
S C Keim	75
H Thompson	1 50
Thomas Gray	3 75
J P Lichty	1 50
Mary E Snyder	1 50
L Eckerle	7 00
Susan Rodes	1 50
Daniel Whitmer	1 50
D S McDaniel	3 00
R C Reed	5 00
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Samuel Grow	$1 50
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Isaac Secrist	3 00
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Adam Beelman	9 00
I A B Hershberger	13 50
A S Culp	1 60
H A Cogan	1 75
M Garber	1 60
E Martin	3 00
John Pool	85
Levi Simmons	1 50
Nancy Hughs	1 50
A Burkholder	1 60
A Hoffman	1 50
S Brallier	1 50
A Trostel	3 00
H B Lehman	1 80
M Glotfelty	14 00
Wm Culp	3 00
J L Crumpacker	1 60
D H Fahrney	35 00
John Kaub	1 60
S Eikenberry	1 60
L L Bowman	1 60
Jacob Scott	1 50
David Snyder	3 00
P Deardorff	1 60
D B Puterbaugh	3 20
J Leffler	1 50
Adam B Wilt	1 50
Noah Horn	1 25
S C Ulrey	1 50
E Lichty	75
J Warner	3 75
Kate B Taylor	1 60
Isaac Miller	5 35
Israel Berkly	3 10
Samuel Murray	9 35
J H Stager	3 25
Jesse Sellers	1 50
Stephen Yoder	5 00
D M Fike	1 60
T D Lyon	1 50
Simeon Desler	1 50
Jacob Friday	6 40
C F Martin	3 10
I Hunsberger	7 00
S A McRobie	1 50
M Frantz	75
S Ridenour	2 70
Jacob Aldinger	2 75
Jacob Cromer	1 50
J S Metzger	1 00
C Brechbeil	4 50
M Miller	9 50
B Overholser	50
E J Fadely	1 50
J Heminger	50
J S Miller	1 50
I J Cober	4 50
David Miller	1 50
Sarah Leslie	3 00
V P Klipple	7 50
E Beeghly	7 00
Jacob Trout	3 75
J Howard Ellis	75
J B Schrack	75
Sarah K Klein	1 80
A Trostle	10 50
Jacob Freed	3 10
Daniel Keller	6 00
Barbara Witwer	3 00
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Joseph Radle	1 50
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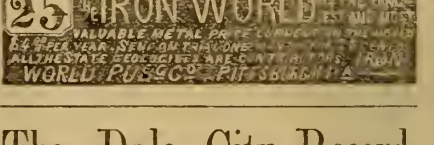
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PENN'A.

Christian Family Companion.

BY H. R. HOLSINGER. "Whosoever loveth me keepeth my commandments"—Jesus. At $1.50 Per Annum.

VOLUME IX. DALE CITY, PA., TUESDAY, JAN. 14, 1873. NUMBER 2.

Living Waters.

There are some hearts like wells, green-mossed and deep
As ever summer saw:
And cool their water is—yea, cool and sweet:
But you must come to draw.
They hoard not, yet they rest in calm content,
And not unsought will give;
They can be quiet with their wealth unspent,
So self-contained they live.

And there are some like springs, that bubbling burst
To follow dusty ways,
And run with offered cup to quench his thirst
Where the tired traveller strays;
That never ask the meadows if they want
What is their joy to give;
Unasked, their lives to other life they grant—
So self-bestowed they live!

And One is like an ocean, deep and wide,
Wherein all waters fall;
That girdles the broad earth, and draws the tide,
Feeding and bearing all;
That broods the mists, that sends the clouds abroad,
That takes, again to give;
Even the great and loving heart of God,
Whereby all love doth live.—

Christian Union.

For the COMPANION.

Washing Pots and Cups.

"For, laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups; and many other such like things ye do." Mark, 7: 3.

In Volume 8, number 32, a reader of your paper has taken courage to express his views on she subject of Feetwashing. I was glad to see it in the paper. It does one good to *look* at forbidden fruit—not advisable to taste it. I was patiently waiting for a reply. Brother Lint has taken courage to give a correct view on the subject, so much so, that I could only make a comparison. For that reason I have selected the subject of Washing Pots and Cups.

This subject truly embraces a great deal: a volume could be composed on it, if carried out in all its details in the word of God. As I do not wish to write a lengthy article, I would only make a few references. I suppose we all understand that Christ, who was addressing the Pharisees and Scribes, about their traditions, has strict reference of those ways or views which mankind take to disfigure the true way of salvation. If so, what was the cause of the fall of man? We all know, that strictly obeying God was not the cause, but disobedience. What was the cause of the destruction in Noah's time? Disobedience. And how dreadful was the fall, or destruction, on account of their disobedience to God. By tracing up the old Testament scriptures, we can find many similar circumstances, to show the result of a self-consecrated practice. But as we depend upon the present and future for our welfare, we will speak about Christ and him crucified.

Christ said, "I am the way, the truth, and the life; and no man cometh unto the Father, but by me." Thus it is necessary for us to become acquainted with his teachings. We have this revealed unto us. We can have it; and mostly all have it in their families. But I am sorry to say it is too little heeded, A great number take some novel instead of the wholesome teaching of Christ. At times when you wish to talk to them about that Savior, they appear to have heard of him; asking questions, they know nothing, except what certain preachers have told them; and this only because they were well paid for it. You, perhaps, in some cases, have to be very short, or receive offensive answers. I for my part could only compare them to pot-washers. If we can come to God only in and through Christ; if we could live in him, with part of his commands, we would have a great many Christians. But the word of God appears to introduce some different sentiments. It seems to teach us to fulfil the whole law. There are some objections made to this, claiming it impossible to keep the whole law. I never heard it made by any, except such as are pretenders. If we believe, there is nothing requested of us, but what we can practice. There is nothing requested of us, only what is calculated to make us respectable men and women. It will make us lovely in our neighborhood, in

our families, and, in short, wherever we go.

I often thought, "what a change it would make, if we could only all be true followers of Christ." We would have a joyful time here! It seems as though it were necessary to have some tares among us, or, at least there always were some. And they grow so variously that it is necessary to understand them well, so as to avoid gathering them. I sometimes see them appearing very mild and pleasant: might almost say it is a pity to let them be destroyed." And they like to grow very well, in well cultivated soil. So it is necessary to watch them daily, and not let them grow. If they should happen to be sown, root them up before they take too much of a start. They have spreading roots. If they are allowed to grow, they are a tedious weed to destroy. This is the great cause of our differing so much in the plan of salvation. A great many tares are in the way; and not wishing to destroy them, they seek a way to let them grow together, and at last the tares take the advantage. But at the same time, the husbandman will make it appear that it makes no difference so that the end of that tare affair is almost infidelity, of which we have a great deal.

The term, non-essential, is the seed in general. Perhaps it is very small in the beginning, giving it room to grow, but it will make a serious thing of it. They often commence growing by seeing a splinter in a neighbor's eye. The oftener they look at it, the larger it appears; but at the same time, they are peeping over a beam in their own eye. This is a great evil in practice among the so-called christians in this nineteenth century.

A willing mind—a mind that understands and practices the will of the Lord, is what we want. Unless this takes place, we cannot expect success. It will have a tendency to grow weaker, becoming less, and less, until it is all gone. It is necessary to become acquainted with the will of God in the onset. In what way? By going to meeting only? This is a good place, but not necessarily the only place. Take your Testament, read it thoroughly at home, read it with a desire to practice what it tells you. By so doing you will not depend so much on the preacher. If he should accidentally not make quite the right illustration, you are ready to do better, which is your gain. "If the blind lead the blind, both will fall into the ditch." Thus it appears not a safe guide to depend too much on a leader. We are told to prove all things and hold fast that which is good." Our Savior has suffered and died to redeem us all. What a pity it is, that so many are not willing to take part in that which is going to make them more respectable, more reliable, more sociable, and intelligent than any rule of mankind can. In this year may we be farther advanced in the cause of Christ, help each other along; build each other up. Every day brings us nearer home. One after the other leaves this troublesome world, until we are all there, so let us not forget each other; but pray for each other, so that we may all have part in that land of peace and rest.

D. F. Ebie.

Canton, Ohio.

Useful Talents.

What does it profit a man if he has rare talents but turns them to no good account? Many a man boasts of his gifts and accomplishments, and in a measure despises others on account of their inferior endowments; but when results are compared he is far behind those who have been less lavishly blessed by nature. It reminds us of a rich nobleman who was once showing a friend a great collection of precious stones, whose value was almost beyond counting. He had gathered them with the greatest labor and expense. "And yet," he remarked, "they yield me no income."

His friend replied that he had two stones which cost him about ten florins each, or about ten dollars for both, yet they yielded him an income of two hundred florins, nearly one thousand dollars, a year. These valuable stones in themselves made a poor comparison with the diamonds, pearls, rubies and gems of the nobleman, for they were toiling, gray mill-stones, but they were worth more after all. What if we are talented, but our talents yield us income!

A Sweet Thought.—Good, kind, true, holy words, dropped in conversation, may be little thought of, but they are like seed of flower or fruitful tree falling by the wayside, borne by some bird, haply thereafter to fringe with beauty some mountain-side, or to make glad some lonely wilderness.—*North British Review.*

Selected by JACOB S. FRITS.

To an Autumn Leaf.

The buds of Spring, their beauties coyly-chiding
From stranger eye,
Breathe not to us, as thou, sweet, sad. chiding,
That all must die.

The summer wild-flower, blooming for some finder
Who chance may send,
Hath not, with all its bloom, thy still reminder,
That life must end.

Thus, neither beauteous buds, nor flowers, giving,
Their perfumes rare,
To us who cannot always here be living,
Are left so fair.

As thou bright leaf, which, wafted from a distance,
Hast hither flown.
For, in the story of thy brief existence,
We read our own.

For the COMPANION.

Did the Savior Bear the Cross?

Did, or did not, the blessed Lord bear his cross to the place of execution? This being a question with some, we will briefly notice the history concerning this matter, as it is recorded by the sacred writers.

"And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him; and as they came out, they found a man of Cyrene, Simon by name; him they compelled to bear his cross." Matt. 27: 31, 32. "And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. And they compel one Simon, a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross." Mark 15: 20, 21. "And he released unto them him that for seduction and murder was cast into prison, whom they had desired; but he delivered Jesus to their will; and as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus." Luke 43; 25, 26.

From these scriptures it might be inferred, that the Savior had nothing to do with taking his cross to the place of crucifixion; but John in speaking of the matter, says, "Then delivered he him therefore unto them to be crucified, and they took Jesus and led him away; and he, bearing his cross, went forth unto a place called the place of a skull, which is called in the Hebrew Golgotha, where they crucified him." In this last scripture we have a positive declaration that the Savior did bear his own cross; and as he was crucified by the Romans, (a fact which we think no person will deny,) and as according to their law, criminals were obliged to bear their own cross to the place of execution, we conclude that the Savior did bear his cross, at least a portion of the way; and as they came out of the city, his physical strength began to fail him so much, that he was unable to bear his cross farther; therefore they compelled Simon, who was passing by to bear it the rest of the way.

Now it is not said that Simon bore the cross all alone. He might have only assisted the Savior in bearing the cross the rest of the way. From the reading of John, we would favor this conclusion. But it is not to be supposed that it was a lack of courage, or zeal, that caused our blessed Master to give way under his burdens; but it was the agonizing trials and fatigues which he had been subjected to for the last fifteen hours; having been deprived of sleep, and hurried from place to place, and obliged to stand the whole time of his trials, the loss of blood and the want of food, that caused his strength to fail him.

Dear reader, cannot we take up his cross, and bear it after him, as Simon did; and follow him in his footsteps, he having endured so much that we through his suffering might live into life everlasting.

B. F. KOONS.

Nettle Creek, Indiana.

For the COMPANION.

Jesus Wept.

What solemnity in the words, "Jesus wept!"

What feelings of sympathy! What emotions of love! What tenderness of heart, seemingly, manifested in behalf of poor humanity! He is the Redeemer, and his love is infallible. Reader, "Jesus wept," not because he was afraid of death; not because he shrank from the shame of the cross; not because in resurrecting Lazarus it would require a supernatural display of power! Oh, no! it was not that! it was because of sin.

How beautiful it is expressed in the poet,

"Jesus wept that we might weep,
Each sin demands a tear;
In heav'n alone no sin is found
And there O no weeping there."

When the world lay in sin and gross darkness, Jesus left the beautiful climes above to expiate for the sins of the world. What tears it cost for our redemption! Whenever we weep, and the tears fall to our feet, oh! what bliss to know that the same ground has been saturated by the tears and blood of Emmanuel.

The way of life is the way of tears. We cannot make one step heavenward that has not been hallowed by the tears of a lovely Savior. Every inch is holy ground.

Reader, do you glory in the thought that you have a Savior of infinite strength and of sympathy? Do you apperciate his his holy example? Do you love and serve him as you ought? If so, continue in his service and you shall be happy in this world, happy in eternity, and at last sing the songs of the redeemed in the world to come. Your brother and friend.

D. T. MEYERS.

Somerset, Pa.

REMARKS:—The above is a brief production from my brother in the flesh, of late deceased.

It was composed about a fortnight previous to his death.

After his death it was presented to me for correction, and having done so, I now submit it to the readers of the COMPANION, hoping they will profit by it.

Reader, think of the dead, who is so earnestly appealing to you to adhere to the useful discipline as taught and exemplified by the world's Redeemer. *Think of the dead*, and then think of him of whom it is said "He wept."

J. T. MEYERS.

Somerset, Pa.

Wisdom and truth, the offsprings of the sky, are immortal; but cunning and deception, the meteors of the earth, after glittering for a moment, must pass away.

It is a great blessing to have a well informed conscience; it is a blessing to have a tender conscience; and even a sore conscience is better than none.—*Clarke.*

A good man, who has seen much of the world, and is never tired of it, says: "The grand essentials to happiness are something to do, something to love, and something to hope for."

Selected for the COMPANION.

After This Manner Therefore Pray Ye. Mat 6 th: 9—13.

Prayer to God is the duty of all men. In him we live, and move,and have our being. Every good and perfect gift cometh down from the Father of lights. Men ought therefore always to pray, and not to faint. We are so sinful, that we always need mercy. We are so weak, that we always need help. We are so empty, that we always need supplies. We are so exposed, that we always need protection. How reasonably then it is that we should continue in prayer; but we greatly need direction in prayer. We know not how to pray, nor what to pray for, as we ought. Therefore Christ has been pleased to teach us in these words; which contain an excellent form and pattern of prayer. After this manner we are to pray. Now, as many persons constantly use this prayer, it may be very useful to explain it, because it may be feared that some repeat the words without knowing the meaning, which is formality at best; and some contradict every part of the prayer by their wicked lives, which is base hypocrisy. May we therefore be assisted by the good Spirit rightly to understand it, that so, whenever we use it hereafter, we may offer up a reasonable and spiritual sacrifice, acceptable to God, by Jesus Christ.

'Our Father, Which Art In Heaven.'

We should always begin our prayer with proper thoughts of God. And what thoughts of him are so proper as those suggested by these words: namely, his goodness and his greatness. As a Father, he is good, as a heavenly Father, he is great. Thus we are taught to approach him in confidence and reverence. As the Creator of all men,God may,in a general sense, be called the Father of all, but it is in a higher and more endearing sense that he is here called a Father: as being reconciled to believing sinners through the blood of Jesus Christ. God is angry with the wicked every day. He does not look down upon them with approbation, nor do they look up to him with confidence and love. Therefore this prayer is not fit for the use of a man who lives in sin, whose carnal mind is enmity against God. How dares the swearer, the liar, the drunkard call God a Father. God will not own the relation. If such men pray, might they not rather cry our father, which art in hell, for Christ said to such persons, ye are of your father the devil, and the lusts of your father ye will do. John 8: 44. But when a person is convinced of his state as a sinner; when he is enlightened to know Christ as a Savior, and when, by a lively faith, he comes to God through him; then God is reconciled to him; his anger is turned away, and he comforts him. Then he may look up to God, through Christ, as a merciful God, "forgiving iniquity, transgression, and sin," for, "to as many as receive him," and the atonement through him, "he giveth power to become the sons of God, even to them that believe in his name," and to such only is the "spirit of adoption" given whereby they cry,"Abba, Father." For it is one thing to use the word Father, and another to approach him, as an affectionate child comes to a tender parent, with a persuasion of his being able and willing to supply his wants. To such persons this name is full of comfort; for they are emboldened to believe, that if earthly parents, though evil, know how to give good gifts to their children, God, our heavenly Father, is much more disposed to do them good, and bless them with all spiritual blessings in Christ Jesus. But this name teaches us also the greatness of God, Children ought to treat their earthly parents with great respect, but what reverence is due to the Father of spirits, whose throne is in the heavens; not that God is confined to heaven; but he is said to dwell there, because he displays the brightest beams of his majesty, and there angels and saints bow low before his feet, crying, day and night, Holy, holy, holy, is the Lord God Almighty. Such thoughts as these should pass our minds,when we say Our Father which art in heaven. Hallowed be thy name. This petition is placed first, to show us our first and chief desire should be, that God may be glorified. The name of God signifies God himself, as he is pleased to make himself known to us by his titles, his words, and his works. In his Gospel, more especially, all his glorious perfections shine and unite. There he shows himself "a just God and a savior." Now, to hallow God's name is to sanctify it, to hold it sacred,for to sanctifyanything, is to set it apart from every profane and common use. In this petition, then, we pray that God would enable us to glorify him in all things whereby he makes himself known. We must glorify him in our hearts, by high, holy, rent thoughts of him. We must glorify him in our language, by always speaking of him in the most solemn manner. We must glorify in our actions, whether we eat or drink, all should be done with a view to the glory of God. How far from this are many who say this prayer, and who no sooner rise from their knees than they profane this holy name. Think of this, you who curse and swear, or take the Lord's name in vain. When you say, in a thoughtless manner, God bless us! O God! O Christ! is this to hallow the name of God? Leave off praying, or leave off swearing, for they cannot agree together. But let every one that fears God remember that the glory of God is the first and chief thing, that we are to ask for, and to desire, and to seek, even before our own good. That we and others may do this, we are taught, in the next place, to pray, "Thy Kingdom come." This does not mean the kingdom of God's providence, which rules over all; this cannot be said to come, for it is come already, and will never cease, but it means that spiritual kingdom which Christ came to set up in the world; that kingdom of the Messiah, which the pious Jews had long expected, and which when this prayer was given to the disciples, was said to be at hand. This kingdom of Christ did come soon after. It was set up when Christ ascended to heaven, and the Spirit descended from it. But still the prayer is as necessary as ever; for we pray that this kingdom may be established in our hearts, and extended to all the world. The kingdom of Christ is extended on purpose to destroy the kingdom of Satan. The devil has usurped a dominion over all mankind,and though he does not now possesss the bodies of men, as once he did, yet he "rules in the hearts of the children of disobedience, who are led captives by him at his will, and in some parts of the world he is actually worshiped." In order to destroy this infernal kingdom, Jesus Christ came into the world, he overcame him in all his attempts to seduce him, and on the cross he spoiled principalities and powers, and conquered when he fell; he deprived Satan of his power, and led captivity captive. Wherever he sends his Gospel, he proclaims liberty, and whenever he gives his grace to any person, there Satan is dethroned, and being made willing to submit to Christ, the believer is translated out of Satans kingdom of sin and darkness into the holy and happy kingdom of God's dear Son. When we say, "Thy kingdom come," we pray that the light, power, liberty, and glory of Christ's spiritual kingdom, may be more fully experienced in our own hearts. For, as one observes, in worship we pay our

homage to God. In the word, we came to learn his laws. In the Lord's Supper we renew our vows of allegiance. In alms-giving, we pay him tribute. In prayer, we ask leave and praise is our rent to the great Lord, from whom we hold our all. Thus also we express our souls desire for our poor fellow-sinners. Deeply affected with the state of Heathens, Jews, Mahometans, and sinners of all discriptions, we pour forth our souls in holy longings for their conversion, earnestly desiring the joyful day when it shall be said, "The kingdoms of this world are become the king of our Lord and of his Christ, and he shall reign forever and ever."

"Thy will be done, in earth, as it is in heaven.

God, the maker of the world, has a right govern it. His will is the proper rule of his creature's action; will it is obeyed by them all, except by men and devils. God has made known his will to us in his word. The law of the ten commandments shows what obedience he requires of us; but, as fallen creatures, we have broken it, and rendered ourselves incapable of obtaining life by it. God has graciously given us the law of faith, or the Gospel of salvation by Jesus Christ, and this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another. But the natural man refuses obedience to this also. He is either unconcerned about salvation, or dislikes the way of it; and while he remains in this state, he cannot do the will of God in any respect acceptably; for without faith it is impossible to please him. How necessary then is this petition, "Thy will be done." It includes, 1. A desire to know it, as the Psalmist prays, "Teach me to do thy will, for thou art my God." 2. A heart to do it, a heart on which God has written his laws. I remember a person who told me, when he was teaching his child to say this prayer, and came to this petition, "Thy will be done," the child refused to say it, and would have it, "My will be done." This poor, simple child was far more honest than many of us who say, "Thy will be done," and yet determine to follow our own will, but the real Christians desire is, "O that there were such a heart in me, to fear God, and to keep his commandments always;" Deu. 5: 20. We pray also. 3. For strength to do the will of God, for to will may be present, and yet how to perform that which is good we may not find, but, knowing that the Lord worketh in his people both to will and to do, we hereby pray that he would "make us perfect in every good work, to do his will;" working in us that which is well pleasing in his sight, through Jesus Christ. This petition also includes holy submission to the will of providence, however afflictive; and that we may learn to bear it within murmuring. We pray for grace to do all this, in imitation of the spirits of just men made perfect, and of the sinless angels in heaven. Gods will is done in heaven.

Give us this day our daily bread."

This petition implies dependence on God for food and all the supports and comforts of life. Man, as a fallen creature, has forfeited the good things of this life, and deserves to be deprived of them all. The earth was cursed for man's sake, therefore in sorow and labor he eats of it; but it is through the goodness of God, that he has power to labor; that rain from heaven and fruitful seasons are granted. It is he, who gives us our corn, and wine, and oil, and though the poor man works hard for his daily bread, it is no less the gift of God To him also we owe the appetite that makes our food pleasant, and the power of digestion that makes it nourish. Moderation in our desires is here expressed. We are not taught to ask for riches and honors, which are often the destructive snares of those who possess them; but we may lawfully ask for food and raiment, for our heavenly Father knoweth that we have need of these things, (Matt. 6 : 32), and having these, we ought to be content. We are not to ask for weekly bread or monthly bread, or, yearly bread, but for daily bread; for we must not boast of to-morow, or depend on future years, but live in daily dependence on God, without anxious cares for a future time. Sufficient to the day is the evil thereof; and sufficient for the day is the good thereof, so that we are to exercise ourselves in daily prayer, and receive every meal and every morsel, as the gift of a good God, which will make it sweet. The Christian will also ask for bread for his soul, as well as his body. Christ is to the believer's soul what food is to the body. He is the bread of life, and if we are born of God we shall daily desire to feed upon him in our hearts, "by faith, with thanksgiving.

And for give us our debts, as we forgive our debtors."

This petition is joined to the last by the word and, which may teach us that without the forgiveness of sins, the comforts of this life can do no real good; "for what is a man profited, if he gain the whole world, and lose his own soul." Everyman is a sinner. There is not a creature, who wants daily bread, that does not also want daily pardon, and yet how few are sensible of it. Sin is here compared to a debt. There is a debt of duty we owe to God, and in case of failure we contract a new debt to the justice of God. The debts we owe to man expose us to misery here. And be it remembered! we are not able to to pay a single farthing of this debt. If ever we are delivered from going to the prison of hell it must he by a free pardon, for so we pray. "Forgiveing us our debts, or, as it is elsewhere, "Forgive us our tresspasses." We can make no amends. It is not taking care not to contract a new debt, that will discharge an old one, this will not do with our neighbors, nor will it do with God. Free forgiveness alone will prevent our punishment. But, though a sinner is justified freely, it is only through the redemption that is in Christ. With believing and penitent hearts we must go to God by Jesus Christ, and plead for his mercy for Christ's sake. At the same time, we are here taught the necessity of a forgiving temper. "As we forgive our debtors," that is as we forgive those who have injured us in our property, person or name. Not that by our kindness to another we deserve forgiveness at the hand of God, but that we cannot expect pardon from God, while we refuse it to those who ask us for it, we may humbly hope that if we are enabled by grace to forgive others, God whose thoughts and ways are infinitely above ours, will not reject our prayer for pardoning mercy through Jesus Christ.

"And lead us not into temptation, but deliver us from evil."

Those whose sins are forgiven will be afraid of sinning again, and knowing the power of temptation, we pray to be kept from it. Temptation is any thing which makes trial of us, and proves what is in our hearts. Afflictions are God's trial of us, for our good; but all Satan's temptations are to lead us into evil. The person who uses this prayer aright is afraid of sin, and he offers up this petition to God, that he would keep him out of the way of such trials. as would be too hard for him, or grant sufficient strength to resist and overcome the

devil, the evil one, "who goeth about like a roaring lion, seeking whom he may devour." But this must be accompanied with watching, and avoiding all wilful occasion of sin, or else these words do but mock God. The conclusion of the prayer is: For Thine Is The Kingdom, And The Power, And The Glory, Forever Amen. This shows why we should pray to God, and why we may hope to be heard. The kingdom is his. God is king of all the world, and has a right to dispose of all things in it. The power is his, as well as the authority. He therefore can answer our prayers: and we hope he will. His then will be the glory. Whatever God does is for his own glory, and if we are disposed to give him all the glory of what he does for us, we may hope that our petition will be granted. This kingdom, this power, this glory, are forever; he will never want the power to help: and if we are saved we shall never cease to give him praise. The force of the prayer lies in the first and last words of it, Our Father, and Amen. In the first we apply to God in Christ, as reconciled to us: in the last we set our seal to the whole, and say Amen: so let it be so; we humbly hope it shall be for Christ's sake.

CONCLUSION.

How awfully is this prayer abused. Ignorant people use it as a kind of charm; and think it enough to say the words, without considering the meaning. O, beware, as you love your souls, of mocking God by thoughtless praying. Can you call him a father, while you obey the devil? Will you say "hallowed be thy name," and yet profane it daily. What do you care for his kingdon when you belong to another, or talk of his will, without wishing to do it. Do you not forget him when you eat and drink? Are you not careless about the forgiveness of your sins, adding daily to the dreadful debt, and perhaps living in malice and wrath. How can you pray that God will not lead you into temptation, when you run wilfully into the way of it; frequenting the ale-house, the play-house, and the company of the low, the profane, and the drunken? Dear fellow creature, permit me to say, that thus contradicting your prayers by your life, you cannot expect to be heard, nay, God may justly say to you at last, "Out of thine own mouth I condemn thee, thou wicked servant." But God forbid. Think over this prayer before you use it again; and beg of God to enable you to use it with understanding and sincerity, that the rich blessings asked for in it may be yours, and God be glorified in your everlasting salvation.

SIMON HETRICK.

Elkhart, Ind.

For the Companion.

An Explanation of Corinthians 11: 16.

"But if any man seem to be contentious, we have no such custom, neither the churches of God."

In the above named chapter the apostle Paul is speaking of Christ and his church, together with the church ordinances. The apostle refers to a fact in this chapter, which is embodied in all the writings of the Bible; namely, that God has placed the woman in a depeudence on, and subject to, the man. Even to Eve the Lord God had said "and thy desire shall be to thy husband, and he shall rule over thee." Although Christ qualifies that subjection, yet it requires holy women now to be in subjection to their husbands. It is a trait of "the holy women, who trusted in God, in the old time," that they were in "subjection unto their own husbands," I might refer to numbers of passages bearing on the subject, but I will only refer to a few. 1st Tim, 2: 11, 12; Titus 2: 5; 1st Peter 3: 5, 6, and Eph. 5: 22. Christ is the head of the Church; the man the head of the woman. When Paul says that the man is the head of the woman, even as Christ is the head of the church, he evidently means that as Christ has power or authority over the church, so the man has power now, always has had, and always should have, over the woman. And when otherwise, it is somewhat as the rhymes have it.

"I know not which live most unnatural lives.

Obeying husbands, or commanding wives."

Now we hear Paul say that the woman ought "to have power on her head," or as the marginal reading has it, "a covering, in sign that she is under the power of her husband. "The word power, stands here for the sign of that power: namely, a covering. As Clarke says, "It is no unusual thing, in the Old and New Testaments, for the signs and tokens of things to be called by the names of the things themselves: for thus, circumcision is called the covenant, in Gen. 17: 10—13, though it were only the sign of it." This power, or if you prefer, the sign of this power, holy women were in some way informed, to place on their heads, but in what way they were informed, I know not, nor is it a matter of importance. The query is, does the New Testament require the woman to have this power on her head as a sign of subjection to her husband? The Greeks, Romans, and Jews had theirs on, and we are informed that this was, and is, a common custom through all the East. Paul says that a Christian woman ought to have it on, and the readers of the COMPANION have before now learned that ought is binding, as it implies an obligation of duty. To be shaven and shorn, was considered a shame or infamy, for a woman, as we are informed. Therefore says Paul "If it be a shame for a woman to be shorn or shaven, let her be covered." In conclusion Paul asks the question, "Is it comely that a woman pray unto God uncovered?" That is, is it becoming, or suitable, to time, place, or circumstances for her to do so? We infer from Paul's writings that it is not, yea, the question itself implies it. Now as it was a disgrace for a woman to be stripped of her veil, and to be shaven and shorn, the apostle would have us to know that the woman should have long hair as a covering that God gives to her. But some confound this covering with the covering that she is some confound this covering that she is to put on herself. I will again repeat the words "If a woman be not covered, let her also be shorn." That is, if she will not put on a covering herself, remove also the one God gave her. "But if it be a shame for a woman to be shaven or shorn, let her be covered." That is, if it be a shame to remove the covering that God gave to her, why then let her put on the covering which is to be a sign of her subjection unto her husband. Although the apostle speaks of the hair as a covering, yet he speaks of another covering, as already proven. And further, if Paul had reference only to the covering of hair, he would have taught the man to remove all his hair, for he says "A man indeed ought not to cover his head." Then we conclude that when a man is engaged in the religious duty of "praying and prophesying," that he is "not to cover his head;" and that the woman is to be covered, for it is not comely, that is suitable, or becoming, for her to "pray unto God uncovered." Paul was setting things in order when he wrote the above words. Webster says that a "frequent repetition of the same act," makes it a custom. I am not positive how it was in Paul's time, but I suppose it was then like now; that is, there were individual members who contended

that it was not necessary for women to be covered during prayer or prophesying; and in frequently doing so it became a custom, according to the meaning of the word; but Paul informs us that he, and others, no doubt those who had with him the care of the churches of God. It is somewhat so now; the elders who have charge of churches, if found faithful, and the faithful churches have no custom to contend that a man may have his head covered, and have long hair, and a woman have her head uncovered, during the service of God. In COMPANION, number 28, of last volume, we hear one speak who seems to be contentious, or, as we would have it, one who "puts himself forward as a defender of these points." He contends that "it is not likely" that Paul "intended to call contention a custom," for says he, "customs are things established by a more or less common usage and consent." But Paul does call contentions a custom, and I will refer you to Webster to see whether he is right, or not.

Custom: frequent repetition of the same act; way of acting; ordinary manner; habitual practice; assuage. And we know that contentions may be all this. The writer would have us to accept of the meaning of custom as found in the sense of the term of law, which was not what Paul intended, as the connection plainly shows. The writer referred us to three translations, for which I thank him, and by comparing six translations, I find that they have about the same substance, all teaching that Paul would have the woman to wear long hair, as well as another covering, and the man short hair, and no covering on his head, when engaged in the service of God. May God forbid that the elders of the churches, as well as the churches themselves, should ever have the custom to contend for the opposite. Brethren, the doctrine of the covering of the woman, and of he non-covering of the man, in divine worship, "will bear investigation in the light of the light of the Gospel; it will gain by being investigated." I know that a part of the church would rather not submit itself unto Christ; and of the women, they would rather rule over the men, I mean, only some so. I am not much surprised if the man puts his covering on,—as some do at funerals—and the woman hers off. "Prove all things, and hold fast that which is good" If I have but one talent to use, I will use it in "earnestly contending for the faith which was once delivered unto the saints"

NOAH LONGANECKER.

For the COMPANION.

Home.

It seems but a few days, since we, in our boyhood, would gather around the fireside, with our father, mother, brothers and sisters, all at home, Now where are we? Our parents have both gone to their long home beyond this vale of tears, to a happier home, we trust, than this. Their troubles and sorrows are over. Ere long it will be said of us that we, too, have no abiding place here, and must go the way of all the earth. We are now scattered several hundred miles apart; and have little homes that we call our own; but they, too, are not lasting, no more than the buds that burst in the Spring and grow to their full extent in a few weeks, but are soon gone. Well may we say, "Man born of woman is of few days and full of trouble."

This brings us to see more closely that the things of this world are earthly, and that it is not best to strive to lay up treasures here, for it is too short a duration, and where our treasure is there our heart will be also. Then we think that it is very necessary that we try to store away our treasure where it will last, or in other words where we can enjoy it forevermore. As the New Year approached the old one disappeared; and we are one year nearer eternity, whether well spent or not. We have been thinking upon this point, and trying to make ourselves fit subjects to enter the new year, with the Grace all christians should have. May we be strengthened, that we may lead a pious and christian life, that good works may be seen by our daily walks; and that we may reach that heavenly home that fadeth not away, is my prayer.

C. G. GARMAN.

For the Companion.

A Worthless Move.

I learned a very important lesson today from a lazy clock. I call it lazy; for such it is in one sense of the word. True, it made a noise, as do other clocks, and seemed to second away every hour of time with apparent ease; but, when I came to examine its time, I found it to be, as I then thought, far behind the right time. Presently, one near me said to the proprietor, "Your clock is too slow." The prompt and decided reply followed, "It is not to slow, but its hands will not move." This remark set me to thinking. "What a worthless move!" thought I. It had folded its hands, as it were, in inglorious ease, to tick away the seconds in the most unsatisfactory way imaginable.

As I took a last look at that useless worker, I thought of the fruitless toil of millions of intelligent men and women, whose lives are a failure. Many, regardless of the inspired injunction, "Whatsoever thy hand findeth to do, do it with thy might," fold their hands, and live a life of pleasure and ease. They seem to be asleep to their best interests. They have not learned the more important lessons of true living. They act in such a manner, and in such a cause, that their labors are unappreciated. Behind his counter stands the vender of what has burned up the very foundation of true manhood—poisonous liquors. On his editorial chair sits the sensual editor, issuing, for a few million, a dose of fiction, sufficient to purge from the young heart all that is high and noble, letting remain, and giving vitality to the tares of evil, which will ripen into a life-harvest of degradation and misery. Around the card table, in a gambling hell, sit a few unfortunate wretches, who were once happy in innocence, with a pack of cards, bearing the satanic image itself, in one hand, and a revolver in the other, to keep Satan's fingers out enough to admit fairness They are making a valueless move. Unlike the lazy sinner, who seems not to move at all, and who fails to appreciate the value of Christianity, only because he has never been fully awakened to its utility, they move—hasten on toward perdition, until they are compelled to drink of those bitter waters, and seek a retreat away from the gaze of the refined and Christianized, in the abode of some primary hell.

Such is the result of a downward move. It is well to keep looking upward—heavenward. It is the magnificent view of the richness and splendor of Heaven's high dome, that will inspire our hearts to move in any good cause. Such a view will swell our hearts with love and gratitude to him whose pity hath saved us. We will then go to work in alleviating the sorrows, and inspire a new hope in the hearts, of those who are wretched and on their way to ruin, just because they have been so coolly treated that they are made to doubt that there is an eye to pity and an arm to save.

F. M. SNYDER.

Dale City, Pa.

Selected by J. Howard Ellis.

Hymn.

By faith I view my Savior dying
On the tree, on the tree;
To every nation he is crying,
"Look on me, look on me."

He bids the guilty now draw near
Repent, believe, dismiss their fears—
Hark! hark! what precious words I hear
"Mercy's free, mercy's free."

Did Christ, when I was sin pursuing
Pity me. pity me?
Did He snatch my soul from ruin
Can it be, can it be?

O yes, he did salvation bring,
He is my prophet, priest and king,
And now my happy soul can sing
Mercy's free, mercy's free.

Jesus my weary soul refreshes—
Mercy's free, mercy's free.
And every moment Christ is precious
Unto me, unto me.

None can describe the bliss I prove,
While through the wilderness I rove,
All may enjoy the Savior's love—
Mercy's free, mercy's free.

This precious truth, ye sinners hear it
Mercy's free, mercy's free,
Ye ministers of God declare it
Mercy's free, mercy's free.

Visit the heathen's dark abode
Proclaim to all the love of God,
Go spread the gracious news abroad
Mercy's free, mercy's free.

Long as I live I'll be crying,
Mercy's free. mercy's free,
And this shall be my theme when dying
Mercy's free, mercy's free,

And when the vale of death I've past
When lodged above the stormy blast
I'll sing while endless ages last—
Mercy's free, mercy's free.

For the Companion.

The Christian Exode.

FROM THE GERMAN.

Come, brethren, come we hasten on
To New Jerusalem:
Perceive ye not the golden gate,
Which there before you gleams?

Direct your eyes straight forward there.
To Jesus doctrine true:
Keep in your mind to watch and pray,
Till you have journeyed through.

There is a monstrous wilderness,
Through which we yet must pass.
Here, sweet the heavenly manna tastes,
Oh, murmer not, Alas!

Soon we will land on Jordan's strand,
Along the city's side.
Who keepeth faith can go across,
The waters will divide.

To Moses' song, our voices we,
On Jordan's banks will raise;
And to the Lamb's triumphant song,
In sweet rejoicing praise.

The golden, Heavenly city there,
Where all things flow and run;
Where all the streets are paved with gold,
And Jesus is the Sun.

O, beauteous place! O golden Sun!
That yonder gleaming keeps:
If I can only gaze thereon,
My heart within me leaps.

Oh, were I there! Oh, could I stand
In such a beauteous throng!
Which there to God, before his throne,
Exulting moves along.

There, all their sorrow, want and pain,
Then ever disattends.
There, they are dress'd in garments white,
And palms are in their hands.

There, they are singing evermore
Such beauteous melody,
As they had never sung before
In all their living here.

Jas. Y. Heckler.

A Tribute of Respect.

In a recent number of the Companion, I read the obituary notice of Argus Leatherman, one of my former pupils. The king of terrors irrespective of age, talent or position, carries off his victims. A strong constitution, and exuberant health are no safeguards against the inroads af death. Accidents, and snares, beset the pathway of all. The endearing ties of relationship, friendship and association, are often sundered in the midst of the most ardent expectations of usefulness in the various duties of life. The fond hope of father and mother be blasted as the rose. For a moment the social circle feels the loss of a cheerful member; yet as the days and nights pass slowly and sadly away, as the sun shines with its accustomed brilliancy, and new friends seem the more cheerful, the departed one is measurably forgotten. So it is with all earth, and earthly attachments. Not so, however, with the attachment of father, mother, sister, brother,and friend. Sweet memories of the departed hover their meditations while life endures. It is an earnest of that blissful meeting in a better world. What friend of loved ones gone before has viewed a sun-set scene without emotion and without a tear—the outpouring of fond memories? What mother has viewed the vacant seat without a sigh? What brother or sister can review the old play-ground and recall the kind word and loving smile, without awakening fond recollections and inexpressible emotions? There is a home where the good shall all meet again. Let us all live the life of the righteous that our last days may be as his.

Daniel Hays.

[Essay.]

A Thunder Storm.

On a calm evening of a sultry day in the latter part of August, I was alone on my way home from the Alleghany Mountains. There was that perfect quiet which prevails over nature in the languor of summer heat. The screaming of a hawk as it wheeled its course in the air was reverberated from cliff to cliff. In descending the mountain, there was a feeling of quiet luxury in gazing down on the narrow valley of New Creek.

In the midst of my admirations, I noticed a pile of bright, snowy clouds, peering above the height of the mountain. It was succeeded by another, and another, each seemingly pushing its predecessor, and towering with dazzling brilliancy in the deep blue atmosphere. And now muttering peals of thunder were faintly heard rolling behind the mountain. The hawk wheeled and screamed around the peaks, and the crows flew in all directions in search of shelter, and all nature seemed conscious of an approaching thunder-gust.

The clouds rolled in volumes over the mountain tops, their summits still bright and snowy, but the lower parts of an inky blackness. In a few moments, the rain began to patter down in broad and scattered drops; the wind freshened, and turned up the leaves of the trees. At length it seemed as if the massive clouds were torn open by the mountain tops, and complete torrents of rain came pouring down. The lightning leaped from cloud to cloud, and streamed quivering against the mountain tops, splitting and rending the stoutest trees. The thunder burst in tremendous explosions: the peals were echoed from mountain to mountain, each mountain making a new echo until New Creek and Knoby Mountains seemed to bellow back the storm. The rain fell so thick and fast that it hid everything from view. There was a fearful gloom, illuminated still more fearfully by the streams of lightning which glittered among the rain drops. I had never beheld such an absolute warring of the elements; it appeared as if the storm was tearing its way through the mountains, and had brought all the artillery of heaven into action.

By degrees the storm passed over. The clouds rolled away to the east, where they lay piled in feathery masses, tinted with the last rays of the setting sun. The distant play of lightning might still be seen about their dark bases, and now and then might be heard the faint muttering of the distant thunder.

Argus Leatherman.

Pious Youth Department.

Over and Over Again.

Over and over again,
No matter which way I turn,
I always find in the Book of Life
Some lesson I have to learn.
I must take my turn at the mill,
I must grind out the golden grain,
I must work at my task with a resolute will,
Over and over again.

Over and over again
The brook through the meadow flows,
And over and over again
The ponderous mill-wheel goes.
Once doing will not suffice,
Though doing be not in vain,
And a blessing failing us once or twice,
May come if we try again.

For the Pious Youth.

The First Temptation.

As long as I live I shall never forget the first temptation. It happened on a certain Sunday in 1872. Only a youth of fifteen, but a member of the church, I was at home the greater part of the day, and being tired, I took a walk, but hardly got fifty yards from my fathers house, before I met two of my schoolmates. After talking a few moments one of them asked me if I would not go along to one of our neighbors. I said, I would. We then started. After getting there I found some more boys engaged in playing ball. I was tempted, by Satan, to join in with them, breaking one of the ten commandments which says, "Remember the Sabbath to keep it holy." Now then boys, remember the first temptation, and don't forget to keep the Sabbath holy. Satan is going around as a roaring lion, seeking whom he may devour, and the only way to keep away from him, is to remember the first temptation, whatever it may be, and to ask the Lord to give us of his Spirit, which is ever willing to reprove us of sin and lead us in the path of duty.

Remember me in your prayers that I may hold out faithful.

Jacob L. Caylor.

Carroll county, Md.

Are you good at arithmetic? I will give you some losses to add up and calculate how much they come to. It is a good sum for boys. They are losses made by strong drink.

Loss of money.
Loss of time.
Loss of health.
Loss of business.
Loss of character.
Loss of friends.
Loss of good conscience.
Loss of feeling.
Loss of mind.
Loss of life.
Loss of the immortal soul.

It is a long and terrible account to run up; but it is an easy one to begin, and I see even boys beginning it at the beer-shops—young men adding to it at the tavern and billiard saloon. Stop, stop! and reckon up all the losses before you go further. Can you afford such losses in the long run of eternity?

Home Cheerfulness.—Many a child goes astray, not because there is want of prayer or virtue at home, but simply because home lacks sunshine. A child needs smiles as much as flowers need sunbeams. Children look little beyond the present moment. If a thing displeases, they are prone to avoid it. If home is a place where faces are sour and harsh, and fault finding is ever in the ascendant, they will spend as many hours as possible elsewhere. Let every father and mother, then, try to be happy. Let them look happy, let them talk to their children, especially the little ones, in such a way as to make them happy.

Life.—As the trials of life thicken, and the dreams of other days fade one by one, in the deep vista of disappointed hope, the heart grows weary of the struggle, and we begin to realize our insignificance. Those who have climbed to the pinnacle of fame, or revel in luxury and wealth, go to the grave at last with the poor mendicant who begs by the wayside, and like him are forgotten. Generation after generation have felt as we feel, and their fellows were as active in life as ours are now. They passed away as a vapor, while nature ever wears the same aspect of beauty. The heavens will be as bright over our graves as they are now around our path; the world will have the same attraction for offspring yet unborn that she had once for ourselves, and that she has now for our children.

"That's How."

After a great snow storm, a little fellow began to shovel a path through a large snow bank before his grandmother's door. He had nothing but a small shovel to work with.

"How do you expect to get through that drift?" asked a man passing along.

"By keeping at it," said the boy cheerfully, "that's how!"

That is the secret of mastering almost every difficulty under the sun. If a hard task is before you, stick to it. Do not keep thinking how large or how hard it is; but go at it, and then little by little it will grow smaller, until it is done.

If a hard lesson is to be learned, do not spend a moment in fretting; do not lose a breath in saying, "I can't" or "I do not see how;" but go at it and keep at it,—study. That is the only way to conquer it.

If a fault is cured or a bad habit broken up, it cannot be done by merely being sorry or trying a little. You must keep fighting until it is got rid of.

If you have entered your Master's service, and are trying to be good, you will sometimes find hills of difficulty in the way. Things will often look discouraging, and you will not seem to make any progress at all; but keep at it. Never forget "that's how."—*The Household.*

The rays of the sun are now generally believed to exhibit three forces; light, or luminous power; heat, or caloric power; and actinism, or chemical power. Whether these are regarded as distinct forces, or only as modified forms of one, the three are essentially dissimilar, representing respectively the heat-giving, the light-giving, and the chemical rays of the sun. The chemical principle of the sun's rays is relatively most active during the Spring; as Summer advances, this power diminishes, and the luminous force increases; while in Autumn the caloric radiations are relatively increased. Thus the conditions of the sun's light are varied with the varying seasons, to suit the necessities of vegetable life.

If we have been made to feel the evil of sin, no one can persuade us that it is not an evil.

A veteran observer says: "I never place much reliance on a man who is always telling what he would have done had he been there. I have noticed that somehow this kind of people never get there."

Multitudes in their haste to get rich, are ruined every year. The men who do things naturally, slowly, and deliberately, are the men who oftenest succeed in life. People who are habitually in a hurry generally have to do things over twice.

Christian Family Companion.

DALE CITY, PA., JAN. 10, 1873.

The Work of Destruction.

The loss of life, by land and by sea, that have occurred during the past several weeks must create emotions of sorrow everywhere. Broken rails, wheels and bridges have in a moment crushed rapid trains of cars, and mangled passengers, and the scattered coals from broken stoves have ignited the wrecks and burned to ashes the helpless victims who lay wedged between the immovable timbers. Fearful winds have blown over cities both in this country and Europe, unroofing houses, and destroying structures of various characters, and involving loss of life. In several instances the floors of churches have given way beneath the weight of assembled crowds intent upon the enjoyment of Christmas festivals, in a moment crushing to death and mangling dozens of men, women, and children. At sea there have been fearful gales, raging waters, and great disasters. Vessels have been disabled, dismantled and wrecked, involving immense loss of life, reaching the frightful number of 800 or 900.

While all over Christendom the people have been making merry over Christmas, the elements have combined strangely to bring sorrow to hundreds of households.

Apropos to this subject we have a very sad case of burning, which occurred in Wheeling, W. Va., of which the papers give the following particulars:

Mr. Daily started for the business portion of the city at an early hour in the evening, leaving his wife alone in the house. Mrs. Daily, who is said to have been a very neat housekeeper, was evidently cleaning the dust off the mantle piece with a cloth when her clothing was set on fire by the grate below. This is evidenced by the partially burned dusting cloth found lying on the floor in front of the fireplace.

After she found her clothing in a blaze she screamed for help and ran down stairs into the basement, where, overcome by the flames, she ceased her efforts to extinguish them and sat down on a stool and was literally roasted alive. The water she had used in her efforts to extinguish the fire and the burned stool from which she fell after death were found beside her in the basement.

A bright light was seen to flash up before 9 o'clock in the room occupied by the family. and a few cries were heard, by the neighbors. They, however, did not suppose that anything serious was transpiring, as the light was seen but a moment and the noise quickly died away.

About 10 o'clock her husband returned home and stumbled over her charred and blackened remains. Going up stairs he procured a light and returned to see the terrible sight of his wife's roasted body. He at once gave the alarm and in a short time the place was filled with the horrified neighbors.

Place of Next Annual Meeting.

It was decided at last Annual Meeting that the next meeting should be held "with the Brethren at Elk Lick congregation," which is the congregation in which the COMPANION is published; but it was only at a council meeting of this branch, held on Christmas day that the exact place of holding the meeting was decided upon. This congregation has had the meeting several times before. Then there was no railroad nearer than Johnstown, Frostburg, or Cumberland. Therefore a few miles one way or the other made no material difference, and accordingly the meeting was held at what we called the Mechanicsburg meeting-house, two and a half miles from Dale City; but now, the brethren and sisters then assembled in counsel thought the meeting would better be held nearer the station, and according decided that the meeting should be held in Dale City. No doubt this will be good news to those that expect to attend the meeting, as there will be no tedious journey to make by wagon, or on foot, after they get here, but will be within a furlong of the meeting. A very large barn has been rented, called the Olinger barn, which is no more needed, the farm having been laid out in lots. This barn will be remodeled, and arranged with galleries, so as to make one of the most convenient council chambers that could be found

It was also thought best to hold the meeting at Dale City, for the accommodation of the adjoining congregations, who are expected to assist in serving the meeting. So that when they come to town, whether by railroad or otherwise, they will be at the place of meeting, and ready to go to work, and need not tire themselves by a three mile walk. They can also take ministers to hold meetings, at Garrett, Mineral Point, and even as far as Somerset and Berlin, and return them in the morning in time for council.

And then we have such a large number of families of Brethren, living in town and the immediate vicinity, who can afford accommodations for the aged and infirm, that it would have seemed cruel to hold the meeting anywhere else. But we forbear further comment, lest we should embellish too largely, for we expect thousands of our readers to prove the matter for themselves.

At the same council meeting the following committees were appointed:

COMMITTEE OF ARRANGEMENT:

C. G. Lint, U. M. Beachly, Jonas A. Miller, Michael Hady, Daniel Buechly, John J. Fike, Jonas Lichty.

BUILDING COMMITTEE:

Martin Saylor, Daniel Shultz, John Schrock, Samuel R. Eike, Jos. B. Sell, Wm. Saylor.

COMMITTEE OF CORRESPONDENCE.

H. R. Holsinger, Manasses D. Miller, Jos. W. Beer.

FINANCE COMMITTEE.

Silas C. Keim, John W. Beachy, Samuel D. Livengood.

AUDITORS.

Samuel A. Maust, Samuel J. Miller, Manasses D. Miller.

POSTMASTER: John M. Olinger.

Of course these committee men are al brethren. The object of the Postmaster is, to have all letters, or mail matter, sent to any one during the meeting or before, sent in care of brother Olinger, and it will be delivered to the proper person. This was a new feature introduced by the brethren at last Annual Meeting, and it worked charmingly.

Thus it will be seen that we are pretty well organized. The next step will be to make arrangements to raise the means for defraying the expenses, which subject might be profitably discussed through these columns. And to open, we would suggest that the brethren of the District of Southeastern Ohio, will tell us how they managed that part of their business, last year.

There will be such announcements in the future as may be thought necessary for the public good.

A Disappointment.

We met with a disappointment in closing up the year 1872. For reasons which need not now be so minutely specified, we had concluded to issue a Supplement, or Extra to volume eight. But the excessive cold weather frustrated all our designs, by bursting our water pipe, and the engine pump, so that for a week no press work could be done in our office. We regreted it very much, but are nevertheless glad that the disappointment belonged to last year. The Supplement would have been gotten up in the form to which we had proposed to change the COMPANION, and would have contained a large amount of reading matter, and several advertisements that will not appear in our regular issue. It was designed for one, to fill up the long silence between the two volumes.

The Prospects.

Our prospects so far are quite good for volume nine. If a little extra efforts were made by all the friends of the *Companion* our circulation could be made to exceed five thousand. Do not relax, friends, now that the new year has set in. It is just as good a time towork as earlier. And with some persons better. Let every present reader try to yet induce some other person to take the paper. It can be done, almost to a man. Send for prospectus and specimen copies.

Dale City is Not a Postal Order Office.

Our patrons will please notice that Dale City is not a Postal Order Office. Postal Orders must be made payable to us at Somerset, Pa. We have had sent us several orders made payable at this office, and of course cannot use them. One was issued at South Bend, Ind., for $15,75, and the other at Belleville, Ohio, for $5,75. Will our correspondents be kind enough to have this changed?

Men Wanted.

The following is an item cut from an exchange. It is credited to "Sel.," but who Sell is, is a puzzle. It was handed to us by brother James A. Sell, but he spells his name with a double 'l,' and lays no claim to its authorship, though he thought, and we agree with him that it is good enough for the COMPANION. And that it may not be overlooked we place it among the editorial. Let all our brethren readers ponder it well, and let us all endeavor to be just such men, which the Church, and the world so much wants.

The great want of this age is men. Men who are not for sale. Men who are honest, sound from center to circumference, true to the heart's core—men who will condemn wrong in a friend or foe, in themselves as well as others. Men whose consciences are as steady as the needle to the pole. Men who will stand for the right if the heavens totter and the earth reel. Men who can tell the truth, and look the world and the devil right in the eye. Men that neither brag nor run. Men that neither flag nor flinch. Men who have courage without shouting to it. Men in whom the current of everlasting life runs still, deep, and strong. Men who do not cry, nor cause their voices to be heard on the streets, but who will not fail or be discouraged till judgement be set in the earth. Men who know their message, and tell it. Men who know their places, and fill them. Men who know their own business. Men who will not lie. Men who are not too lazy to work, nor too proud to be poor. Men who are willing to eat what they have earned, and wear what they have paid for. These are the men wanted to carry on the work of the church of God everywhere.

We feel thankful to our contributors and correspondents who are so richly supplying us with the best of reading matter. We hope many others are preparing manuscript for us, against a day of want, and that we may have a feast of good things during the entire volume. Let us have our hearts so full of the love of truth and righteousness, that it will shine through every article that may appear in our column.

Brethren's Almanac.

We are still prepared to furnish Brethren's Almanacs by the single copy, dozens, or hundreds. The Almanac gives good satisfaction wherever it is introduced, not only among members of the church but with intelligent persons of all classes. All orders are filled by return mail.

MARRIED.—At the residence of the bride's parents, on the second day of January, by the editor of the *Companion*, Mr. WM. MEYERS, of Mt. Pleasant, Pa., and Sister MARY COBER, daughter of brother Ephraim Cober, of Berlin, Pa.

CHARITY.—The last, best fruit which comes to late perfection, even in the kindliest soul, is tenderness toward the hard, forbearance toward the unforbearing, warmth of heart toward the cold, and philanthropy toward the misanthropic.

Answer to Correspondents.

J. R. FOGELSANGER: If you give us J. H. Millers address, we will send him the paper.

I. L. G.: $27.

SAMUEL H. WEAVER: All right.

DANIEL HOLLINGER: $5.25 will square account.

C. G. GARMAN: Yes we can send them.

D. E. PRICE: Why $1.25?

E. D. SHAFER: Seventy-five cents will pay to the end of volume 9.

SAMUEL DRIVER: You have a credit of 95 cts on our books.

H. H. MARTIN: Salem College is situated at Bourbon, Marshall Co., Ind.

Afterward.

Now, the sowing and the reaping,
Working hard and waiting long;
Afterward, the golden reaping,
Harvest home and grateful song.

Now, the pruning, sharp, unsparing,
Scattered blossom, bleeding shoot;
Afterward, the plenteous bearing
Of the Master's pleasant fruit.

Now, the plunge, the briny burden,
Blind, faint gropings in the sea;
Afterward, the pearly guerdon,
That shall make the diver free.

Now, the long and toilsome duty,
Stone by stone to carve and bring;
Afterward the perfect beauty
Of the palace of the King.

Now, the turning and the tension,
Wailing minors, discord strong;
Afterward the grand ascension
Of the Alleluia song.

Now, the spirit conflict-riven,
Wounded heart, unequal strife;
Afterward, the triumph given,
And the victor's crown of life.

Now, the training strange and lowly,
Unexplained and tedious now;
Afterward, the service holy,
And the Master's "Enter thou!"

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

From the Brethren in Coos Co. Oregon.

Inasmuch as many are aware that a small body of brethren and sisters left Iowa for Oregon, and have not as yet learned where we have settled, we thought it necessary, for the satisfaction of the Brethren and sisters, and those who might take an interest in our welfare, to make a short statement of our travels in this country. There were three brethren and five sisters, in company with their families; namely, John Barklow and family, with his sister in-law Elizabeth Snyder, who resided in Keokuk county, Iowa, S. S. Barklow and family, and David Barklow and family, with our mother, who resided in Boon county, Iowa. We left Ontario, Iowa, on the 24th of April, and arrived at Red Bluffs, California, on the second of May. There we remained five days, whilst we fitted out teams, as the Rail road at that time did not go any farther. We then left Red Bluffs, and arrived in Rogue River Valley on the 20th of May, where we remained several weeks. There we former acquaintance with brother Wymer's and others. We had three meetings in Rogue Valley, also one in a small adjoining valley, called Apple Gate. Then we left our families in Rogue River Valley, while we traveled to other valleys in the state; namely, Umquaw Valley, Ten Mile Valley, where we had one meeting. From thence we went to Camaron's Valley: and as we wished to see the Coquelle country, and that country having no communication only from the ocean, by the river, aside from trails, we were forced to leave our wagon and go through on horse-back, the distance of forty miles across the coast range of mountains. After spending six or seven days travelling through this country, being better pleased with it than any we had seen, we concluded to try and get our families through and locate here; although it was very difficult getting through, as there was no wagon road completed entirely through. We then returned to our families in Rogue River Valley, after being absent nearly four weeks. We then, with our families left Rogue River Valley, on the 30th of July. After twelve days travel we arrived within 20 miles of the place where we wished to settle, and the way would not admit a wagon any farther, We then built a tent, as it was in the mountains, and no house near. There we remained for three days, while we prepared one-horse sleds, suitable to pass on a trail, by which we conveyed our goods through a dense forest of fir and cedar, over a small mountain, cutting our way through, and bridging logs by throwing smaller logs against them, so that a beast could pass over. In this way we worked through to the Coquelle River, the distance of eight miles, which took us six days. There we borrowed a flat boat, in which we comfortably placed our families, with goods, and rowed up the river thirteen miles, where we landed on the 19th of August. We can say through the mercies of God, our heavenly Father, we had a prosperous journey: Reasonably good health. Though some was quite weakly when we left the States, they improved greatly in health, even while on the journey. Our mother who was in her 77th year, stood the trip well. We have located at the forks of the Coquelle River, the head of navigation, 15 miles from the ocean by land, 40 miles by the river. After being here a short time, we notified the people that there would be preaching in the grove a short distance from our houses, on the coming Sabbath, where there assembled a good and attentive congregation: their hearts seemed to flow with gratitude, that they had the opportunity of assembling in public worship, as they were almost destitute of preaching by any order. They seemed to manifest a great desire for preaching, in different parts of the valley; which we by the help of God tried to do; and, we think, the Lord willing, churches will spring up in Oregon. But let me remind our laboring brethren, where they are so thickly settled, to think of the Far West, and how much you are needed there. In many places they have never heard a brother preach. There are good chances for large and flourishing churches; and we see nothing to hinder brethren from doing well, both spiritually, and temporally, here. The health is good. There has not been known a case of ague, or chills, in this valley. The soil is rich and productive, with a climate that is not surpassed any where: scarcely cold enough to freeze a house plant on an open porch, at any time. The last two weeks in October we had frequent showers; since that, up to the present, clear, no occasion to feed stock any, only those in use. We think that brethren desiring to locate in a mild climate, and a healthly one, could do well here in this place. Now, for fear of being to lengthy, we will close, by asking the prayers of all our dear brethren and sisters in our behalf.

address, S. S. Barklow.
John Barklow.
Ott., Coos Co., Oregon.
Dec. 10th, 1872.

Brother Henry:—The Companion has always been a welcome visitor in my house. I have taken it from its youth, or nearly so. I have every volume full except volume 1. Do not erase my name, unless so directed. I cannot do without the Companion. I am getting old and feeble, and cannot go to meeting regularly; but I can read, and be encouraged on my way to Zion; hear from the Brethren elsewhere, which is a great help to me. It is true, we read once in a while, that which we think does not correspond with God's word; but men have different opinions. So they had in the apostles' day. Who can help it? When we go to meeting to hear the brethren preach, we sometimes hear that which we think is not in accordance with the word. But that is no reason that we should stay at home, and do not hear all? Take the Companion and read it; go to meeting and hear what is said; then prove it, not with your opinions, but with the word of God, "and hold fast to that which is good," and we will never regret it, neither in time nor in eternity.—Brethren and sisters, let us bear with each other, and so fulfil the law of God, by obeying the truth as it is in Christ Jesus our Lord; so that, when time and timely things all cease with us here on earth, we can meet in yonder bright world, is my prayer.

John G. Neher.

From Clover Creek Congregation.

The brethren of the above congregation, met on Christmas day, Dec. 25, and transacted the following business, in the way which the Brethren have adopted, or, in other words, according to the long established order of the Brethren. We proceeded to set apart, to serve as deacons, in our congregation, three brethren, which I will here name: David B. Burget, S. B. Furry, David Bechtel. We also advanced to the second degree in the ministry, brethren Jos. Snowberger and T. B. Maddock, and one who perhaps is not worthy to have his name mentioned, and therefore I will not mention it.

JAC. L. WINELAND.

REMARKS: As the brother seems to have a delicacy in mentioning the name of one of the brethren advanced, to avoid misapprehension, we here state that it was the writer—Jacob L. Wineland. If we were sure that our brethren would not regard it as imprudent, we would farther say that he is a worthy brother. May the Lord enable him to perform faithfully all the duties of his advanced position. B.

Treasurer's Report of Western District of Pa.

Brother Henry: If you think proper, insert this for the benefit of those churches that paid in their contributions, and for those that have not counselled their members, on the home mission.

Cowanshannock,	$4.05.
Montgomery,	6.65.
Redbank,	5.00.
Tennile,	6.15.
Amount in Treasury,	$21.85.

HIRAM MUSSELMAN, Treasury.
Scalp Level, Pa., Dec. 28th, 1872.

Correction.

In Vol. 8. page 294, 2d column, 10th line of the 2d paragraph, you make me say the child "was erying," instead of the child was dying. On On page 316, 306th line of my article you make me say, "good," instead of God. Same column, second line from bottom, read *white* we walk, instead of "will we," &c.,

A. F. SNYDER.
Kingwood, Pa.

Announcement.

We intend to have a series of meetings at Spring Run Meeting-house. Mifflin Co., Pa., two miles from McVeytown station, P. R. R. Commencing on the evening of the 8th of February, and to continue at least until the evening of the 14th. We send a hearty invitation to the brethren and sisters, who wish to come to us, and desire the ministering brethren to remember us, and some of them come without any farther special notice.

By order of the church.

JOSEPH HANAWALT.

Query.

If it be to the welfare of the COMPANION and its readers, I would love to hear the brethren on the parable in Matt. 20: 1—6.

NOAH LONGANECKER.

Notes of Travel.

WM. H. BAILEY.

BROTHER HENRY: It is by request that I send you these few lines for publication. I left home on the 15th of October, stopped over night with brother E. Maffet, Fayette county. I enjoyed their kindness. Left next morning. Stopped over night with J. S. Montgomery, Cannelton. On the 17th resumed my journey. Stayed over night with Alfred West, near Charleston the Capital of W. Va., thence 15 miles to Upper Falls of Coal. Attended night meeting at Gray's school-house. Preaching by a Missionary Baptist Elder, from England. Text Matth. 7: 13, 14, a good text and a good sermon. After he had spoken two hours, he then insisted on me to say something; So I arose to try and carry out the discourse, which my friend had done so well with so far as he went. He spoke at length on baptism, and while baptism is very good in its place. I insisted that he had left one or two rounds out of the ladder, that were just as good in their place. namely, Feet-washing, and annointing the sick with oil. After briefly admonishing the congregation. I gave up the subject to the Elder, and I had to confess my surprise when the Elder arose and confessed that feet-washing was a commandment, and turning to me exhorted me to go on and preach and practice feet-washing; then he turned to the congregation and told them that it was right, and that he did wash his member's feet, but he did it by doing something else in place of it: said he offered sacrifice. He said the Savior had two objects in view: one was to teach humility, and the other was necessity; but, that there was no need now, as we wear boots and stockings, and keep ourselves clean. With this he stopped, and I confessed my astonishment at such disobedience, or, in other words, such King-Saul-like obedience. The meeting was then dismissed. An appointment was announced for 11 o'clock the next day, the 18th, for the writer, who then and there did use the capital he had gained the day before, to the edification of all present. And it was the request of some of the Elder's own members, that I should have his confession published. Meeting in the evening at sister Adkins'. I tried to preach, but owing to a pain in my head, I got in a trance and could not tell whether I said anything or not.

19th. Meeting a small congregation at Elizabeth, at 11 o'clock. My head was better and my mind free. Good attention. Home with brother P. A. Fisher. Spent the evening and night with his kind family.

20th. At 11 o'clock at Mt. Moriah; good attention. Evening meeting at Alford school-house.

21st and 22, meeting on Sand Fork, Lincoln Co., 2 days and nights. Spent both nights with brother Wm. Stoner's. Bade them farewell. Thence back to Putnam. Took dinner with brother Fisher. Thence to Samuel Winehimer's, Upper Falls Coal, spent the night with him. Thence to Cross Lanes; visited old sister Sloan; found her as well as common. Meeting in the evening, at Short School-house. Thence to Rose Valley. Meeting at 11 o'clock, and night also. Went to Charles D. Furguson's, a reader of the C. F. C. Spent the best part of the day with his kind family.—Thence to Brother Oliver Perry's, tarried all night with brother Perry. Thence to two-mile school-house, two miles below the State Capital. Congregation small, but attentive. Home with brother J. H. Starkey, to the city. Meeting next day at Lynn school-house, at 11, and at night. Thence to Charleston. Lodged with brother Starkey. Thence to A. West's. Meeting at two o'clock. The word spoken had its desired effect. Stayed with uncle West. Thence to Cabin Creek, 38 miles. Meeting two days, and as many as would, were baptized. Good attendance, and they gladly heard the word. Thence 36 miles home. Found all in common health. Thank the

Lord for his kind care over me and] mine. Home, November 3rd. The brethren and friends, that so kinkly treated me, have my kindest regards. I was gone 25 days, and tried to preach 22 times. Brethren everywhere should be up and doing. The harvest is plenteous, but the laborers are few. W. H. BAILEY.

Raleigh, W. Va.

Condolence.

BOTHER HOLSINGER: You will find enclosed the copy of a letter, written for the consolation of us who have lately been bereft of a dear child. I send it to you that it may find room in the columns of your paper, if you please. Your brother in the Lord.

SAMUEL MYERS.

East Berlin, Pa.

Dear brother and sister: I received your letter in due time, bringing the sad news of the death of little Mary Ann. The stroke seems to be very severe and almost heartrending: according to the ties of nature it cannot be otherwise, as these little branches are very near and dear to the hearts of the parents. You say, "This is the fourth one that the Lord called home." I feel confident, that this last stroke was the severest, and will be the longest remembered, from the fact that Mary Ann seemed to be stout and hearty. You undoubtedly had a hope, and rejoiced in this, "although the other three are gone, we have one yet left." But oh! she is gone; that little form is lifeless; those bright little eyes, closed; those sweet little lips, cold; everything is quiet; her voice is silent, her footsteps are not heard; her little playthings are stored away. When night comes, you feel lonesome. You feel disappointed; your hopes and anticipations are annihilated. You might say, "Lord why is it?' Well, the Lord knows. He is righteous in all his ways. He dealeth justly with all his people. His wisdom far exceeds our wisdom: his ways are not our ways; his thoughts, not our thoughts. So, then, cheer up, and commit yourselves to the Lord with the full assurance that "he doeth all things well." David of old, when one of his children died, remarked, "But now he is dead; wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me;" 2 Samuel 12: 23. It is indeed a consolation, that we can go to our children, but they cannot return to us. They are, as it were, resting in the bosom of a dear Savior. The Savior is proclaiming to us, "Come, and I will give you rest." Our children are calling, "Papa, mamma, yes, do come," So I would say. Then let us try and be faithful, and hold fast to our profession. Our interest in heaven is becoming stronger. You have four children there, we have one there. We have a good reason to believe we have a dear mother there. If we continue in the faith, walk in the Spirit, sacrifice all for Christ, we can all meet there as a family in heaven. Your brother both in the flesh and in Christ.

JOHN MEERS.

Camden, Ills.

Brother Henry: I have obligated myself to do for you what I could and I tried to do so; I have six subscribers for you, including our own. I can recommend your C. F. C, and do believe that it contains as much as all the others taken together; and we hope that you will not fear "the gates of hell" prevailing against the true church, that has the apostles and prophets for its foundation, and Jesus Christ for its chief corner. "Gates of hell" is a metaphorical expression, representing counsels of men, that are placing yokes upon the disciples' necks, that our fathers and we were not able to bear; as much as to say, "We are not going to submit to having such yokes put upon the neck of the disciples; but we will hearken to the mighty Counseller—the prince of peace:" "Come unto me all ye that labor and are heavy laden." It is generally understood that unconverted sinners are the subjects; but this is an indirect application. He had reference to those that were laden and burdened with the traditons and commandments of men: "Come unto me, and learn of me: my yoke is easy, and my burden is light."

Brother Holsinger, we do believe that there are hundreds of disciples that are weary of the heavy yoke, and would much rather bear the easy yoke of Jesus; but they fear "the gates of hell" that are opposing the council of God.

S. A. LEEDY.

Shaler's Mills, Ohio.

MARRIED.

At the residence of the bride's father, Somerset Tp., Somerset Co, on the 12th of December, by Eld. J. D. Miller, Mr HENRY CASEBEER to Miss SARAH BLOUGH.

By the undersigned, at the residence of the bride's parents, December 26th, Mr. DANIEL R. SNIDER and Miss SOPHIA SNIDER, both of Bedford county, Pa.

S. A. MOORE.

Near Bell's Mills, Blair county, Pa., December 14th, by the undersigned, at the residence of the bride's father, THOMAS THOMPSON, and Miss ANNIE McCAULEY. both of Antis Tp., Blair Co., Pa.

S. A. COX.

By Levi King, Esq., at the residence of the bride's parents, Dec. 26th, 1872, Mr. E. B. KELLY and Miss DELILA GLASS, both of Columbiana Co., O.

I. L. GLASS.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In Antietam branch, on Christmas day, Quincy, Franklin county, Pa. our beloved sister SARAH BROWN, aged 75 years 4 months and 5 days. She was a very fine sister. She was never married. Her remains were buried at the Antietam meeting-house, on the 27th.

JACOB FRIEDLAY.

In Pine Creek congregation, Nov. 27th, 1872, brother JACOB THOMAS, buried the 29th, age 65 years, 10 months and 27 days. He leaves a wife and eight children, four sons and four daughters, all members of the church except the oldest and youngest; having twenty-eight grandchildren living, and one dead. Funeral improved by Eld. Abraham Whitmore, from Rev. 14: 12 13.

DAVID CLEM.

Died in the Conemaugh congregation, Cambria Co., Pa. on the 4th of Nov., 1872, sister MARGARET GOCHNOUR, wife of brother Stephen Gochnour, aged 33 years, 9 months and 16 days. Funeral sermon by the writer, assisted by brother David Hildebrand.

Also on the 17th of Nov., brother HENRY W. SMITH, (better known by some of your readers as the Indian Doctor,) aged almost 75 years. Funeral sermon by the same, assisted by brother Hiram Musselman, of Shade branch.

STEPHEN HILDEBRAND.

In the South Bend branch, St. Joseph Co., Ind, on the 13th of Dec., 1872, of typhoid pneumonia, ABRAHAM WHITMER, aged 66 years, 10 months and 1 day. His funeral which was largely attended, took place on, Sunday at the meeting-house on his farm. Services by Eld. D. B. Sturgis and others. He was born in Lancaster Co. Pa. At the age of 16 years, he came to Montgomery Co, O., and soon attached himself to the church. At the age of 23 he was married to Catharine Bowman, daughter of Eld. Jacob Bowman. They had eleven children, ten of whom survived him, six sons and four daughters, all members of the church, save one. Two of his sons are

deacons, and D. M. is a minister in the second degree. In Sept mber, 1831, he, with the Bowman family, came from Ohio to St. Joseph Co., Ind., where he was soon appointed to the ministry, and helped to build up the church from its infancy. He faithfully discharged his duty; and for nearly 30 years served as an ordained elder. Thus the widowed sister, children, and church mourn their loss, but not without hope.

ELD. C. WENGER.

[*Visitor* please copy.]

In the Shipswanee congregation, Lagrange Co., Ind., Nov. 17th, 1873, sister CHRISTIANA EVANS, wife of friend David Evans, and daughter of brother George, and sister Sarah Bender, aged, 28 years, 5 months and 18 days. Funeral discourse delivered to a large congregation, by brethren David M. Truby, and Henry Gephart, from the words, "Prepare to meet thy God," Amos, 4 : 12.

The subject of this notice was afflicted for about a year, seemingly, with that almost incurable disease, consumption. Last January she became alarmed about her soul's salvation, and accordingly, brother Gephart was sent for. He, assisted by brother Samuel Supold and others, conveyed her to the Water Side, where she was carried into the water, and baptized. Coming up, out of the water, she desired to see her father. He being apprised of the fact, obeyed the summons immediately, when she said to him, "Father, I do not expect to live long, and I would like to see you baptized before I go." Her father being overcome by her exhortation, was baptized the same hour, and I think were both made to rejoice in the God, of their salvation. Having been made "babes in Christ Jesus," were in a few days, privileged to surround the table of the Lord, and to partake of the emblems of his broken body, and shed blood; after which time she grew weaker and weaker, until the above named morning. It being Lord's day, a day of rest, and I thought, while standing by her bedside, that it was a day of more than ordinary rest to her, from the fact that when the sun, the bright luminary of the day, made its appearance in the East, the marks of death were visible in the countenance of our sister; and like the last rays of the setting sun, so departed our sister, shedding a mellow light over the scene. With this solemn fact before us, from the language of the text, take warning and be ready to 'meet our God."

BENJAMIN LEER.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.

S. C. Lichty	$1 50	Mary A Riggle	1 60	L B Custer	6 00
D. Brower	10 50	W G Shroek	3 50	E S Longaneckar	3 00
L Kimmel	12 40	N A A nold	1 60	B F Kittinger	23 50
Miss L Will	1 50	J H Ellis	6 00	F A Oellig	1 50
S F Reiman	19 50	J S Harley	5 50	Christena Royer	1 35
E Fike	1 50	J Q Neff	6 00	F W Rohler	4 35
J Friedly	1 50	L. Mishler,	1 50	Ella Shriver	1 50
J. Leffer,	1 50	D. H Hanger,	1 50	D Leedy	9 75
J. B. Crowell & Co.,	1 50	G. L. Gephart,	65	A B Sulder	8 50
G. Bucher,	4 00	L. Kaneh,	1	A Daily	1 70
S. B. Gill,	1 60	D. R. Ecker,	1 50	D Sulder	1 50
J. B. Nicola,	3 00	M. Witter,	3 10	J Hildebrand	1 50
J. E. Trent,	1 50	S. F. Sieber,	1 50	D Heckman	6 24
A. F. Deeter,	1 60	W. H. Quinn,	1 50	E Bosserman	1 50
V. C. Fisher,	2 25	P. Bashore,	10	G M Miller	1 50
D. B. Hoover,	3 00	J. Hammer,	1 50	J Foglesouger	12 20
A. Beaver,	3 00	I. J. Fausnacht,	1 50	S Pfoutz	1 50
				I Hufford	60
				Wm Taggert	1 50
				E Fluck	1 50
				H S Reinbold	1 60
				J Brindle	3 00
				J L Myers	50
				E C Packer	1 50
				S Wise	1 75
				S Helser	6 00
				J Fahrney	1 50
				E Walker	75
				J W Kline	3 00
				E Crowel	1 60
				J H Watt	3 00
				D Gerlach	1 50
				S Blough	1 50
				D Clem	15 60
				J H Starkey	1 60
				B Hoffman	6 00
				F Eneking	1 70
				V Blough	21 00
				J Spindler	85
				I Lutz	14 70
				J Ebberly	9 00
				J Stoner	1 50
				C C Gnagy	1 50
				E Sponseller	3 00
				Elizabeth Kline	3 00
				S Wine	3 00
				L Garber	1 50
				H Broadwater	4 50
				J L Beaver	6 20
				G W Horn	1 00
				Mary Rohrer	3 00
				D Myer	50
				J Simons	1 60
				Hiram Row	3 00
				G V Siler	1 50
				J Mohler	12 20
				Tillie Fiaut	3 10
				J M Fahrney	1 66
				P Hastings	3 50
				J S L Miller	5 00
				D J Myers	1 50
				P B Porter	50
				A Pheil	10 50
				Rebecca Merkey	1 50
				J G Neher	85
				C C Andrews	13 50
				S Sindebaker	65
				J Strayer	3 00
				M C Snowberger	1 50
				W C Hipes	90
				J M Conuell	1 50
				C Shelleuberge	6 00
				J Harley	1 50
				J B Abraham	1 50
				J J Walker	1 50
				N F Arnold	1 50
				J B Tawzer	24 00
				D H Shultz	6 00
				D W Ditmer	1 60
				P Helfer	2 45
				J Blough	1 50
				H R Sheckells	3 10
				J D Neher	10 00
				D Wolfe	13 50
				J McCreary	3 00
				W Lichtenwalter	2 85
				A Hoch	3 00
				G W Mathias	29 00
				A Longaneeker	10 50
				S C Lyon	5 00
				J Weaver	2 85
				J Gay	3 00
				E C Walker	1 50
				C Miller	1 60
				H H Stahl	4 50
				E Witmer	1 25
				I H Christ	5 60
				I K Dennis	4 50
				G Gerlach	2 00
				J Shick	3 00
				L Andes	11 00
				J Price	1 50
				S R Myer	1 50
				E A Unger	3 10
				J Reushler	3 75
				D R Stitely	1 50
				C G Garman	3 00
				J Metzear	1 60
				M J Harley	1 50
				J Kra ill	3 20
				S M Emmert	2 25
				J Stiller	1 50
				R Hyde	1 50
				J Y King	1 50
				C Baker	1 00
				S J King	4 50
				J Trimmer	3 00
				S F Yoder	1 50
				C C Gish	1 50
				J Meckley	1 50
				J Y Keeny	1 50
				M H Meyers	1 50
				J A Leedy	75
				H H Martin	1 50
				S Suplee	3 00
				D Zook	7 50
				J Carter	1 60
				L Hochstetler	15 00
				D S Caylor	3 00
				D M Whitmer	32 50
				P A Miller	6 50
				C Heise	6 35
				D Wengert	5 00
				T M Clarke	1 60
				D Trump	1 50
				J Beegbly	50
				Enoch Eby	9 00
				S Driver	16 10
				D B Bowman	5 00
				J Renner	2 90
				J F Engler	7 50
				C Weaver	3 00
				M T Bear	13 00
				G Bish	4 50
				Eld C Wenger	1 50
				J Replogle	1 70
				E Nearhoof	10 00
				J W Byrne	4 50
				Wm Sits	1 50
				R Berkeybile	1 60
				J McCay	1 50
				J Michael	3 00
				J Shellenberger	1 60
				J Garber	50
				D F Ebie	3 10
				Eliza Brant	1 90
				S P Roberts	2 00
				P Miller	1 50
				P S Newcomer	3 10
				R A Garber	1 60
				A B Wallick	3 70
				S T Bosserman	21 00
				Barbara Hoffman	7 50
				Peter P Cober	1 50
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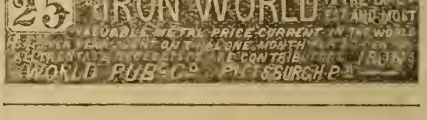
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VOLUME IX. DALE CITY, PA., TUESDAY, JAN. 21, 1873. NUMBER 3.

For the COMPANION.

The Bridegroom Cometh.

BY J. S. FLORY.

Apart from parental affection we cannot conceive of an object in this life, more endearing to our hearts, or more worthy of our confidence and love, than the one to whom we have given our hearts, and are willing to give our hand, and are assured we have the highest and most sincere affection in return. To illustrate: That blooming maid has loved one, and in return is sincerely beloved. To her, there is no cup so sweet as that of silent and peaceful love; no dreams so pleasant as those that bring to her mind the object of her affections. No hopes so bright as those centered in her beloved. In the company of others she may be a little careless or inattentive, but in *his* society she is careful, attentive and happy. She looks forward to the day her lover is to meet her in the character of the *bridegroom*. She looks forward, not with fear, but with joy, and in her preparations, how careful every object of apparel is selected, with a studied aim to please. "I wonder how he and his company will like to see me in this? and if such and such will not make me more attractive in his eyes?" is the oft inquiry. Every thing that might possibly be offensive is avoided. The white dress is prepared with care, lest it be defiled; spotted with the dust of earth will not be allowable. The ornaments must be the best, brighest and nearest the purpose to suit the ideal of loveliness. The long looked for day arrives. It is announced: "*The bridegroom cometh!*" How does she meet him! She blushes, but ah! it is only a blush of pleasure. A slight tremor in her voice, but t'is the effect of joy. He claims her for his own, blushing bride—they are one. It is a happy union, full of earthly hopes and pleasures.

But we turn from this natural illustration of life, to a more endearing scene. But as it is a matter of faith as yet we are so slow to comprehend. But we know in this, as in other matters of a like nature, "Faith is the substance of things hoped for and the evidence of things not seen."

The children of God have one that is truly an idol of their highest and holiest affections. He is their beloved in the highest term of that endearing apellation. And oh! joy unspeakable, to know that he loves so dearly, so wonderfully. Never one loved as he loves. In the language of Solomon, the soul breaks forth in praise to him who is our love: "Behold thou art fair, my love; behold thou art fair; thou hast doves eyes. I am the rose of Sharon, and lilly of the valleys. As the lilly among the thorns, so is my love among the daughters. As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste. He brought me to the banqueting house, and his banner over me was love. His left hand is under my head, and his right hand doth embrace me. My beloved is white and ruddy; the chiefest among ten thousand. His head is as the most fine gold. His eyes as the eyes of doves by the rivers of waters. His cheeks are as a bed of spices as sweet flowers; his lips like lillies dropping sweet smelling myrrh. * * * His countenance is as Lebanon, exellent as the cedars; his mouth is most sweet, yea he is altogether lovely. This is my beloved and this is my friend, O daughters of Jerusalem."

Such is our love, he is indeed "altogether lovely." Oh! do we love him as we ought? He is soon coming as our *Bridegroom*. Are we making ready for his coming? We have in our illustration shown how it is with the children of this world; shall it be truly said in this matter "The children of this world are in their generation wiser than the children of light?" Shall we not love our beloved—the Lord of life and glory—with all our heart? Are our purest affections centered upon him? Do we think of him every day, and have sweet converse with him by night? Are we daily engaged in making such preparation that when he comes we shall be prepared to meet him in love and joy? Is it our dilligent study and labor to be so "clothed upon," that we shall be attractive to his eyes? Are our garments "white" and unspotted?

Are we careful that they be not defiled with things that are "earthly?" Have we on such ornaments that will please our beloved? Such as a meek and humble spirit, and the bright and shining jewels of all the christian graces? We say we love him, we make a show of worship and praise in honor of him whom we look for. If we should now hear the cry: "Behold the bridegroom cometh, go ye out to meet him" would we receive the message with joy and gladness? or would we quake and fear with shame, because our garments are "spotted" and our adornments such as are here put on to please the world instead of our beloved? To be found without oil in our vessels will be a sad deficiency indeed. The bridegroom shall enter with his wise bride—with those that are ready to meet him—and the foolish will come too late to enter in. Oh! then, as we know not "the hour," let us have our lamps in readiness and oil in our vessels, for we are not ashamed to have faith in his coming. Others may calculate, reason and mystify the promises of God; to this we will cling, "The Bridegroom is coming!" Oh! what a happy day to the church—what a joyous day for heaven and earth. But the wicked world shall wail and lament, knowing destruction is nigh. Happy day for any faithful, trusting, and ready child of God. With joy we shall meet the beloved of our soul. The marriage and holy reunion of Jesus and his saints! Oh, what a day of glory, honor and praise that shall be! The eternal heavens shall ring with loud hallelujahs to him that liveth forever and ever, the Alpha and Omega, the first and the last.

The Lord at the Door.

"Behold, I stand at the door and knock."—Rev. iii. 20.

Can any man consider these words, and not feel that he is dealing with a personal Savior, or rather that a personal Savior is dealing with him? "There standeth One among you whom ye know not." There is One knocking at your heart's door, and that one is Jesus!

But consider well how and in what aspect he comes. It is not here in the "Song of Solomon," where he stands lowly and weary at the closed door, his "head filled with dew, and his locks with the drops of the night." Such is the guise in which he is represented in a well known and exquisitely suggestive work of art; but such was not the vision of the apostle, nor the form in which He knocked at the door of Laodicea's lukewarm heart. Read the description in Rev. 1: 14—16, to see how the Lord appears when, for reproof, correction, comfort or chastening, He "walketh in the midst of the seven golden candlesticks."

He who stands at the door is the Lord! "Behold I stand!" We may behold him if we will look; we may hear him if we will listen; but whether we look and listen or not, we shall see him one day, for the time will come "when every eye shall see him, and they also who pierced him"—pierced him by refusing his calls of grace.

"The kingdom of God cometh not with observation," neither does the knocking at the door come with observation, though the King is there! It is for us to beware how we trifle with that sound; to beware lest we suffer the world's noises to fill our ear so as to overpower it; to beware how we mistake other voices for his call; to beware how we delay to open, and, in the cases of those around us for whom we are interested, it is for us to trust them prayerfully and hopefully with the Savior, believing that at their door, too, He will knock, whether we hear it or not, and anxious chiefly lest we should in any way prove a stumbling-block in their path.

Those whose faces are only seen, and whose voices are only heard in seasons of religious revivals, are like the flowers that bloom in the morning and fade in the evening without producing fruit. They are not the evergreens of the church.

For Teachers, *Too*.—Beecher compares a text to a gate opening in the Lord's garden, and says that many ministers, instead of unlatching the gate and leading hearers in to pluck the fruit and flowers, content themselves by getting upon it and swinging to and fro.

Let the teacher take hold of a text as a boy does of a bough of an apple-tree—grasp it firmly, and shake, and shake, until the golden pippins of truth fall about him.—*Rev. S. J. Knapp.*

Selected by SARAH E. ALLEN.

The Price of Truth.

Great truths are dearly brought. The common truth,
Such as men give and take from day to day,
Comes in the common walks of daily life,
Blown by the careless wind across our way;

Bought in the market at the current price,
Bred to the smile, the jest, perchance the bowl,
It tells no tales of daring or of worth,
Nor perceives e'en the surface of the soul.

Great truths are greatly won; nor formed by chance
Nor wafted on the breath of a summer dream;
But grasped in the great struggle of the soul,
Hard buffeting with adverse wind and stream.

Not in the general mart, 'mid corn and wine;
Not in the merchandise of gold and gems;
Not in the world's gay hall of midnight mirth;
Nor 'mid the blaze of regal diadems;

But in the day of conflict, fear and grief,
When the strange hand of God, put forth in might,
Plows up the subsoil of the stagnant heart,
And brings the imprisoned truth-seeds to the light.

Wrung from the troubled spirit in hard hours
Of weakness, solitude, perchance of pain,
Truth springs like harvest from the well-plowed field,
And the soul feels it has not wept in vain.

McVeytown, Pa.

Christian Development.

BY F. M. SNYDER.

It seems not a little strange, that, in this enlightened age, there is so little Christian development. Too many try to "put on Christ," when there is nothing in them save presumption. Putting on airs and apparel will not make you a Christian. I don't like to see men or woman try to exhibit to a dying world a Christ-like appearance, by being over tasty or slovenly. I'm down on slouchy Christians. Your religion is as your appearance. Show me a neat, clean-hearted Christian, and I will love him; not because of his fancy necktie, or the charming manner in which he wears it, or because he wears a hat of the latest style, but I will love him on account of his loveliness. I believe in attraction, and love beauty. So did our Savior. He spake of the fair lillies, and of the bright-plumed birds, as thought he were ready to think of them with delighted interest, and have us to become pure like unto them. Would you become pure and full of virtue, you must become Christ-like. Christian development will then necessarily follow; for if you possess Christianity, you cannot hide it. True the Bible speaks of "a hidden light;" but it is a light that illuminates not; hence it is little better than no light at all. Some persons do light a candle and "put it under a bushel," but they are not Christians. If they were; if, indeed, they had "put on Christ," and have his love shed abroad in their hearts, they would, as an illuminated light, lighten up the dark places of the earth, as do the stars of the firmament. Therefore to develop your christianity is the most easy matter imaginable, if you are a Christian indeed. The sun shines because there is brightness in it. Thus we might speak of the Christian. He is one of this world's bright stars, secondary in illumination to the Star of Bethlehem itself. For such an one, while in this state of holiness, to exhibit a Christless character, is a matter of utter impossibility. A few, however, will find exceptions here. They are ready to admit that the sinner must exhibit a sinful life, but, like a certian Parisian lady of renown, who understood perfectly well the use of the moon, because it i luminates our nights, but did not understand the use of the sun, because it appeared in the heavens at mid-day, they cannot tell why the experimental christian must necessarily exhibit a life of practical christianity. By being wrongfully taught, they are made to believe that a man may have experimental religion and develop at the same time a life contrary to the spirit of divine truth.

Dale City, Pa.

The Book of Doctrine.

While our elder, brother John Zug, was with us on a visit one day, we were talking of different subjects. At last, in speaking of baptism, he said it always was his belief, and more so, as he is growing old, that, if one reads the New Testament prayerfully, and with an upright heart to do the will of God, having no one to lead him astray from the simplicity of the gospel, he will be sure to come out right in the end; an example of which he related, that took place in the younger years of his ministry. He said, he, in company with brother John Pfatuz, and others, of Lancaster county, were at brother Steneg's, south of the city of Lancaster, where he had a meeting, being about thirty-five miles from home. While there, a strange, middle-aged woman and her son came there from the neighborhood of Havre de Grace, about ten miles further south. After being there awhile, she told sister Steneg, that she would like to speak with the minister. Brother John was accordingly called, and he asked her what she wished of him. She commenced and said, "I am a widow; my husband died about five years ago; I had a large family of children depending on me for support. This, as you may believe, caused much sorrow and grief. I commenced praying to God to aid me in my afflictions, and, after praying awhile, I felt more contented and happy. I then read the New Testament, and thought I understood everything better; and, among others, I learned that we are to be baptized on our faith; and having heard by chance that people have meeting here, who babtize in the water, I came up, and if you think me worthy, I should be glad to be baptized to-day." Brother John asked her, "How do you think baptism is taught in the New Testament?" She answered, "I read that Jesus was baptized in Jordan, and came up out of the water; that John baptized near Aenon, because there was much water there; also, that Jesus commanded to be baptized in the 'name of the Father, and of the Son, and of the Holy Ghost.' I therefore think it should be by trine immersion." Brother John said, "Now, woman, be honest. Did any one tell you of our mode of baptism, or did you hear any of the brethren preach?" She said, "No, I learned it in the New Testament."

She had also learned feet-washing, and the communion, and after a little instruction the Lord's supper. It is needless to say that she was baptized, and went to her home, no doubt, as the eunuch, rejoicing on her way. Brother John said that this greatly strengthened him in the ministry, to see a living witness, who learned the true doctrine out of that inspired book alone, and, no doubt, he, too, went on his way rejoicing. He never saw her again, but heard that she died shortly afterwards, and hopes to meet her again on the sunny shores of everlasting peace.

CYRUS BUCHER.

Shafferstown, Pa.

"Ask for the Old Paths."

Where are the paths our fathers trod,
Like men of courage bold?
They lived by faith, and walked with God,
As Enoch did of old:
As priests to God, like Aaron, they
Were called from above,
To bear to men without delay,
God's messages of love.

Ah! woe is me, they each one say,
If I refuse the call;
I freely give myself away,
To Him who died for all.
My home is sweet, my friends are dear,
With them I fain would dwell—
But dearer still do souls appear,
So home and friends farewell.

Silver nor gold ne'er called them forth,
Nor stopped them on the way;
They preached to men Christ's precious Truth,
And looked to him for pay:
The love of Christ, a mighty cord,
Constrained them night and day:
To cry "behold the Lamb of God,
That taketh sin away."

They had no creeds to yoke the meek,
Nor notes to preach by rule;
They did not stop to study Greek,
Or go to priestly schools.
They learned the gospel from their King,
And ran where they were sent;
Trusting in God for everything,
Like flames of fire they went.

O're hills and vales, through storms and calms,
They ranged the country through;
Feeling that naught could do them harm,
If they are good and true.
They preached to men enthralled,
To flee from death and woe;
God gave the sign that they were called,
Wherever they did go.

They saw the power of God displayed.
And hundreds bow the knee;
They were opposed, but not dismayed,
And sought for liberty.
No high nor low were in ther ranks,
But all of one degree;
E'er praising God and joining thanks,
For love and unity.

The above hymn was clipped by Eld. John Dennis of Maine, from the *Rising Sun* and pasted on the inside of the lids of his Hymn Book, and therefrom copied for the C. F. C. by D. M. Holsinger.

For the Companion.

Prayers.

The Bible is abounding with exceeding great and precious promises to all who pray. Hear the following: "Every one that asketh, receiveth." But what will they receive? "All things whatsoever ye shall ask in prayer, believing." Read carefully the parables of the friend at midnight, and the importunate widow; Luke 11: 5—8; 18: 1—8. "The effectual fervent prayer of a righteous man availeth much." If these, and a host of other passages, do not give encouragement to all to pray, words certainly can have no meaning.

Prayer is one of the most simple acts of the Christian religion; and yet it is not natural for man to pray; "for the carnal mind is enmity against God." The imagination of a man's heart is evil from his youth." Ever since man sinned, his desire is to hide from God, and to have nothing to do with him. It is one of the characteristics of the wicked, that they call not on God. And although God withdrew his glory from man, his Spirit is yet striving, and, if not quenched, will not only convince us of our sins, but will also assist us to call upon the Lord, like Saul of Tarsus.

It is one of the first acts of the child of God, to call upon the Lord. "Behold he prayeth," may be said of the sinner who desires to be delivered from sin; but when once born of God, prayer is as indispensable to him as breath to the new born infant. "Prayer is the Christian's vital breath;" Therefore "men ought always to pray."

According to Paul we are to "pray everywhere." Examine the history of the saints of God, whether in or out of the Bible, and you will most assuredly find that they prayed effectually and fervently. There are wonderful examples in the Bible, where God answered the prayers of his people. God did not cease giving, until Abraham ceased praying for Sodom. God delivered the Hebrews from bondage in answer to prayer. He divided the Red Sea. He gave them water from the rock, and bread from heaven. The prayer of faith won the victory over the fire in the furnace; the lions in their dens; the destruction of the army of Sennacherib. It has healed the sick; it has raised the dead. But blessed be God, it has been answered to the conversion of thousands of souls. It brought the Holy Spirit on the Pentecostians. Nothing seems to be too great, too hard, or too difficult for prayer to do. It has secured things that seemed to be impossible.

I have often remarked, that there is not another duty, or act of man, that is more profitable and necessary than prayer. The readers of the Companion need not wonder when they find it often dwelt on in the columns of the paper; for if it should be found in every number, it would do but what the Bible teaches, by the record of examples of prayer, or commands to pray.

If we put no fuel on the fire, it will soon die. Cease to receive food for the body and it will soon grow weak, and die. So with the soul: if it lives without prayer, it is neglecting that which will bring every blessing from above, and soon it will grow weak, and finally die. Christ knew the great need of spiritual food for the soul: therefore he exhorts us to daily entreat God for it: "Give us this day our daily bread."

As there is so much importance attached to prayer by God, the holy prophets, Christ, and the apostles; and as such mighty achievements have been accomplished by prayer, one would naturally inquire, when, where, and how am I to pray? Christ tell us when; namely, "always." Paul tells where; namely, "everywhere."

But how are we to reconcile the words of Paul where he says, "I will that men pray everwhere," with those of Christ when he says, "When thou prayest, enter thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly?" The majority of writers—to say nothing of speakers—contend that Christ here taught us to go to some private room, or retired place of secrecy, when we pray. If this were indeed so, the two passages would conflict; for Christ gives this rule of prayer without any limitation. Christ would have us to pray only at a certain place, and Paul everywhere. Nor would Christ's words in this passage agree with other expressions of his; as, "My house shall be called the house of prayer," &c. Christ evidently referred to the manner, or spirit of prayer, when he gave the above rule, as I will further explain.

How are we to pray? in what manner? With what spirit! First of all, I will remark on this part of the subject, that to pray with the spirit of disobedience is an abomination before God: "He that turneth away his ear from hearing the law, even his prayer shall be an abomination." "Why call ye me Lord, Lord, and do not the things which I command you?" But farther, I would remark that, if we were to pretend to pray to God for the purpose of being seen by man, we would also pray to our condemnation. This is what Christ condemned in the Pharisees. Experience has taught me the necessity of being guarded against this fault; and while I have improved on this point, yet I feel that it is necessary to do as Christ told us, namely, "watch and pray." Observation and the Bible convinced me long ago, that I have not been the only one who needed reformation in this. Brethren, bear with me if I dwell on this part of the subject; for Christ did the same, and he certainly knew that it was necessary. He knew the hearts of men,

and he said, "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me." James was giving warning as well as instruction on this subject, when he said, "Draw nigh to God, and he will draw nigh unto you." We can do no better, than to do as Christ told us; that is, enter into our closet and shut our door. Our bodies are the temples of the Holy Spirit. Paul calls them "earthly houses." A closet is a room for retirement, or privacy, where all are excluded but the party who enter there for private business. So Christ looks upon our body as a dwelling-place for the soul, and this heart as the secret place, or place of retirement. Now as all Christians have been betrothed unto Christ, he claims the right, as our bosom friend, to withdraw from the world with our mind into our closet, or heart, and hold communion with our mind, the living and immortal principal. Christ desires our hearts; he desires our affections; and in our prayer to him, he would have us first to withdraw from all worldly things; namely, all treasures, glories, and honors of this world. Yea, not only to enter our closet, but also to shut our door so that these things cannot enter during our prayer, and then and there get our affections on heavenly things.

Some contend that Christ condemned long prayers, and those offered in conspicuous or public places; but by a careful examination of the subject we learn that he only condemned long ones, when offered "for a pretense;" and those offered in conspicuous places, when offered "that they may be be seen of men." I would not be understood to oppose secret prayer, but, to the contrary, I would encourage it. We will never find a prosperous Christian, or a fruitful branch of the Vine, where this duty is neglected.

One theme of the subject I will yet notice, and then withdraw for the present. We have the assurance of receiving whatever we ask for, if we ask in faith: (Who can doubt?) but if any one should doubt, "let not that man think that he shall receive anything from the Lord." But we must have the obedient spirit already referred to: that is, to use all the things that we pray for as God commands us; for James says, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." "Watch and pray, that ye enter not into temptation."

NOAH LONGANECKER.

License or No License.

To my dear Brethren in the state of Pennsylvania: Whereas intemperance is one of the greatest evils of the day, and an evil like many others, that is growing; and, whereas, the Legislature of our state, on the 27th of March 1872, passed an act, that, on the third Friday of March, 1873, it shall be left to the people, and so every third year, to say, by their votes, whether license shall be given or not, in a county or city, as this is no political question, but one deciding what is best for the human family, or our fellowmen, would it not be advisable, therefore, for every brother to think seriously upon this matter? And, if we could feel satisfied from the Scriptures that it is wrong to make drunkards, and as we are to use our influence for good, and on the side of right, would we not be doing good by going to the polls and casting our vote NO LICENSE?

Perhaps some of my dear brethren may think brother Miller is a Politician. No, not so; I think I have not voted for twenty-eight years, and have no great desire to vote on any subject that pertains to this world; but if I should be spared until the time, and go, and say by my vote, "*No License*," would I not do good and throw my influence on the side of virtue and holiness?

I am aware that some will say, "We ought to be tempted in everything." I agree in this; but our Legislature grants us the privilege in a few simple words to say what we think is best for the people.

From where I am writing, I can count eight taverns inside of two miles, besides a number of saloons, &c., and how many drunkards I cannot say. But whilst I am writing, I am seriously thinking about some of my dear sisters in Christ, whose husbands are drunkards, and who had to see them come, home reeling, and not looking in any way lovely. Well, how did they become drunkards? Why, just beginning on a small scale, first taking a little dram, and only one at a time; but the thing grew.

Sometimes we hear brethren say, "A dram will hurt no one." I am sorry to hear such sayings. I knew an old man some thirty-five years ago, who used to say, "A dram will hurt no one;" but, sad to tell, he did not stop at one; and in consequence he sold his beautiful farm, went west, became poor, died, and, as much as I know, is filling a drunkards grave. Some twenty years ago, I went from home a few miles on business, and on my return, I passed a cottage, where lived a poor family, the man a lover of strong drink. As I was about even with the house, a lad, some ten or twelve years old, stopped me, saying, "Man, please come in, father came home drunk last night, and is abusing mother all morning." I hastily dismounted and hitched my "critter;" and as I walked around the shanty to enter, a voice seemed to say, "Take care when you go in where the man is drunk, and man and wife are fighting." But I entered. Here, in one corner, was the bed upon which lay the man, with a stick in his hand. The wife a cripple, in an opposite corner on a chair, sprang up and made for the stick, which was about three feet long and some three-fourths inches thick. This she broke into three pieces, swearing, he should not hit it across her back any more. This he denied, whilst she affirmed. Some of the children, were in. I called a boy on the witness-stand, asking him if his father struck his mother. This was rather hard for the lad. Eyeing his father, then me, finally he nodded, which meant, "Yes, he struck her." The poor crippled woman said she had to work hard, and sometimes had scarcely enough to live; crying and fretting, saying, "He came home last night drunk, and was still drinking through the night." And what caused the fight was, the vessel was ready and the boy was to go and bring more. (One dram would not do any more). This the mother would not allow. Oh! the tears of the poor woman and children? I felt that if I had the power, I would drain every grog-shop; thinking, "This is one family of the many that are suffering in this way; and, if the tears were all brought together that are shed in this way, or through intemperance, it would make, perhaps, not a little stream.

But, my brethren have minds to think for themselves. I only wish "to stir up your pure minds;" and oh! that our minds may be right pure on the subject, and not be made impure by anything like self-interest or party politics. Let us simply labor for the good of the souls of the children of men and the glory of God. I belong to no fraternity or society, but that which Jesus Christ has established. Here I find temperance, benevolence, or charity, and all that is necessary for salvation. But though the grog-shops do not hurt me, I see they hurt my neighbors; and as charity seeketh not her own, but another's good, I simply ask my brethren, which will be best for us—to go and say "No LICENSE," or stay at home and say, "We are temperate." It would not do to say, "We are Christians," and stay at home, and not use our influence on others. With my love to the church, and my well wishes to the cause of Christ, I am fraternally yours.

MOSES MILLER.

Mechanicsburg, Pa.

For the COMPANION.

Peace.

"For they shall be called the children of God."

"Peace" is a very short word; yet it comprehends a great deal. We believe it to be the duty of all Christian people to strive to keep peace in the country where they live, and especially in the church wherein they reside.

In COMPANION Vol. 8, page 715, brother Henry said, that if, during the coming year, the peace princi-

ple does not operate more profitably, we shall again adopt the principle of our Savior; "I am not come to send peace, but a sword." By reading on two or three verses farther in the record of Matthew, we understand what our Savior had reference to, and we can also see the effects of it in a great many households. If brother Henry intends to send that kind of peace through the C. F. C., I agree with him; but if he intends that its columns should be open to all kinds of controversy that some feel disposed to engage in on the account of their different opinions on different subjects, I cannot agree with him. Here let me offer a few reasons.

Paul says, "Let us reason together." If we use reason, in its true sense, we will not use harsh and unbecoming language toward each other. He too gives us to understand what shall befall the contentious: "How beautiful are the feet of them that preach the gospel of peace." To the Corinthian brethren he says, "Be of one mind, live in peace; and the God of love and peace be with you."

He also tells them that "God is not the author of confusion, but of peace, as in all churches of the saints."—Let us now hear what the heavenly hosts said, when the angels proclaimed the glorious news of the birth of our Savior, to the shepherds, whilst watching over their flocks: "Glory to God in the highest, and on earth peace, good will toward men." Yes, glorious news, indeed, that there was to be peace and good will amongst the inhabitants of this earth. The apostle James says, "The fruit of righteousness is sown in peace of them that make peace." Brother Henry believes that we have entered an age of the world that there is no peace. I am almost persuaded to believe that in this he has told a sad truth. If it be so, who shall be able to restore this forsaken peace? I shall leave it in the hands of the true shepherds, that are keeping watch over their little flocks, to answer.

Sometimes for a little worldly gain, or for the intent of getting even with some one or other, as the old saying is, the ill will of those persons with whom we have been dealing; and those uncalled for acts, may follow us to the silent graves.

Brethren, we should be very careful how we offend; for God has said in unmistakable language, that we shall not render evil for evil; but that we should strive to live in peace with all men, and more especially with them of the house of God.

Let us learn the wisdom from above, which is first pure, then peaceable, and easy to be entreated. We that are alive, and enjoying health, can draw but a faint idea of the felicity of mind that dying Christians enjoy, when conscious of the fact that they are about to leave the world in peace, and in peace be received of God their Heavenly Father in the mansions of eternal bliss.

When our divine Master knew that his time had come, and that he should soon be called from amongst his beloved disciples, he talked very kindly to them, to cheer their drooping spirits; for they were very sad to think that they must be deprived of so dear a friend. But he says to them, "Peace I leave with you, my peace I give unto you."

In conclusion, let me ask of our brethren and sisters who are able to contribute to the pages of the COMPANION, to labor for the truth as it is in Christ Jesus, that we, the pursuers, may journey on together, side by side in the narrow way that will lead us to a peaceful home beyond the grave.

A. H. BALTIMORE.

Albany, Oregon.

For the COMPANION.

The Missionary Cause, and Fulfilling the Commission.

"Go ye therefore and teach all nations." Matthew 28: 19.

This subject is somewhat touchy in its nature, and I feel a delicacy in attempting to write about it; but being impressed with it for a long time, and finding a great many who don't appear to know where the fault lies that the cause is not more advanced, I will try to drop a communication through the COMPANION: and if it does not coincide with all the brethren and sister's views, we hope they will cast in their mite too, and thereby give more light on the subject, and devise plans to carry it out successfully.

We find some who think the work rests upon the ministry—that the ministers should go and preach the gospel in the neglected parts of this moral vineyard. Others think the fault is with the laity—that the members should pay their ministers and send them to preach the word. And, again, there are a great many who are quite unconscious about such a thing as a "Missionary cause," and about their fellowmen, and appear to think, "If it is well with us, it is well with all men; and if they want to come to the knowledge of the truth, the Lord will direct them in the right way; 'for whosoever shall call upon the name of the Lord shall be saved." Rom. 10: 13. But such we must ask "How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" Rom. 10: 14. "So then, faith cometh by hearing, and hearing by the word of God." Rom. 18: 17. And the ministers may ask "How shall we preach except we be sent?" We will here say we believe it is not altogether the fault of the ministry, nor the laity, that the missionary cause is so much retarded; but it is the fault of both the ministry and laity.

As the duty of a father of a family to instruct, admonish and warn his his children, rather than to be instructed by them, even so it is more fitting and becoming for ministers to instruct the laity; because they stand in the same relation to each other as a father and his children.

Therefore, we would say, let ministers put the laity in remembrance of this subject; let them preach it and tell the members that we cannot live to ourselves only, but that we must live one for another. If we wish to get to heaven, we should try to get as many more there as we can; for this was the mind of Christ; and if we want to be followers of him, we should also have this mind in us. I think if the laity were rightly impressed with this subject, it would not be so hard to act upon it.

Let us look around us, and see what others have done in that direction. They store away thousands and tens of thousands of dollars for this purpose; build church edifices that cost from $3,000 to $50,000, and still have money left. We need not be so extravagant as they in building, and could have more to spare for the real purpose. We need not even go to a foreign country; but we can find work plenty, for a while, at home in the neglected parts of our church ter-

ritories. I know it to be the case, that at places where the church has existed, flourished for fifty and more years, and not twenty miles distant the inhabitants have never as much as once heard our people preach. Our religion appears to be hid under a "bushel" for fear men should get to see it and be converted. I would suggest that we make a move to devise a plan by which we may more enlarge the borders of Zion. My plan would be, first, to visit the neglected parts of our church-territories, and make known the glad tidings of salvation to all around us. This I think could be done with but a trifling expense to any one. To accomplish this, let each branch of the Church have its Mission Fund. Then let the ministers see around, and find out whether there are not some places in their district, or branch, where the Brethren have not yet preached. Every bishop knows how far his territory extends; and if he knows of places in its bounds where there is no preaching of the Brethren, he ought to see that there be a move made in that direction.

Then there might be a general mission fund of each state district, or of the whole church, which might be used and distributed in places where the home mission would be unable to do all the work, or, as necessity would demand, to send general missionaries to preach in places where our doctrine is not known, as in the states of New York and Canada, &c.

As we have school-houses and halls throughout the land, they would be a great help to us; for we could get them opened almost anywhere, if we would pay for them, which we should. We should not owe nor impose on any one, and by the aid of the mission fund we would at all times be able to pay a fee for such houses, defray expenses of travelling ministers if it be at a distance from home. In this way we would, perhaps, soon find some who would extend invitations, and entertain those who come among them to preach; and so the way would be speedily opened; and if their efforts would be in vain, they could stop off after a fair trial, and our skirts would be clear.

This is part of my idea; and I think if each individual congregation would try this plan, we soon could bring quite a number to become obedient to the will of their heavenly Master; and those congregations who perhaps have no unoccupied territory, could help those who have, and who would otherwise perhaps have more to do than they would be able. The church branches need not reign as monarchs, and wield a despotic sway over each other, and not allow others of adjoining branches to come and preach in unoccupied places in their territory.

The question might here be asked, "Whom shall we send to preach in such places? We have none to spare; we have an appointment for every Sunday, and we are unable to fill any more appointments." By the rule by which we are governed, to send by two's and three's, we have quite a lack in the ministry. We venture to say, that we could, at least in some places, use double the number of ministers that we now have. And here, we think, we mistake somewhat, and oftimes in this way a babe in the ministry is compelled to do a man's work This is hardly rational. And not only this, but the ministers are bound down to their posts so that they are hardly able to make a visit to a neighboring congregation, on this account, which visits, we think, are always more or less profitable and encouraging to the ministry and the laity. Of course, if we do nothing at the missionary cause, we have ministers enough; but even then, it would not be amiss to have more, if they would work together in union and love. They need not all speak at the same meeting; let those who have a revelation speak, and let the others keep silent and be edified by hearing the others speak. Then the brethren would not need feel so reluctant to rise, or offer an apology when they get up to speak; if they would be at a loss to speak, they could keep their seats. My article is becoming very lengthy, and perhaps wearisome, so I will try to close for the present, hoping others will cast in their mite too; and thereby enlighten each other. This was in one respect, what caused me to write. Hope none may be offended. "Let us journey hand in hand, ever striving for the Master; until we reach the blissful shore, where joys and peace will ever reign."

LEVI ANDES.

Lincoln, Pa.

Annointing the Sick with Oil in the Name of the Lord.

This is a performance which has become almost extinct in this our days; and oh! what a pity, seeing that it is connected with such great promises! The apostle James, Chapter 5: 14, 15, verses tells us, "Is any sick among you, let him call for the elders of the church, and let them pray over him, annointing him with oil in the name of the Lord; and the prayer of faith shall save the sick: and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." I was in conversation with a member of the Lutheran Church. He quoted this passage of the apostle James, and said, "It is a command, but we do not practice it in our church; do you?" I told him that we do; but all those who desire to have this holy work performed upon them ought to be perfectly reconciled unto the will of God particularly in regard to their recovery from a bed of affliction. I also told him that we do not baptize any, except they are willing, and believe that Jesus Christ is the Son of God, and it is the bounden duty of the children of God to visit the sick, and administer to their relief as far as lieth in their power; and it is the privilege of the sick, then to call or send for the elders of the church: and if it is their desire to be annointed with oil, let two of the elders, in the fear of the Almighty God perform this holy work, by applying oil to the head of the sick, in the name of the Lord.

A few years ago, I was along with two of our elders, by a bedside of a beloved brother, where this holy work was performed. A few Sundays after that, being at meeting where this was talked over, a brother, now a minister, said he never knew that this was practised among the Brethren. Why do not the Brethren preach more upon this important subject? When our good Lord sent the seventy disciples it was a part of their commission to perform this holy work as we can read in Mark 4: 13: and they cast out many devils, and annointed with oil many sick, and healed them.

Written for publication in the Christian Family COMPANION by

JOSEPH E. BROWER.

Abbottstown, Adams Co., Pa.

God asks no impossibilities. When your will is yielded to do just what he bids you, trusting Him for all consequences, you are where the Holy Spirit will guide and empower you to take the leap of faith into the Savior's arms. You are utterly helpless as to purchasing or winning salvation, but this one thing you *can* do—that is yield yourself to trust just what God tells you in His Word. The result is sure. Commit yourself universedly to Him.

Suavity of Manner.

BY J. E. M'C.

The highest popularity which men have attained in the various walks of life has not arisen from their great talents, or wealth, or position, or even their great goodness, half as much as from their infinite tact in address and suavity in manners. When this is possessed, the power of the person over his fellows becomes almost unlimited. It is this that has caused many of our political men to distance far abler competitors. Every man with whom they spoke, whose hand they took but an instant, acknowledged their magic power, and became, from that moment, a friend and ally.

It was this which gave Aaron Burr his great success as a politician, and his wonderful power for evil in society. Talleyrand owed to it the power which made him a leader in the days of the first Napoleon; and so did Marlborough in the days of Queen Anne.

There are persons who affect to despise this quality in others; who point you to worthless men who possess it as a proof that it is beneath the attention of the wise and good. As well might one despise a graft of the choicest fruit because it grew on a worthless tree. This suavity of manner is a Christian grace which every one is in duty bound to cultivate. With some it is a great deal harder than others; but there is no one who, with the grace of Christ, cannot so master himself as to be civil and courteous toward others. No one has a right to conduct himself with a bear's gruffness, whatever his natural talents in that direction may be.

If you wish to succeed in life, this suavity of manner must become habitual to you. Not even the lowliest must be treated with coldness or rudeness. A man's fortune has often depended on the casting vote of the lowest men in his circle of acquaintances. We can never foresee when the good will of the humblest may serve us.

But there is something higher to live for than self-interest. If we would do good to men, we must be courteous toward them. The heart is the mainspring. If its sympathies are quick and warm, this suavity of manner will be no affectation.

Let us cultivate this talent to its highest extent, whatever age we may be, and however firmly fixed may be our old habits. But let us especially influence the young to begin right, and from the very cradle cultivate their sweet graces, which will render them lovely and beloved through life.

Only A Careless Mood.—Two persons meet after an ordinary day's activity. Each, unknown to the other, has met a series of annoyances, irritating circumstances, unkindnesses—and so, coming home, can brook no rude approach, no ungentle touch; the pent-up constraint and self-control of the day seeks to revenge itself. A little careless, selfish word is uttered with no unkind intent—but the oversensitive listener *misunderstands* it; it sounds cruel and is inexcusable in its bluntness, still it would not have been ordinarily noticed; but there was no healthy equanimity to meet it, only tired nerves and depression. The result is a painful division, an unaccountable coldness; each feels some apology or explanation due him. At length by struggling it comes; but how sore have been the hearts of these true and tried friends!

The *only* sensible and right thing to do, at such times, is to *take rest* before hardly trusting one's self to speak or be spoken to.

Selfishness vs. Charity.

The two spirits, Selfishness and Charity, are strangely associated in life. Side by side they walk in contrast. One ever disseminating, the other ever absorbing. One demanding of others, the other granting of itself. Selfishness claims the world owes him a living; Charity believes he owes a life to the world. The one is jealous of his good name, desiring a reputation he does not deserve, while the other, meriting applause, shuns the praise of an unstable public. The one is resentful of real or supposed injuries while the other "suffereth long and is kind." Selfishness claims services and gifts and deference, and when denied moans, "*Why* am I defrauded of my due?" Charity is full of thankfulness for blessings possessed, claiming but one thing—that its gifts may not be despised, that they may be appreciated and be fruitful of much good. Human nature desires returns for investments; this is a motive power—Charity is human, therefore he desires to see his efforts productive; he desires also to see others using their latent powers. These desires he does not always obtain, for Selfishness, languishing in miserable discontent, is ever defrauding Charity. Selfishness has a thousand excuses from service, and so shirks his responsibilities upon Charity. He claims to be too tired, or too weak, or too incapable, or too hurried, or too refined, or too burdened to perform disagreeable duties. So Selfishness is often the "hen with one chick," and Charity, with a dozen chicks, must care for some other one's brood.

Thus it goes, burdens are unequally borne. The generous become the victims of imposition; but they should not, therefore, fail in courage, but ever remember that they are richer in their loss than the selfish in their gain.

But who are the selfish? Is there one in the world who is selfish—in his own eyes? If we may not

"See ourself's as others see us,"

we may know the selfish about us by their fruits. No man who sits with his fourth newspaper, and sees a slender woman—even a servant—carry a burden so heavy that it nearly doubles her sideways, can be unselfish.

No able woman, who habitually allows a wearied husband, or father, or brother, to return to an untidy home, and a late, unpalatable meal, can be unselfish. No man who receives a well-meant kindness unthankfully can be unselfish. No one who is careless of the discomfort of others, who never dresses well, nor arranges a room, nor beautifies the grounds surrounding the house, nor does one or more of the thousand nameless little acts that gratify the tastes, or refresh and gladden the hearts of others—no one who scorns these things can be quite unselfish.

He who has never a smile nor a tear, nor an impulse of kindness toward others, is unfit to live.

Happy are families when the government of parents is the reign of affection, and the obedience of the children the submission of love.

No man deserves to be praised for his goodness unless he has strength of character to be wicked.—*La Rochefoucauld.*

The Accumulation of Wealth.

An equal diffusion of riches, through any country, ever constitutes its happiness. Great wealth, in the possession of one, stagnates; and extreme poverty, with another, keeps him in unambitious indigence; but the moderately rich are usually active; not too far removed from poverty to fear its calamities, nor too near extreme wealth to slacken the nerve of labor; they remain still between both in a state of continual fluctuation. How impolitic, therefore, are those laws which promote the accumulation of wealth among the the rich—more impolitic still in attempting to increase the depression of poverty. Bacon, the English philosopher, compares money to manure; if gathered in heaps (he says) it does no good; on the contray, it becomes offensive; but being spread, though ever so thinly, over the surface of the earth, it enriches the whole country. Thus the wealth a nation possesses must expatiate, or it is of no benefit to the public; it becomes rather a grievance, where matrimonial laws thus confine it to a few.—*Ex.*

False Shame.—The false shame which fears to be detected in honest manual employment; which shrinks from exposing to the world a necessary and honorable economy; which blushes more deeply tor a shabby attire than for a mean action; and which dreads the sneer of the world more than the upraiding of conscience—this false shame will prove the ruin of everyone who suffers it to influence his thoughts and life.

Small Matters.—The nerve of the tooth, not so large as the finest cambric needle, will sometimes drive a strong man to distraction. A mosquito can make an elephant absolutely mad. A coral rock, which causes a navy to founder, is the work of worms. The warrior that withstood death in a thousand forms may be killed by an insect. The pettiest wretchedness often results from deep trials. A chance look from those we love often produce exquisite pain or unalloyed pleasure,

Leave nothing that is necessary in any matter undone—we rate ability in men by what they finish, not by what they attempt.

Wisdom and Truths.

Sisters of Charity.—Faith and Hope.

The spirit of truth dwelleth in meekness.

With the humble there is perpetual peace.

Without danger, danger cannot be surmounted.

The bitter past, more welcome is the sweet.—*Shake-peare.*

A man's enemies are those he should endeavor first to make his friends.

With the sweets of patience we season the bitterness of adversity.

He that can please nobody is not so much to be pitied as he that nobody can please.

A true friend eases many troubles, whereas one who is not so multiplies and increases them.

An ill-natured, fussy man is like a tallow candle. He always sputters and smokes when he is put out.

Many lose the opportunity of saying a kind thing by waiting to weigh the matter too long.

More than half the evils we endure are imagiuary. So with our pleasures; most of our enjoyment consists in anticipation.

Many a man censures and praises so very faintly that he has no enemies except his friends.

The timid man is alarmed before the danger, the coward during it, and the brave man after it.

Art possesses a language which speaks to all eyes, and is understood by all nations.

Great powers and natural gifts do not briug privileges to their possessors so much as they bring duties.

He will find himself in a great mistake, that either seeks for a friend in a palace, or tries him at a feast.

Kindness is the music of good will to men; and on the harp the smallest fingers may play heaven's sweetest tunes on earth.

The sunshine of good temper penetrates the gloomiest shades; beneath its cheering rays the miserable may bask, and forget all their misery.

Every man deems that he has precisely the trials and temptations which are the hardest of all for him to bear; but they are so because they are the very ones he needs.

Preserve your conscience always soft and sensitive. If but one sin force its way into that tender part of the soul and dwell there. the road is payed for a thousand iniquities

Biographical.

Habits of Literary Men.—John Calvin commenced his daily studies at five or six in the morning, reading and writing in bed for hours together If business required him to go out, he would rise and dress, but on his return, again went to bed. As he advanced in years, he wrote little with his own hand, but dictated to secretaries rarely having occasion to make any corrections. Sometimes his faculty of composition would fail, then he would quit his bed, attend to his outdoor duties for days, weeks, and even months together, and not think of writing until he felt the power had returned. Then he would go to bed, send for secretary, and resume his labors. The great Cardinal Richelieu, who was a dramatist as well as a prime-minister of France, usually went to bed at eleven, slept three hours, would rise and write till eight in the morning, now and then amusing himself by playing with his cats, of which he was very fond. Duffon, the naturalist, rose early, and worked perpetually. His great "Studies of Nature" cost him fifty years of labor, and he recopied it eighteen times before he sent it to the printers. He composed in a singular manner, writing on large-sized paper, on which, as in a ledger, five distinct columns were ruled. In the first column he wrote down the first thought; in the second he corrected, enlarged, and pruned it; and so on, until he had reached the fifth column, within which he finally wrote the result of his labor. But even after this, he would recompose a sentence twenty times, and once devoted fourteen hours to find the proper word with which to round off a period. Cuvier, who raised comparative anatomy to a science, never had occasion to copy his manuscript. He composed very rapidly, the proper words falling into the proper place, and everything being arranged in his mind in a very orderly manner. Bossuet, the French divine, who left fifty volumes of his own manuscripts, rose at four, wrapped himself up in a loose dress of bear-skin, and wrote until, from sheer fatigue, his hand refused to hold the pen. Then he would return to bed, take a sleep of exhaustion, and, on awaking, go through the same process again.—*Appletons' Journal.*

Christian Family Companion.

DALE CITY, PA., JAN. 21, 1873.

Christian Labor.

The first sentence in the Bible predicates the necessity of labor, to material existence: "God created the heaven and the earth;" and Jehovah was the first laborer. Six days he labored in laying the foundation and rearing up the universe. On the seventh day he rested from all his work which he had made. He *rested*, implying a cessation from toil. And labor is impressed upon man in the first chapter of the same book: "Be fruitful, and multiply, and replenish the earth, and subdue it." To *subdue* the earth required *labor*. It is sometimes argued that sin created the necessity of work, but we have already proven that to be a mistake. In fact the advantages and benefits resulting from physical and mental labor, and which can only be enjoyed be the exercise of our own powers and faculties, is as necessary to our pleasurable existence, as the motion of the earth itself. The development of muscle of the body, and of every faculty of the mind, gives scope to our powers of enjoyment. We have feet to convey us, and we need the labor of those limbs to transport us to the various placed that will afford us enjoyment. We have hands, and the exercise of those parts are indispensible, to administer to our comfort. It is labor that adorns and beautifies the earth, and makes it a place desirable for man to dwell in. Without it, the earth would be a sty, fit only for the habitation of animals of the lowest order. We need it to cultivate our fields, prune our orchards, and dress our gardens.

And just as necessary as is physical and mental labor to the material, so necessary is it to our spiritual development, growth, and enjoyment. Not only for the accomplishment of our work, but for adornment. Our natures require subduing, cultivating, pruning, dressing, adorning. There is house labor and field labor. And in the spiritual as in the natural, no man liveth unto himself. We could not, by ourselves, be happy, in either nature. It is not good for man to be alone. Hence all the labor we perform unto another adds to our own enjoyment, if in no other way, by the exercise of doing it. And herein no doubt lies the great secret of our spiritual prosperity. We must not be slothful in the Master's business. The Savior tells us "My Father worketh hitherto and I work." "I must work the work of him that sent me, while it is day: the night cometh, when no man can work."

It is the design of this article, to show the necessity of exercise and labor, in the spiritual life. There are so many laborers in the church, and yet there appears to be so little accomplished. When we have many men working in our fields, and there is little accomplished, we conclude there has been a lack of application, for when all are alive and earnest, the result will be different. Think of a company of harvesters, in good health and spirits, entering the field to commence their labor. How earnestly they go to work! And for what reward? A perishable farthing. Our heavenly Father offers so much remuneration; his servants receive an incorruptible reward, even eternal life; wages that are well worth striving for. There is soil to prepare and seed to be sown; there are flocks to herd and lambs to feed. If we desire the prosperity of our Father's kingdom, oh! let us be engaged. Yea, more, if we desire our Father's approbation, and a share of the inheritance, we must not stand idle in his vineyard. The devil wants no better invitation than standing idle. A company of idle Christians is like a group of street corner loafers. They will propagate evil. Satan always finds some mischief for idle hands to do. Indolent Christians are to the church what loafers are to the world, not as good as drones are to the hive, who appear to be a necessary evil. They will neither enter in themselves, nor suffer those who would. Remember the slothful servant who buried his master's talent. Outer darkness was his portion. He could not be admitted within, where those were who had given meat or drink, or clothing, or visits, or in any way ministered to the wants of one of the least of the brethren of Christ.

Answer to Correspondents.

EMANUEL LONG: We are square.

J. LEFLER: We suppose you are right.

S W. BOLLINGER: His address is Berlin, Pa.

JOHN BRILLHART: He is paid to Vol. 9 No. 16.

MOSES E. BRUBAKER: According to books, account is square.

J. E. BOWSER: Thank you for the correction. It is all right now.

AARON BERKEYBILE: $1 20. J. Hendrieks sub. afterward.

S. M. MINNICH: Once paying is quite sufficient. You have a credit of $4.25.

DAVID J. MILLER: After allowing you percentage, including your subscription for volume 9, you will be debtor $4.90.

H. P. STRICKER: We have given you credit for Wm. Striekler. We cannot account for it, as his name was not on your list.

JOHN SNYDER: We will send the C. F. C, to Vol. 9, No. 20. The almanacs are sent; but you failed to enclose the money as you had intended to do.

SAMUEL ZUMBRUM: The paper dated Dec. 17th, was the last No. of Vol. 8. Your subscription continues to Vol. 9, No. 23. Sister Hannah Knouff's address is Ottumwa, Iowa. We cannot now give you the address of John Spangle of Kansas, perhaps some of our readers can.

J. R. DENLINGER: The offices being in juxtaposition on our books, by mistake K's name was entered at Somerset instead of Dayton. All right now.

Brethren's Tune and Hymn Book.

Many of our customers have been disappointed by not having their orders for the Tune and Hymn Book filled with our usual promptness, in the book business. To relieve ourselves of any reflection we make this announcement. We commenced advertising the books about the time the first lot was promised to be ready. Orders came in, which we entered upon our order book. As the books arrived from the binders we filled the orders commencing with the first order entered. And so since. To-day (16th) we have orders entered for 293 books, and not one in the house. But a box of 300 copies is due, and we have the binder's promise for 300 copies a month. We are happy to receive orders but they must be upon the condition to take their turn as the books come to hand. Price, cash accompanying the order $10 per dozen. Single copy $1.25. None sold on commission, or to wait until sold.

Almanacs.

We have still a good supply of the Brethren's Almanacs on hand. The year has just fairly commenced, and many more could be sold by making extra effort. Price only ten cents a single copy, postpaid, 75 cents a dozen, or 40 cents per half dozen, all postpaid.

Our Philadelphia Correspondence.

BROTHER HOLSINGER:

I wrote to you some time ago that the brethren in this city are in a transition state. They are manifestly so in more than one respect. They at present hold their meetings in a hall on Girard Avenue above 6th street.

The intention was to have their new meeting-house so far completed by New Year that they could worship in it; but the cold weather in November put a termination to the further progress of its erection until next Spring, the walls being but little more than half their intended height. Thus you see the brethren will have to meet for a considerable while longer in an "upper room;" but if the Master will at all times meet with them, as he did with his disciples of old, and say, "Peace be unto you," it will make no difference if they never worship anywhere else but in this humble apartment.

Brother Heury, we are still a little flock in the midst of this large and populous city, and there is a firm conviction upon the mind of your present correspondent, that the fervid eloquennce even of a Paul would arrest but few of those who are swept forward by the current of the popular, and fashionable religion of the day and bring them unto our plain assemblies: but along with this conviction there is a deep and abiding impression that there are hundreds in Philadelphia, who, from a sense of the utter worldliness and emptiness of the great mass of the professed Christianity of the times, have ceased altogether to attend religious meetings. Many of these are "Weary and heavy laden" with the burden of an overwhelming disappointment, and starving for the food of which their souls long to partake in the church of God, and if they could find a people who are not influenced by the nearly universal teudeucy towards "Mystery Babylon;" but are trying to live out the self-denying doctrine of the cross, they would "flock as doves to their windows." Is there such an organization in this city? The Brethren certainly *profess* to be, and hence ought to draw these "weary heavy laden" souls into the fold of the true Shepherd. How can this be done? The brethren can accomplish it by abandoning all the pride, pomp, show and appliances of Rome and her daughters, and letting their light shine in the humility, meekness, self-denial, long-suffering, non-resistance, forbearance, peace and harmlessness of their lives. In order that world-sick, sincere and seeking people might be attracted to them, they should manifest outwardly that they possess the Spirit of their Master, as indicated by the virtues and graces enumerated above, through a plainness and simplicity in their dress, houses, language and manners, and if needs be, to accomplish their object, put on the uniform of the Brotherhood, and place a stone in the front wall of their house of worship with the inscription, DUNKER MEETING HOUSE, upon it.

It is self-evident that the element in our population described above is that alone upon which *the Brethren in Philadelphia* can operate with any decided success, and that they can do this only by *living* their professed principles. *Preaching* in itself, though a necessary auxilary in the great work, can accomplish nothing. Unaccompanied by the meek and lowly spirit of Jesus in a church, it is as sounding brass and a tinkling cymbal to the earnest seeking soul. It can scarcely be estimated what a powerfully and double repellent force is exerted by teaching Christian humility, and, at the same time, practicing the pomp and pride of the world. The teaching repels the proud and the practice the humble.

We lately had a visit from brethren Trostle and Stoner of Maryland, and brother Young of south western Pa. These plain men are a true type of the Dunker preachers, and we think of the Christian minister. "Their preaching is not with enticing words of man's wisdom, but in demonstration of the spirit and of power." Evidently they have not "itching ears" for blasphemous titles, such as Reverend, Doctor of Divinity, His Holiness &c. &c. Their hearers are compelled to "endure sound doctrine," even the doctrine of the cross; for they seem not to have the fear of man, or the love of honor or "filthy lucre" before their eyes; but in conscious independence of man draw "the sword of the Spirit" and wield it with powerful effect.

Brethren Trostle and Stoner also visited Germantown and preached there, but they evidently came away with sorrow in their hearts. The fathers of the Brotherhood sleep there, but alas! how few of their decendants fill their places in the church! The world-spirit has crept in through the channel of pride, pomp, and the innovations and appliences of fashionable religion, and is making sad havoc among the little flock.

SILAS THOMAS.

Philadelphia, Pa.

The Carpenter.

Oh, Lord at Joseph's humble bench,
Thy hands did handle saw and plane;
Thy hammer nails did drive and clench,
Avoiding knot and humoring grain.

That Thou didst seem, thou wast indeed,
In sport Thy tools Thou didst not use;
Nor, helping hands or finshes need,
The laborer's hire, too niee, refuse.

Lord, might I be but as a saw,
A plane, a chisel, in Thy hand!
No, Lord! I take it back in awe,—
Such prayer for me is far too grand.

I pray, Oh, Master, let me lie
As on thy bench the favored wood;
Thy saw, Thy plane Thy chisel ply,
And work me into something good.

No, no, ambition holy, high,
Urges for more than both to pray;
Come in. Oh, gracious Lord I cry,—
Oh, Workman, share my shed of clay!

Then I, at bench, or desk, or oar,
With last or needle, net or pen,
As Thou in Nazareth of yore,
Shall do the Father's will again.
—*George McDonnald.*

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

A Letter to Brother S. G. Arnold, Limestone Congregation, Tenn.

Dear Brother in Christ: According to promise to you before I left Tenn., I now write to you, to give you a short history of our travels and welfare, from the time we left Tenn., to the present.

Myself and family, and neighbors, eighty-six in number, men, women and children, of which eight were members, left Limestone Depot, Tenn., on the morning of the 24th of Sept. Went along smoothly, until we landed at Topeka, on the night of the 26th, where brother Manley Broyles and family bade us farewell. But we took courage. Hoped we would meet again. The remainder of the party traveled on, hoping to land safely at the end of our route by rail; which we did, on the night of the 27th, at Kit Carson, Colorado, something over 1600 miles from our starting point. According to arrangements, we were met by brother Browning, C. H. Swatsell, and N. Blackwell, with eight wagons. On Saturday the 28th, at 11 o'clock, we started across the plains. We were about seven days crossing, 150 miles. Landed at my place on the Purgatory or LosAnimas River, all in good health, for which we felt to praise God for his goodness and mercy to us. The party soon all found houses to winter in; the most of them found employment, some by the day, others by the month, and some for the winter. Wages, 1.00 per day, and boarding from $20 to $25 per month. Carpenters, from $2.50 to 3.00 per day. When we first landed, some of the party did not like it very well; others were well satisfied, myself and family were well pleased when we got here, and now are getting better satisfied every day: in fact, all are now. I think they will all make their homes here.

This is a fine grain growing country; that is, wheat, oats, and barley: not so good for corn. Vegetables grow finer here than I ever saw anywhere. The amount of wheat per acre is from 25 to 40 bushels; oats, from 50 to 80; depending on how a man farms his land. All farming is done here by irrigation. This is not a hard matter, if a man has the right kind of land, which is not hard to get here at this time. Farming can be done to a good purpose on the mountains, without irrigation. There, there is always enough snow and rain in the winter and spring, to make a good crop of grass. I would say, in my judgment, farming is more than twice as good a business here as it is in Tenn. But stock raising is the principle business here, from the fact that they need not be fed in summer or winter. Cows, horses, and sheep are fatter here now than they were when we landed here, the first of October. As to health, I do not think that any other part of the world can be better: and as to the climate in this country, I can only speak from what I have seen from the first of October until now. Through October we had as fine weather as I ever saw. In November we had a few very windy days. The nights were tolerably cool, the days pleasant. Through December we had fine weather. On the whole we have had the most pleasant winter, so far, that I ever experienced. All the party that came with me say the same. We have had four small snows. They fell in the night and all melted away the next day. Although we are in sight of the snow range, where the snow is lying all the time. But down in the settlements, I am told by old settlers, the snow never lies on the ground more than two or three days, at most.

The Indians don't stay in this part of the country. It is about 150 miles to where they live. They come into our towns to trade with the whites; but they are very peaceble. The Shyanes came within about 40 miles of us in September, and stole about 200 head of horses, which the Chief gave up to the owners. They did not interrupt any of the citizens otherwise. The old settlers don't seem to have any fears, only that they may come in and take horses.

The people here in this part of Colorado are about one-half Mexicans and Spaniards. They are very kind; but they live quite differently from the Americans. The other half are made up from nearly all parts of the world.

Now, dear brother, please pardon me for spending so much time in writing on the things which must soon perish; I have done it for the information of my dear brethren and friends, who may wish to come west. I will now come to the point which we, as children of God, are more interested in. I have often thought and said, that I believe everybody has a religion of some sort, either pure or impure; but never have I seen it so plainly until now. Here we have it. Anything is religion here with some men. But thanks be to God, we find some good-hearted people here. I have heard of but two brethren in Colorado. I received a letter from brother Edward Robinson and wife from Mo. He writes that he expects to come and unite with us, next spring. Thank the Lord. He now is living about ninety miles from us, at Pueblo. May the good Lord send more.

In regard to the prospect for building up the church here, I think it is as good as could be expected in a new country. Everything looks favorable. I have been preaching every two weeks up to this time, as I had but two places to preach at. On Christmas week I held a four day's meeting. Had good attendance; the congregation increasing every day. Some told me that they had not heard any preaching for five years. Some of my congregation came forty or fifty miles. There was a great interest taken in hearing this "new doctrine," as they called it. There were two other doors opened to me, in private houses. This now gives me work every Sabbath. I also have had a call to go to New Mexico, to preach. I promised to pay them a visit in the spring, if the Lord be willing. I have also an invitation ro have meeting near the Greenhorn Mountains, which I promised to do next summer, if the Lord be willing.

Now brethren, I have heard much said among the Brethren about spreading the gospel. If that is your hearts desire, come on, here is the place If you want to preach to a few honest-hearted people, you can find them here; if you want to teach the heathens, you can find them here; or if you want to enlighten the barbarians, surely I think you can find them here. Oh! what a pity that so many of our dear ministering brethren are idling their time away, whilst here are thousands of poor souls, starving for bread of Life. May God, through his power put into the souls of some of our brethren to come and help us, is my prayer. Amen,

M. M. Bashor.

Trinidad, Colorado.

Church Chronicle.

The Tulpenhocken branch is composed of parts of Lebanon and Berks counties, Pa. There were several families of Brethren living in this congregation about the year 1870, which held to the Conestoga and White Oak branches, Lancaster county. These brethren had meetings in their houses, held by the ministering brethren of the above named branches. In the year 1813, brother Abraham Zug (son of Elder John Zug of the White Oak branch) moved into this congregation, formerly of Conestoga, about one mile south of the Tulpenhocken Creek. At that time there were four families in this branch, making in all nine members of the church. Two families held with the Conestoga and two with the White Oak. In the year 1815, the above named brother Abraham Zug, was chosen as minister of the word, by the Conestoga branch. He ministered about 27 years as preacher and Elder; died in 1841, in the 70th year of his age. There were then about 50 members in this branch, part still held to the Conastoga and part to the White Oak branch; but as there was no minister or deacon here, after the death of Elder Abraham Zug, the elders of the adjoining congregations, came on a visit, and counseled the brethren of this district to organize, and choose a minister of the word, and two deacons. The majority took the advice of the Elders, and held an election on the 5th day of October, 1841. After the majority of the votes were taken the church was informed that the choice fell on brother John Zug (son of Elder Abraham Zug) as minister, and brother Jacob Oberholzer and brother Daniel Royer as deacons. The churches then received the name of Tulpenhocken, according to the choice of its members. Afterwards brethren were called to the ministry, as the church was in need of them, four of which since 1841, went the way whence none ever returns, and will receive the wages for their labor. At the present time (1873) there are four ministering brethren and five deacons in the church, and about 200 members. Till the present the Lord was with us. Him alone be all the honor. The above is given to the best of my knowledge.

JOHN ZUG SR.

Shaefferstown, Pa.,
January 2, 1872.

To the Companion.

Thou Dear COMPANION and traveling messenger, I feel like having another interview with thee. Thou hast been traveling over our American continent for a term of eight years, paying thy weekly visits, to many habitations of the Christian family over this widespread continent.

In the outset of thy mission, thou wast a weekly visitor to my family circle, and we were much delighted with thy company; and the good tidings thou then did bring, but after the first two years of thy visits, thy company was not as agreeable as at first. But thou didst continue thy visits for two years more. In the meantime thou didst not manifest as much of the Christian spirit as thou shouldst have done; but seemed to manifest a great deal of the spirit of controversy, which trait of character I did not approve of. So thy visits became loathsome to m d thou wearidst me with thy c tions; and at the end of four years, I did not bid thee welcome again.

But thou hast continued thy mission through our land, and visited the hearth and home of many warm hearted friends; and, occasionally, I had the privilege of meeting with thee while on thy mission to my neighbors and friends; and a few times thou didst find the way to my door, thus affording me an opportunity, to have a few short interviews with thee, and I discover, that by thy travels and labors thou hast gained much knowledge, and hast become much reformed. Thou seemest to manifest the spirit of meekness and forbearance now, as a Christian herald should. Thy conversation, seems to be intelligent, thy tidings interesting, and thy whole department seems to be governed by that Christian Character that should ever characterize the Christian's life. So, by those traits of character, thou hast aroused my affections towards thee so that I will give thee a cordial invitation to make thy return to my family circle again, willing to pay thy traveling expense, and also to remunerate thee for thy service; hoping we may become greatly cheered and built up on the way to Zion, by renewing our interview again.

Yours in brotherly love.

LEVI GARBER.

We wish to inform the readers of the COMPANION, that sisters Margaret Autlebarger and Miss Kate Beck have not forgotten how to donate their Turkeys and Chickens to the Brethren ministers of Tyrone, and also their choice fruit and good butter, &c. They are delicious, for we have tried them, presented from their generous hearts and liberal hands, and we think we know how to appreciate such things, and for the same we return our best thanks. We cannot think that it is a crime to give such gifts to poor ministers, that have a large family and loose much time serving the churches.

God says in his word that he loves a liberal giver; and that we should give as the Lord prospered us. Every congregation should see that their ministers are not burdened, especially so much that they are not able to provide for their own household. Poor brethren have told me that they have almost been constrained to turn back from their appointments, when they would think of the quotation. "He that provides not for his own household is worse than an infidel." Remember, brethren and sisters, that we do not live in apostolic times. You all know that traveling expenses are much greater, and it costs much more in every department. I speak not in this wise for myself alone, but I think of other poor ministering brethren, especially some of my co-laborers. I expect to write on the above subject soon and give gospel reasons why poor ministers should not be burdened.

Yours in Christian love.

WM. H. QUINN.

Tyrone, Pa.

BROTHER EDITOR; Please say to the churches of the Southern District of Ill. that the Committee of Arrangements for A. Meeting, wishes to say to them, that all the churches that have a location to offer for the A. Meeting, should send their request to the Committee soon, as they expect to examine the places, and determine the location this winter; and if no more places will be offered before the Committee will make their examination, the selection will be made out of the places now offered. I would also say that I have yet a few copies of the minutes of District Meeting. If any of the churches failed in getting them, they can yet be supplied by notifying me.

DANIEL VANIMAN.

Box 53, Virden, Ill.

Brother Henry: For the first time I have made an attempt to write a few lines of encouragement for the benefit of the COMPANION. I have been a reader of the COMPANION for two years or more, and have always found it a companion indeed. It always brings a word of comfort to the weary, and shows that the brethren and sisters are not asleep in the good work, but are awake in the calling of their Master. May God grant grace, and knowledge, and power from on high, to all the brethren and sisters who may endeavor to write for the C. F. C., so that all that is written may redond to the honor and glory of God, and to the salvations of souls. I have always found the COMPANION to hold forth the doctrine of our Master in full, and my prayer is that it may continue in the same. I think every family ought to have a copy of it, and I hope that during the year we have just begun there may much good reading matter be found contained within its folds. Unto the pure all things are pure. But unto them that are defiled and unbelieving is nothing pure; but even their mind

and conscience is defiled. They profess that they know God, but in works they deny him, being abominable and disobedient and unto every good work reprobate.

T. W. Graff.

Abbottstown, Pa.

Union Bridge, Md. Dec. 27th, '72.

Brother Holsinger: On the 6th of December, brother Jacob D. Trostle and myself started on a visit to the brethren in the vicinity of Philadelphia. Arrived in the city on the evening of the same day. The brethren in this place having sold their meeting house, have their meetings in a hall, while their new house is being erected, consequently we had no meeting. Lodged with brother Christian Custer.

On the 7th visited brother J. H. Umstead, who is now suffering from disease of the heart, and thinks that his time is short. In the evening, met at the Green Tree meeting-house; had pleasant, and, we think, profitable meetings,(in all fourteen) with the brethren at this place.

On the 15th I accompanied brother Jacob Gotlwals to the Skippack M. H. In the evening we met again, and for the last time, with the church at Green Tree. Meeting very large, a number could not get into the house. I think we should have continued longer here, but we were under promise; so we bade farewell to many that we had learned to know and to love, and visited the church at Indian Creek. Had two meetings here. The church here is under the oversight of Samuel Harley. From the latter place we went to Hatfield church, under the care of Jacob Reiner; had one meeting. Next we went to Dublin. At this place brother John U. Slingluff is the oldest in the ministry. There we visited the the church at Germantown,at present under the charge of brother Davis Younce.

We then returned to Philadelphia. On Saturday visited some places of note: Independence Hall, the place where the Continental Congress assembled. Stood on the spot where the reader stood who read the Declaration of Independence, nearly one hundred years ago; and as we gazed on the people below, we thought of the changes that time has wrought in the political, as well as the religious world. In the Germantown meeting-house we stood behind the table, from which the brethren preached one hundred years ago. We thought of the language of the Bible, "Our fathers, where are they? and the prophets, do they live forever?" But enough of this.

On Sunday we met twice with the brethren in Philadelphia. Old brother Fox was present in the morning. The old sister, his companion, has been blind for fifteen years. On Monday morning, 23rd, we bade farewell, and started home, where I landed on the evening of the same day, and found all well. Thank God for his preserving mercy.

Now, brethren, I think I have used all alike. If I should have commenced to talk of your kindness and love to us, I would have failed, I am sure. You all have done faithfully what you have done for us. Our earnest desire is, that you may go on to perfection,strengthening the things that remain; and that the Father of mercies may abundantly bless you all for your labor of love to us; and if we meet no more in this world, that we may all be so unspeakably happy as to meet at home, in our Father's house, where there will be no parting given, no farewell tears shed. This is the prayer of your brother in the Lord.

Ephraim W. Stoner.

Dear Brother: I will tell you my excuse for not sending for the Companion. I have spent some time for subscribers, and got but one, and she is a poor widow woman, and blind; but she has a little boy that can read a little. She has heard me read the Companion, and she loves to hear it read. So does my father,who is also very nearly bliud. He did not read the first paper yet on account of his eye sight. He says he wishes he could see to read, so that, when I am absent, he could know what was in the paper. But thank God that it is as well with us as it is.

Now I will tell you our condition. I am a young member in the church. I united with the Brethren on the 22nd of Sept., 1872; and I will try to stand the trials and temptations until death. Also my father and mother, and one brother belong to the church. We are alone here. The times have changed, as it were, from peace and happiness to a wilderness of wo. I often think of the Son of God, when he was nailed to the cross. It seems to me I could lay down my life for my Master. But we cometimes become discouraged, and almost forget our Master. Then we again think of what he said when he was nailed to that dreadful cross between the two thieves, and bled for us all.

I was almost ashamed to send for the Companion; but I do want it: it is the best paper that I ever read. We are very poor in this world; but we have been sick ever since the 10th of August, 1871. There are thirteen of us in the family, and there were just two that kept their health in that time, my brother and myself; and it has taken about all that we own in this world, but we do not care so much for that; because we could not take anything with us when we die. If we had the world and all it had in it, it would not do us any good, for then this world is concerned. I hope you may pray in our behalf.

Christian Troxel.

Eagleville, Wis.

Paul a Robber of Churches.

An explanation is asked in the Companion of Jan. 7th, of the language of Paul recorded in 2 Cor. 11: 8; viz., "I robbed other churches, taking wages of them, to do you service."

The object of the question,no doubt, is to bring a plain Bible truth to the minds of the faithful; which is, that "the laborer is worthy of his hire."

The language simply means, I think, that Paul preached to the Corinthian church; and, while thus engaged, other churches assisted with money, or whatever was necessary for his support, that he might continue this ministerial labors. As he labored for the Corinthian church, and the benefits of his labor, measurably, accrued to them, it seemed like robbery to receive support from other churches while laboring for the Corinthians. He saw, however,that, if he pressed his claims upon them for the wages due him at that time, they might think he was laboring more for the fleece than the flock. While they were but babes in Christ, he was willing to labor with his hands and receive gifts from other churches, instead of demanding the

wages that were due from them; knowing that, when they had grow to mature manhood in Christ, they would not only be willing to give "the laborer his hire," but that they would joyfully offer all they possessed, if necessary, and their bodies a living sacrifice, for the glorious gospel of Christ.

Every minister of Christ, who devotes his time, as Paul did, and exercises a power for good over the churches, and influences the wicked to flee from the wrath to come, ought to have wages from the church.

S. M. MINNICH.

Antioch, Ind,

Isaiah 32: 8.

Three different translations of this passage of the Scriptures having lately been published in the COMPANION, and it is believed an additional one will be read with interest; being the Jewish translation, according to the Masoratic text, on the basis of the English version, after the best Jewish authorities, by Isaac Leeser, Philadelphia, 1853.

"But the liberal deviseth liberal things; and he ever persisteth by liberal things."

Mas'o-ra, a Jewish critical work on the text of the Hebrew Scriptures, composed by several learned Rabbis, of the school of Tiberias, in the eight and ninth centuries.—*Webster.*

O. SNOWBERGER.

Quincy, Pa.

Any person wishing to correspond with me will address me at Winterset, Madison Co., Iowa.

A. F. DEETER.

Change of Address.

Brother H. M. Bashor has changed his address from Freedom, Tenn., to Trinidad, Colorado.

MARRIED.

By brother P. J. Brown, in Congress Wayne Co., Ohio, Oct. 24th, 1872, brother HENRYS. JACOBS and Miss LUCRETIA E. LINDSEY.

By the undersigend, on the 25th of December, Mr. ELIAS WADSWORTH and and Miss LOCINDA ADAMS, all of Cumbria county, Pa.

STEPHEN HILDEBRANT.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

Near McVeytown, Mifflin county, Pa December 31st, 1872, Mrs. MAGDALENA CAUFFMAN, formerly of Berks county, Pa., aged 85 years 10 months and 17 days. She was mother of 8 children, 59 grandchildren, and 65 great-grandchildren.

Funeral services by Elder Peter S Myers and Joseph R. Hanawalt, from Matthew 3:7—13.

In the Angwick congregation near McVeytown, Mifflin county, Pa., December 27th, 1872, brother JOSEPH WINTER, aged 81 years 3 months and 16 days.

Funeral sermon by Elder Joseph R. Hanawalt, (of Spring Run congregation), from these words, "Man that is born of a woman is of few days and full of trouble." Job 14: 1.

In the Eagle Creek branch, Hancock county, Ohio, November 25th, 1872, sister POLLY ROTHTROCK, wife of brother Joseph Rothtrock, aged 48 years 11 months and 24 days. Sister Rothtrock was a casistent member, and was beloved by all around her. She leaves a kind husband and family of children behind to mourn their loss of a wife and kind mother.

Funeral discourse by the brethren.

ELEAZAR BOSSERMAN.

[*Visitor* please copy.]

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M Miller	1 50	J Sadler	1 60
A B Bartmes	1 50	C Royer	3 00
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L M Kob	1 50	Enoch Fry	1 60
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Christian Family Companion.

BY H. R. HOLSINGER. "Whosoever loveth me keepeth my commandments"—Jesus. At $1.50 Per Annum.

VOLUME IX. DALE CITY, PA., TUESDAY, JAN. 28, 1873. NUMBER 4.

For the COMPANION.

Christians The Light of the World.

"Ye are the Light of the world." Matth. 5: 14.

This is part of the sermon the Savior delivered on the Mount. It is evident that he had direct reference to Christians. In the same chapter, verse 16th, he says, "Let your light so shine, that men may see your good works, and glorify your Father which is in heaven." The question might arise, How are we to let our light shine? The answer is, "By an upright walk and a chaste conversation;" and teaching men to deny themselves of ungodliness and worldly lusts; to live soberly, and righteously in this present world. This has reference to the actions of the Christian professor. As the proverb says, "Actions speak louder than words." The Christian is expected to be a pattern, or example, to the world. If he makes a misstep, the world will see it; if he utters an improper word, it will be like a careless spray of water thrown upon polished steel, staining it with rust, which no after scouring can efface. In view of this how important that we act wisely, and live as our profession requires.

It is evident, if we are to be the light of the world, that we are to be looked upon as such; for it is natural that men look upon the light, when in darkness. Let us walk, then, so that none may have cause to say, "We are just as good as that Christian." "Let us, then, be up and a doing, with a heart for any fate," still acting the part of wise people; and we will not regret the time we spend in doing good. May we then be like a city set on a hill that cannot be hid; and let our light shine far and wide on God's terrestrial globe.

But we have quoted the proverb that says, "Actions speak louder than words." All right. The unconverted say, by their actions, "There is no reality in religion! This some would be ready to deny; but how can you, if you say that "actions speak louder than words?" Here the sinner might very easily entangle himself. Some will say, "I never said so." But by your actions you say it, which you say, "speak louder than words." If you do not do as you think is right, you are not honest to yourself, to your country, or your God. If you are outside of the ark of safety, you say by your actions, "There is no real enjoyment therein." O unconverted! where are you, if this is the case with you. You are saying by your actions, that this and that need not be done, in order to gain admittance into a world celestial. We say, reform from the error of your ways, enlist under the banner of King Emmanuel, and hold out faithful until you die, and be saved from that lake of irretrievable woe, "where the worm dieth not, and the fire is not quenched."

M. H. MEYERS.

Sipesville, Pa.

SOME people talk a great deal about ministers, and the cost of keeping them, paying their house rent, table expenses, and other items of salary. Did such persons ever think that it costs thirty-five millions of dollars to pay the salaries of American lawyers; twenty millions of dollars to keep our crininals; ten millions of dollars to keep our dogs alive; while only about six millions of dollars are spent annually to sustain six thousands ministers in the United States. These are facts, and statistics will show them to be facts.

A CELEBRATED writer says, "If one could but read it, every human being carries his life in his face, and is good looking or the reverse, as that life has been good or evil."

BLESSED are they who have nothing to say, and who cannot be persuaded to say it.—*From Jones Lewell.*

"TO MORROW will never come to us. We cannot find it in our little deeds. The man who owns whole flocks of real estate, and great ships on the sea, does not own a single minute of tomorrow! It is a mysterious possibility not yet known."

Entire Consecration.

Who doubting asks, what shall I give ?
And what shall I withold ?
Whose heart can be, when Christ demands
So thoughtles and so cold ?

O think of all his love to thee !
Think what thy ransom cost !
The blood of God's dear Son above,
Avail'd to save the lost.

Think of the blessings He has bought,
The debt thou could'st not pay,
And of the place prepared for thee,
In realms of endless day.

And wilt thou then withold from Him ?
Aught that his grace bestows ?
No ! let us give our all to Him.
Whose love no limit knows.

And what a privilege to feel
That we are wholly His,
With all we have, with all we are,
Oh ! this indeed isbliss.

Come let us, then, without reserve,
Dovote ourselves to God ;
He will accept the sacrifice,
Cleansed in a Savior's blood.

For the COMPANION.

An Appeal to the Brethren and Friends in Pennsylvania.

In looking over the decisions of our brethren made in Annual Council, I notice, that, when the subject of intemperance,in connection with the making and selling of spirituous liquors in any shape or form, thereby making a traffic of the same, whether under cover of license or not, was considered, they made it a test of membership. This is certainly praiseworthy, and is worthy of being imitated by all religious denominations. Yet, notwithstanding all our apparent oneness in trying to subjugate the baneful evil of intemperance,ithas been steadily moving along with us, and occasionally raises its serpentine head within the pales of the church, and churches all around us bring this lamentable cry to our ears. Not only is the cry going up from the churches against this growing evil, but thousands of what we are ready to call moral men, are, daily, lamenting this one great evil in this our otherwise happy country.

But again, the cries and prayers of a Christian people are not left to go up before the throne of God alone: they are accompanied with the more pitiful and plaintive cries that are emanating from the hearts of those upon whom is brought to bear more directly the damnable curse. Oh ! pause, and think of the many fond mothers, that, were it not for Rum, and rumsellers, would live as happily as any of the most envied of our land ; and their dear children, which are to them as so many gems of priceless worth. They must not only see them pointed out as the children of intemperate fathers, but must lay them down to sleep with the last faint whisper dying upon their ears, "O mother ! I am so hungry !" another, " Give me more cover." "I would freely, child, but papa has pawned them for liquor." Where shall I stop? Time would fail me, were I to particularize upon the thousand and one evils that are brought upon thousands of families in in our commonwealth through drunkenness.

It does not necessarily follow, that the children of a dissipated father must and do become slaves to liquor. We have instances where children of such parents have gained a name and character equaled by few, and, perhaps, surpassed by none. Yet, at the same time, it required a great deal more labor and ambition to gain this height, than it would have done had they had sober and industrious fathers. But, fathers and mothers, you who are of sober and temperate habits, you who have your children thrown into society, to school, or to some other employment ; and, while away from the parental roof, they are led by the hand of an assumed friend into some Satanic pit, with the window blinded and the counter protected with what is called *license* ; and there, for the first time, they take the fatal glass, which has damned its thousands. I appeal to you, brethren and friends, will we leave this thing pass by without giving it a sober, second thought? Can there be a father so indifferent in this matter? Nay, verily not. You would shudder at the thought of your son filling a drunkard's grave. The veriest sot himself does not want it said that his sons are drunkards.

But, again, is it not a self-evident fact, that drunkenness, in a measure, either directly or indirectly, is at the foundation of our poor-house pauperism? Moreover, are we not safe in saying, that ninety out of every one hundred commonwealth cases that are brought into our courts, had their foundation laid in some of these loathsome, fiendish hell-holes, called drinking saloons? thus incurring unnecessary expenses upon the sober yeomanry of our commonwealth. After looking the stubborn facts in the face, the question presents itself, what had we best do? Methinks I hear the answer come up from every lover of peace and order, "I shall make use of the privilege that the legislative body of Pennsylvania, has placed in my hands ; namely, on Friday the 27th of March next, irrespective of party,to cast my ballot AGAINST LICENSE, and thereby set aside the old rickety, lame, and unfair method of obtaining license." Have we not frequently made use of the old method of not having men licensed to sell intoxicating liquors to no purpose? In some cases a dozen of men for license, would have more weight before court, than one hundred names of the first men against license. This I have seen to my sorrow. It is, therefore, clear to every mind, that the old system is a grand failure, and that, in place of doing good, it is doing us hurt. Liquor saloons are increasing rapidly ; and as they increase in number, our children are the more in the danger of taking up with the great evil.

It has been said, and that by some of our good citizens, that the license law is a good law. They assume that it, in a measure, carries with itself a prohibitory principle. This I admit in part ; they have certain things to perform in order to obtain the right from the courts to sell liquors ; *but not to make drunk.* But it often happens, that some lover of whiskey becomes intoxicated, not in these licensed liquor saloons, but upon the public highway, outside of the licensed houses, thus becoming a grand nuisance to the public ; and while thus intoxicated, becomes abusive, using profane language, oftentimes reels home to his family but to abuse them and make sad the hearts of loved ones at home. All these things are done under cover of license, granted to certain parties by our courts ; and as a matter of justice, these licenses granted must be protected and held inviolable by said courts. It certainly would not be considered just for them to punish a man for a crime that they granted him the right to commit. No sooner is a license granted and signed by

the proper officer than the court throws itself under obligations to protect said instrument of writing; hence so many of our license holders go unpunished.

Brethren and Christian friends, we have a remedy at hand; and if we make not use of it, I fear we make ourselves responsible, in the future for some of the crimes, at least, if we stay away from the polls on the 27th day of March next. May we not legitimately conclude, that every drunken person, reeling home to abuse his family, and every groan that emanates from the heart of a beaten mother, and starving children, as well as every drop of innocent blood that stains the hand of drunken murderers *under* the *cover* of *license*, from, and after that day, may be charged on our indifference, in regard to this matter.

Now, then, brethren, neighbors, and Christian friends, upon this subject call me what you will, I shall, God giving me the privilege, perform a *duty* on that day, that I think I owe to my God and fellow men; that is, to cast my voice, with a prayerful heart. NO LICENSE.

In conclusion let me say to the Brethren in Pennsylvania, let us, as one man, stand up in vindication of the decisions of "Annual Council," in regard to the liquor question; and let us show by practice, (and a good opportunity we have so to do,) what we hold in theory; if not, the world will have just cause to censure us for our indifference upon this important question.

C. G. LINT.

Advice to Young Men.

Life is an unceasing battle. It always was and ever will be so. Life is the same unceasing battle to-day as it was yesterday; and there is not the least bit of use in allowing yourself to be discouraged. The darkest hour is just before day, in business as in time. Remember, young man, that no one cares for you on general principles. You are a good orange, so long as society's children can squeeze juice out of you: no longer. People never care for your troubles; they have enough of their own. People are willing to give everyone's property but their own. So with secrets. They will turn yours loose and keep theirs in the stable; and they always keep the nicest for themselves, giving the poor that which they will not use themselves. Remember, man is a perfect machine. He is ready for life and its duties. God made us all correctly; and his machines are not the ones to fail. Keep a firm resolution. Keep up your nerve. Help yourself. Light your own lamp; make your own position; and if you will live with a conscience void of offence toward God and man, you shall have treasures in heaven.

For the COMPANION.

Customs.

I learn by observation, as well as, from rules written, that, in the ordinance of baptism, Christians use the following phrases: "Thou shalt, for the remission of thy sins, be baptized in the name of the Father, and of the Son, and of the Holy Ghost." In the above we see, that a small part of one of Peter's sermons is attached to the commission as given by our blessed Lord, as though the commission was imperfect in itself, and needed the finishing stroke of puny man.

I am of the opinion that we have no authority from God's word to attach anything, or to add anything, to the commission, as quoted above. I will farther say, that we are not authorized by the gospel of Christ, to make the assertion that "Baptism is for the remission of sins." Peter did not say to the Jews, "be baptized for the remission of your sins," but he taught those Jews that already believed on the Lord Jesus, to "*repent and be baptized*," and that, "in the name of Jesus Christ;" and upon these conditions they should obtain pardon for their sins. The doctrine of Christ and his apostles is, first, believe on the Lord Jesus Christ; secondly, repent of all your sins; and thirdly, be baptized in the name of Jesus Christ, and by obeying these commands, all your sins shall be pardoned.

In conclusion, I will say, faith, repentance, baptism, and the name of Jesus Christ, are separately connected, for the remission of sins.

J. K. TEETER.

Pleasant Hill, O.

Secret of Happiness.

An Italian bishop, who had struggled through many difficulties without repining, and been much opposed without manifesting impatience, being asked by a friend to communicate the secret of his being always happy, replied, "It consists in a single thing, and that is, making a right use of my eyes." His friend, in surprise, begged him to explain his meaning. "Most willingly," replied the bishop. "In whatsoever state I am, I first look up to heaven, and remember that my great business is to get there; I look down to earth and call to mind how small a space I shall soon fill in it; I then look abroad in the world, and see what multitudes are in all respects less happy than myself, and then I learn where all my cares must end, and how little reason I had to murmer, or to be otherwise than thankful. And to live in this spirit is to be always happy."

The Way to the Crown.

We must taste the gall, if we are to taste the glory. If justified by faith we must suffer tribulations. When God saves a soul, he tries it. Some believers are much surprised when they are called to suffer. They thought they would do some great thing for God; but all he permits them to do is to suffer for his sake. Go round to every one in glory; each one has a different story to tell, yet every one a tale of suffering. But mark all were brought out of them. It was a dark cloud, but it passed away. The water was deep, but they reached the other side. Not one there blames God for the way he led them thither. "Salvation!" is their only cry. Child of God, murmer not at your lot. You must have a plain as well as a white robe. Learn to glory in tribulations also.

Prayer.

Prayer is the expression of our desires unto God. It is a privilege with which our Maker has favored us, to "pray without ceasing." In everything, by prayers, and supplications, with thanksgiving, to let our requests be made known unto God; praying always, with all prayer and supplication. 1 Thess. 5: 17—18. God is the only object of prayer, his throne of grace is to be approached by sinful and dying men, through Christ the one mediator between God and man, and an entire dependence on the Holy Spirit to help our infirmities.

People talk of originality. What do they mean? As soon as we are born the surrounding world begins to operate upon us, and so on until the end; and after all what can we truly call our own but energy, power and will! Could I point out all I owe to my great forerunners and contemporaries, truly there would remain but little over.—*Goethe.*

The Lord has many fine farms from which he receives but little rent.

Selected by SARAH E. ALLEN.

Climbing up Zion's Hill.

"I'm trying to climb up Zion's Hill,"
For the Savior whispers "Love me"
Though all beneath is dark as death,
Yet the stars are bright above me.
Then upward still, to Zion's Hill,
To the land of love and beauty,
My path before shines more and more,
As it nears the Golden City.

CHORUS:

I'm climbing up Zion's Hill,
I'm climbing up Zion's Hill,
Climbing, climbing, climbing up Zion's Hill.

I know I'm but a little child,
My strength will not protect me;
But then I am the Savior's lamb,
And he will not neglect me.
Then all the time I'll try to climb
This holy hill of Zion,
For I am sure the way is pure,
And on it comes "no lion."

Then come with me, we'll upward go,
And climb this hill together;
And as we walk, we'll sweetly talk,
And sing as we go thither.
Then mount up still, God's holy hill,
Till we reach the pearly portals,
Where raptur'd tongues proclaim the songs
Of the shining-robed immortals.

For the Companion.

A Clean Heart.

In touching upon the subject of heart purity, we are forcibly reminded of the language of Infinite Purity, himself: "Blessed are the pure in heart." "Create within me a clean heart," should be the prayer of every one professing Godliness. We should long-sigh for it. Our salvation depends upon it. True happiness is in it. Whenever I hear a lazy, careless, or indifferent prayer, I fear that the heart is unclean that utters it. Whenever I hear men talk of their secular affairs with greater interest than they do on the subject of religion, I fear that the heart is unclean. If people are bent on going to heaven, it is strange that they say so little about it. Announce an excursion to where the good people can resort for pleasure, and see what an excitement you will raise. The cars will be crowded with cheerful ones, whose talk was all about the Falls or Islands from the very time the liberal inducement was first held out. Would that more would accept the great inducement that the gospel holds forth, and get ready to go to heaven. By saying, get ready, you know what I mean. You understand that there is something for you to do; and that something is the cultivation of your own heart. To do this you must know what you are by nature and what you are by grace. Compare your own life with Christ's. Is he pure? seek to be pure like unto him. Is he lovely? seek to be lovely like him. Is he honest and upright? be thou likewise. Did his life result in much good? live so that yours may do the same.

You would do well to look at Christ's life frequently. Too many, who make his sufferings and death their chief study, seldom thinking for what he lived. If we are not to become like him in holy living, how are we to become like unto him? I once heard a minister say that he 'could take the sinner in his arms right to heaven.' Whether he had any preference in regard to sex, I am unable to say. But somehow he left a wrong impression. I could not help but think that he was not quite right at heart. Had I not known that he had gone through a process of training—education—through enough to teach him that it would be forfeiting his own right to the tree of life to take an unclean sinner right into the pure society of heaven, I would have made more allowance for him, charged ignorance with the fault. Nothing but a clean heart is the joy of our God.

F. M. SNYDER.

"A Thought Suggested by the Epizootic."

The epidemic among the horses, which has spread so rapidly through this country and caused much suffering amongst the poor, raising the price of food and fuel because of the difficulty of transportation, and taking perchance, some poor man's only means of support—the horse with which he hauls, and gains a livelihood for his family—has shown us at least one feature of modern civilization—its complexity. Although one figure (and we would suppose, at a casual glance, but a trivial one) of the daily account was wrong, the whole balance is destroyed. The disease was general, and in a measure we were prepared for it; yet it would show us how near a general calamity the nation has been brought. Each day the papers tell us of the farther spread of the disease, and stoping of business in some new place. This is but a passing circumstance—a pausing of the vital current; but when protracted, becomes death; as in the human body, when the veins and arteries refuse to do their work, the body becomes diseased and death ensues. This sickness stops business, both wholesale and retail—the bread and milk carts, on which so many persons daily food depends—the physician from visting the sick—the dead from burial; in fact, there is scarcely anything. This done without the aid of the horse shows us how dependent we are on the animals God has given in our keeping, and how it behooves us to be careful of and kind to them. As an inconvenience, merely, this could be born; as a temporary trouble, it could be received; but were it a thing of time, life would have to be remodeled, and this would cost us no little trouble or time. For instance: We saw the other day a visionary project for having an underground railroad through the large cities, from the cellar of one business houses to another, and from thence to the wharfs and depots, to transfer merchandise. Think of the great cost and trouble. It were well for those to think of this who would make life the assured product of a fixed law, and leave God from their universe. The secret of law is ever beyond man's grasp; and its unknown quantity not to be discovered; and it shows how very slight the protection from distruction: the most trifling thing withdrawn or added, and disease is everywhere; and when we resolutely refuse to see the Almighy's wise hand in the phenomenon of life, we must be compelled to feel it in the simplicity of the causes of death.

SARAH CONNELL.

Altoona.

Faith 100 per. cent—Works 25 per. cent.

JAMES 2: 14; 17.

The Brethren of the Buffalo branch met in regular council on New Year's day, and after transacting and settling up all local church business and difficulties on hand, also considered the proposition of Elder Grabill Myers, lately published in the COMPANION, in relation to the building or purchasing of a meeting-house, for the use of the brethren living in Altoona, particularly, and of the brethren of the Middle District of Pa., generally. The consideration of this subject presented one of the most discouraging spectacles in church affairs, that has ever fallen under our notice in this arm of the church. The proposition of brother Grabill is so manifestly within the scope of proper home missionary labor, that no one can possibly object to it, save he alone, who objects to the obligation or necessity of incurring any expenses, of any kind whatever, in the work of she Master, or of his cause. The plea, therefore, that we are not commanded to build meeting-houses, cannot be other than the inspiration of a covetous or an avaricious mind. The special plea, often put in, that towns and cities are not spiritually healthy places for the brethren, and that the brethren do not generally get along well in towns, as brethren, and that there is not much use in procuring or building meeting-houses in large towns, furnishes food for much serious reflection; and would form a prolific text for various and unpleasant animadversions upon the rules and practices of the ruling element of the church at large, and naturally gives rise to the query, whether the standard of religious ethics and the maxims and direction of eclesiastical effort, maintained by this ruling element in the church, is not radically at fault. Do the examples of the apostles of Christ, of planting

churches and of ordaining elders in every city, go for nothing? and do they amount to nothing? Instead of seeking the centre of population, as Paul did, are we excusable in only seeking and organizing such feeble, two-penny efforts, in out of the way and country places? Or, is it, indeed and in truth, only because it is cheap to do so? Might not the want of spiritual prosperity, and the cause of discouragement in towns, brethren, arise from the fact of their being tied fast to such exceedingly cheap, slow, country coaches of churches, where parsimoniousness is proverbially the rule, and being "rich toward God" the exception. Luke 12: 21.

The plea, that the brethren of Altoona may keep their meetings in their houses, like we used to do, proved, in the event, as a matter of course, to be more valuable to the pleader, than fifty cents, and will, probably, be adhered to There was a day, when the Puritans of New England considered it sacrilegious to have a stove in a meeting-house. This plea belongs to that age.

The plea, that a man should get along well in worldly prosperity to inspire confidence in his evangelical judgment, and that a well organized church in the west asked for assistance and did not succeed, and that this case was probably near about the same, are ministerial conceptions, of broad and comprehensive elaborateness, equal to the emergency, and scarcely less liberal and benevolent, in their aggregate, than Mahomet's mouse. When the grocer says his new lot of pepper is half peas, (P's,) his customers will become dubious. When the agent says the insurance company, may not be solvent, who will insure?

Perhaps this was too direct a test of covetousness, or of avariciousness, perhaps not. Perhaps there is more pride than covetousness in the church, perhaps not. I know of a man in the flesh, who would undertake to stand good for the pride, before he would for the other beast.

An expression was finally reached. The members were interrogated in turn, "Will you give? How much? Pretty generally the sum designated, near about two to one, "Aye," on the brethren's side: the sisters probably catching inspiration from the agents, pretty generally respond, "No." The poor, the young, and moderately circumstanced, very generally respond affirmatively; the older, the well situated, generally, negatively; and those right well off, "No," to a man.

The Scriptures say, "It is more blessed to give than to receive." But that is old. Perhaps it also is more blessed to *keep* than to receive; and perhaps the accumulation of wealth for one's own gratification, and to keep it, is not covetousness: perhaps not, and then, again, perhaps it is. Who knows? And yet again, perhaps the Lord is able to furnish his own funds, with which to carry on the work of promulgating the true gospel.

But, perhaps, this sketch is too true to be popular, or, so true as to be offensive. How is this? Are we not plied with homilies and exhortations against pride, from one years end to the other? And are not covetousness and avariciousness, parsimoniousness and niggardliness, sins of a more beastly nature than pride itself? And are they not denounced by the Master twice to pride once? Does not covetousness drive us ten miles through wind and weather to every one mile that charity and benevolence drive us?

It appears, that, because all the world (nearly) is madly striving and jostling to get gain, thrusting Christ into and out of the way corner, at least, six out of seven days of the week, the brethren seem to have caught the same disease, and they are encouraged in it by men who ought to know better. I have had ministers and elders voluntarily, and unceremoniously, thrust an account of their means and possessions upon my notice, upon my first acquaintance with them. What is this?

But, "I trust that the ministers of the churches in the Middle District of Pa., instead of being too pleasant, that thrift may follow fawning, speak out boldly in the Lord upon this subject, as well as they do upon others and educate their several charges up to the true standard of Christian liberality. The proposition of Elder Grabill Myers in such a reasonable one, and the contributions required so moderate, that I cannot but conclude, that nothing but outright stinginess can defeat it, if the matter is judiciously handled and prudently managed throughout. The twenty-four churches of the district are, at least, good for $1200, if the matter is fairly and truly presented for their approval "The Lord said unto Moses, Speak unto the children of Israel that they move *forward*."

P. H. BEAVER.

Montandon, Pa.

The New Commandment.

In number 47, volume 8, of the COMPANION, is an article in which the writer agrees that the new commandment which Christ gave to his disciples, and which is recorded in John 13th chapter, 34th verse, was the origin of the rite of feet-washing. Those who want to accept the teaching of Christ and his apostles have abundant evidence to prove that feet-washing was an actual service to be perpetuated in the church: and those who do not believe our arguments, based on the gospel narrative, where Jesus washed his disciples' feet, and said unto them: "If I, your Lord and Master, have washed your feet, ye ought also to wash one another's feet," will also not be convinced if we strain passages of scripture, that have not any reference to the subject. When Jesus said "A new commandment I give unto you, that ye love one another as I have loved you, that ye also love one another." It is very evident that he meant that *they should love one another*, and nothing more. The apostle John, when he writes to the elect lady, gives *no new commandment*, but that which he had from his Master, that we love one another.

"By this shall all men know that ye are my disciples, if ye love one another." Love is one of the distinguishing features of the christian religion. Wherever the gospel was preached this new commandment was preached; and love was manifested, and the heathen world, taking note of it, were led to exclaim; "See how these christians love one another!" Thus they showed to the world that they were his disciples. Let us not reason away the new commandment by quoting only part of it, and arguing that it means something else than love. It is an easier matter to observe the outward ordinances, than to have that love in our hearts. It is hard for human nature to love those who have injured us, but without a forgiving love we cannot be christians.

BARBARA SNOEBERGER.

New Enterprise, Pa.

For the COMPANION.

Who Shall Separate us from Christ.

"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" Rom. 8: 35.

Shall any of these things separate us from Christ? We answer, No. Then who or what will separate us from him who has given himself up to die that we might live? Will we let the world, with all its pomp and splendor, draw us down to degradation, misery, and woe? Alas! brother, sister, it is to be feared we, hearken too much to the delusive words "I don't see any harm in it." Remember, "whatsoever is not of faith, is sin;" and here is where we may begin to be separated from his love. Let us not love the "world, neither the things that are in the world." And why not? Because the world passeth away, and the lust thereof." But, brethren, he that doeth the will of God, endureth or abideth forever. Then look to the word, and not to the world, for counsel, and the spirit which guides into all truth will not be grieved, nor caused to take its flight, until its mission is ended, and we are safely landed beyond Jordan's dark waters, in the regions of endless bliss, where all is joy and happiness forever and ever. Are not those temptations and trials working a more exceeding weight of glory? and who shall separate us from it? Shall life, or death, or angels, or principalities, or powers, or things present, or things to come, be able to separate us from our beloved Creator and blessed Redeemer? Let us keep our hopes, our hearts, our treasures, in that blissful clime of immortality. And you, my be-

loved brethren, according to the flesh, who stand daily separated from the love of Christ, what are you doing? Why yet delay? Is not his reward rich enough, or his promise sure? You are serving, you know not what. Your Master promises you pleasure here, but you find none: nothing but misery in this life, and endless death in the world to come. Arouse! Break the chains that bind you! Look to Christ who will give you light. Oh! think for a moment. Your days are passing away, and you have never made an effort for your soul's salvation. All your time has been spent in gratifying the lusts of your carnal minds. It's in this life only that you have hope, and you are of all men most miserable. Then arise from the dead, thou that sleepest, and Christ shall give thee light. I have written from pure motives. Yours in hope of Eternal salvation.

Perry, Ind. D. A, BAILEY.

The Resurrection.

TO SISTER M. H. OF MO.

Dear Sister, by your request I will pen a few thoughts upon the subject of the Resurrection; and in doing so, I shall try to avoid traditionary or speculative influences, which, in these last days, are so common as touching scriptural doctrines. The doctrine of the Resurrection from the dead, is one of the fundamental principles of the gospel, and one of the grounds of our hope; because God, in his great mercy, "hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead."

Martha believed in the doctrine of the resurrection from the dead; and, in connection with her confession of that faith, Jesus says to her, "I am the Resurrection and the life. He that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me, shall never die." John 11: 25, 26. We here see that, through faith in Him, we, though dead, are made alive to Christ; and our life is such that we cannot die. The doctrine of such implies a two fold Resurrection: first a spiritual Reserection, a Resurrection from being "dead in tresspasses and sins;" and, secondly, Resurrection from the grave—notfrom death—but from a "sleep in the Lord;" for he that believeth in Christ "shall never die."

Jesus Christ gave evidence of his power to raise the mortal body, in the case of Lazarus and others. On that point we need have no doubt; for the "Mortal shall put on immortality;" such immortality as Christ has brought to light through the gospel. As a strong proof that Christ is "the Resurrection" we would refer to the fact that, when Christ arose, the bodies of many saints which slept arose and came out of their graves;" being the first fruits, after Christ, of a trumph over death and the grave, as the consequent result of faith in him who is ultimately going to put the last enemy under his feet.

We have sufficient in the facts recorded in the Scriptures, to prove that, through Christ and the power of God, the mortal body shall be resurrected, not only a mere germ of the body, but the body itself. Lazarus came forth the same body. "The bodies of the saints which slept arose." Jesus Christ's body was resurrected, and then ascended to God a glorified body. His body was like ours (except it was not vile); for "he took not on him the nature of angels; * * * it behooved him to be made like unto his brethren." If he actually arose and ascended to His Father, may we not truly believe that, if, through His atoning merits, we become justified in the right of God, we, too, shall really arise, and our vile bodies be changed, that they "may be fashioned like unto his glorious body?" Then we, too, shall be like him, when we see him as he is. The apostle well observes that, "if in this life only we have hope in Christ, we are of all men most miserable." But as Christ is risen, we have hope in the next life. The very fact that we have been "buried with him by baptism into death," and planted together in the likeness of his death," is evidence that we have faith and hope in the resurrection, having thus been "baptized for the dead;" or, as Dr. Macknight renders it, "Baptized for the resurrection of the dead," that is, we are baptized into the death of Christ, that, inasmuch as we expect to live for and with Christ, we are willing and desirous to be baptized into his death, that we might be in the likeness of his resurrection. No one has ever died, so far as our knowledge goes, that we are commanded to be "baptized for," save alone he that died for us. It being evident there is to be a Resurrection from the grave, or abiding place, of all those who have lived and passed away, we will next consider the order.

Paul says, "In Christ shall all be made alive;" but every man in his own order: Christ the first fruits, afterwards they that are Christ's, at his coming." 1st Cor. 15: 23; also, "The dead in Christ shall rise first." 1 Thess. 4: 16. It is quite certain, that those who are "a chosen generation, a royal priesthood, a holy nation, a peculiar people," shall rise first. In the 8th chapter of Revelations we learn that John saw that an angel ascending from the east, having the seal of the living God; who with a loud voice forbid the hurting of the earth, the sea, and the trees, till they had sealed the servants of their God in their foreheads. Of the tribes of the children of Israel were sealed "one hundred and forty and four thousands." He also saw a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, who stood before the throne and before the Lamb, clothed with white robes, and palms in their hands. In Rev. 14: 1, we learn that those who were sealed stood with the Lamb Then in chapter 20th, we learn that the great Dragon, Satan, was seized, in the vision John saw, and was bound a thousand years. We also learn who were to reign with Christ a thousand years; but the rest of the dead lived not again till the thousand years were finished. This is the first resurrection." Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." It is evident that those who are the servants of Satan, and refuse the seal of the living God, can have no part in the first resurrection. At the end of the thousand years, Satan shall be loosed a little season; and go out to deceive the nations. Then the time is to come when he is to be "cast into the lake of fire and brimstone." Then will appear the great white throne, and from the face of him that sitteth thereon, will flee the earth and the heaven, and no place will be found for them. We here understand the earth and the elementary heaven surrounding the earth. Then cometh the general judgment day, and the Resurrection of all, both small and great, who must stand before God and be judged out of the books that

will be opened. All will be judged according to their works, not accord. to their faith alone. Also the book of life will be opened, and whosoever will not be found written in the book of life, will be cast into the lake of fire.

We now conclude our thoughts as to order, by saying, it seems clear that Christ came forth from the grave in his order, as the first fruits of them that slept, and a number of the saints, also, at the time. At the second coming of Christ, the chosen of God will come forth in the order of the first resurrection, and reign with Christ a thousand years. Then will come forth all, both small and great, in their order, as those that will constitute the general resurrection.

A few thoughts as to where Christ shall reign with his saints, during the millenial dispensation; that is, during the period Satan shall be bound, which is to be one thousand years. We think it plain that this earth is the place. 'Blessed are the meek, for they shall inherit the earth." The kingdoms of this world are to become the kingdoms of our Lord. When Satan is loosed, he goeth into the "four quarters of the earth." Those that are deceived by Satan, will go "up on the breadth of the *earth*, and compass the camp of the saints." When Christ comes as KING OF KINGS, AND LORD OF LORDS, to make war upon them "that know not God, and that obey not the gospel of our Lord Jesus Christ," the wicked "shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power," "when he shall come to be glorified in his saints, and to be admired in all them that believe;" for, truly, he is coming, "without sin unto salvation, to all them that look for him."

That day is near at hand. Dear sister, are we looking for him? Full of hope, and with hearts established in the doctrine of our blessed Master, should we be ready and waiting for the appearing of Jesus. "We shall not all sleep;" but our vile bodies shall be changed in a moment of time, and we shall be blessed with those that have part in the first resurrection. And should our Savior not appear until we taste death, we shall only sleep a "short season." When the trump of God, "with sweet salvation in the sound," shall awake us, by the power of God, we shall spring forth into immortal life. "Roll on, roll on, sweet moments," and haste the day when this mortal shall put on immortality, this corruption shall put on incorruption, and our bodies shall be fashioned like that of our Lord and Savior Jesus Christ.

That we may meet in the "camp of the saints," let us daily seek such supplies from the fountain of all good, that we may more and more conform to the image of God's dear Son. Oh! can we say every day, "To live is Christ?" may the grace of God be with you and yours, now and evermore.

I have now made an humble effort to comply with your request, and have a request to make of you or brother A. who doubtless have made the above subject a matter of deep study. Please answer the following questions through the medium of the COMPANION. Will all the righteous of every age have part in the first resurrection? Will those that reign with Christ be judged at the time "both great and small" stand before God to be judged? or who shall be judged at the general judgment?

J. S. FLORY.

"Who hath Made us Differ?"

The providence of God to us, often seems severe and unequal, and we complain at Divine goodness because our physical conformation, our personal appearance, or our situation in life, seems not so symmetrical or favorable as that of many of our neighbors and kindred. There are two sisters or brothers; the one so highly endowed with mental and physical charms as to appear a favorite of the Creator, while the other is feeble of mind and uncomely in visible personal. Who hath made them to differ? The same merciful God created them both; and shall not the Judge of all the earth do right?

How ready we are to honor the rich, caress the beautiful, and magnify the virtues of the intellectual. All this is well enough, for wealth is a great blessing if rightly used; beauty is a charm of God's creation, and intellect is, perhaps, the most choice of subluuary favors; and he or she who devotes these bestowments to that channel designed by the good Father in heaven, surely deserves well of all men.

But, on the other hand, how ready we are to catch up an odium against the poor, to support with the ungracefulness of the homely, deformed or unfortunate, and to depreciate the mental capacities of those sparingly endowed with faculties. We say, in the hearing of our children, that *this* one is more beautiful or lovely than *that*, and thus injure both by feeding the vanity of one, and mortifying the finer feelings perhaps, of the other.

Did you stare in the face of that man or woman who had lost an eye or nose, as you passed by? Did you gaze at the maimed or deformed boy or girl whom you met in the streets? Did you get off a derisive smile at that plain, or homely, or rude one, whom you saw the other day? Did you flaunt by him who used to be your friend—or fail to bow to the old man or matron? And did you know that all this is evidence of littleness on your part? "Pride goeth before a fall." Bodily deformity is nothing so bad as moral imbelicity.

We once sat near the fountain of a fashionable watering place. Gay children, ladies and gentry sported on the grounds. A country girl, of ten summers, with a person much deformed, but a lovely face, came leaely and took a seat not far from us. A gay train of young people came walking by. One young lady, in thoughtless merriment, exclaimed:

"Look at the little wretch's back—what a hump!" All turned, and with mirthful eyes stared at her and passed on. We observed the flush on her face, and saw her eyes overflow with tears. Oh, there was a blush which would have given increased charms to any face in that gay train; and those tears indicated a pure sensitiveness to which they seemed utter straagers. Approaching the child, we caressed her little hand and attempted to say something to console her. She looked up, almost blinded with tears and said: "Thank you sir, for your kindness, but it hurts me mightily; but my Sabbath school teacher tells me I love my cross I have on my back. Proud people laugh at me—boys call me ugly names, and other little girls will not play with me, and I have to live lonely." We referred her to Jesus as the Friend that sticketh closer than a brother, and, to our great joy, she said: "Yes, sir, I have learned that He is so. He is all my comfort—He and good mamma." We could not avoid the opinion that her condition, after all, was far better than that of any of those who proudly passed her by and laughed at her.

When we meet the unfortunate, we should never forget the question—"Who hath made us to differ?" Why is our condition better than theirs? Let us try to cheer, comfort and encourage all such—make life pleasant to them; for it may yet be seen by us that in slightingthem we slight God's richest jewels.

R.

For the Companion.

The Scriptures.

The Scriptures are divided into the Old and New Testaments, familiarly termed, the Bible. In other words, the Scriptures are a revelation from God to man, and contain a history of God's arrangements and dealings with man, from the creation of man or the world to the ushering in and winding up of all things.

The Old Testament scriptures were originally written in the Hebrew tongue, and were first translated only a few centuries before the birth of Christ, into the Greek language. This version is called, by the learned, the Septuagint Translation, on account of seventy men having been engaged in the work.

The second version of the scriptures, was the translation of the Bible into the Latin, for the use of the Latin church. This translation, if I mistake not, is the only one still accepted by the Roman Catholic church, and is called the Vulgate.

Previous to the discovery of the art of printing, a Bible cost as much as an ordinary farm or a good house, and, consequently, but very few people would have the pleasure, in those remote ages of the world, of reading, and much less of owning, such a precious treasure as the Bible. Well might the poet break forth in such ecstatic language, while musing upon the inexhaustible treasury of divine blessings, contained in the Scriptures of truth.

"Precious Bible! what a treasure
Doth the word of God afford!

Before the art of printing was discovered, the Bible, as well as all other books, was written with the pen. This gave employment to a class of persons in ancient times called Scribes. Parchment was used to write on, formerly, instead of paper now. Likewise scrolls,—writings formed in rolls,—were then in use instead of the more convenient book form at the present day. It was not long, however, after this great discovery was made—an epoch in the history of the world, which served as the starting point, and gave rise to a power mightier than the sword itself,—that the first Old and New Testament Scriptures were first published. However tedious, slow and expensive book-making must have been in the earlier ages of the world. Solomon, who flourished nearly 3000 years ago, could already say, in his time, that of "making many books there is no end." But the facility for making books then, as compared with our time, is only as a drop of water in the bucket. Through the instrumentality and power of the press, thousands of copies of the Scriptures are issued daily, and scattered broadcast over the land. All who have a desire, can obtain and read the Scriptures. "Whosoever will, let him take the water of life freely."

To this end Bible societies have been organized in various parts of the world, for the express purpose of distributing the Scriptures. Let me refer the reader to the "British and Foreign Bible Society," which issued even as many as one copy of the Scriptures, every minute for free distribution; making as many as one thousand four hundred and forty full copies of the Bible every day; while the "American Bible Society," at the same time, far exceeded this, and issued over two millions of copies in a single day.

What an influence for good must this have wrought upon the children of men! How many destitute minds have been made glad in the reception of the same! Whilst, in the thirteenth century, it required a poor man, at the standard wages in those times, to work not less than fifteen years, to honestly earn a single copy of the Bible, a common day laborer, at present wages, can earn a substantial and well bound Bible in less than one day, so that no sane man or woman, living in this enlightened age of the nineteenth century, can plead ignorance in the day of Judgment on account of not knowing the Scriptures. In fact, it is within the reach of all, especially in this land of Bibles and gospel priveliges. We have sermon upon sermon, "line upon line," and "precept upon precept." In the face of all this light and free pirvileges, if we neglect our salvation, our final doom will be so much the more awful.

W. G. Schrock.

Berlin, Pa.

For the Companion.

"When Thou Art Converted Strengthen Thy Brethren." Luke 22: 32.

The term conversion is used for regeneration, or a change of both heart and life. This change is produced by power of divine grace, or, in other words, by the agency of the Holy Spirit, in all who truly see the Lord. We learn from the holy Scriptures, that this change is necessary to our seeing God in peace. The necessity of it is found in the corruption of human nature and action. The testimony of God concerning our race is, that they "have corrupted their way," that "there is none (by nature) good; no, not one;" that "the imagination and thought of their heart is evil, only evil, and that continually;" that they are "by nature children of wrath;" and, therefore, that they must be "renewed in the spirit of their minds," and have the whole course of their lives changed. But it is unnecessary to go largely into the proof of the necessity of such a change in this article; it is, however, of importance to those who would become converts, that we point out the way according to which conversion may be obtained.

Many, understanding that conversion is the work of the Holy Spirit, too hastily conclude, that human agency and means have no influence in bringing it about, and, therefore, that we must wait the pleasure of the Lord, as in any providential deliverance. The extraordinary manner of his reviving his work in our day, and our manner of speaking of it, have a tendency to produce that impression. We see that God pours out his Spirit at some places, more than at others. How natural, therefore, to conclude that we must wait for the seasons of refreshing from his presence. This is, however, a great and fatal mistake. There are divers operations of the same Spirit; and we must distinguish between his ordinary and extraordinary operations. Those to which I have alluded above, are the extraordinary, and may be compared to the pouring out of water. The ordinary are like the gentle, insinuating dews; and yet nothing more is necessary to conversion. Let any sinner as a rational, accountable agent, bring to bear onhis understanding the nature, necessity, and means of grace; seek a change of heart; the Holy Spirit is in every effort he makes, and in all the means he uses, and will certainly convert and save him, if he persevere. It is not necessary that his understanding should suddenly be fully opened; that his mind should be agitated with fear and despair, in order to obtain pardon and be assured of an interest in the divine regards; but he may say that his mind is dark, stupid, and barren of everything good. It is well that he has a sense of these things. But he means to say that he has no adequate sense of them, but he has a sense of them adequate to present necessity; and, if he goes on, the Lord whom he seeks will give him deeper conviction, when that shall be necessary. Prayer is one of the chief means to be used: the prayer of confession at least; and this will lead to the prayer of supplication, which will in due time bring into his soul the kingdom of God, which is righteousness, peace and joy in the Holy Ghost. This conviction and these efforts constitute that repentance which precedes conversion.

Faith also is a condition of conversion, But faith, here, is not that luminous, judicious faith, which "is the substance of things hoped for, the evidence of things not seen." The elments of the faith I

now speak of are a conviction of sin, both original and actual; a renunciation of our own righteousness; and an earnest desire for renewal through the merits of Christ alone. He that understandingly uses all the means of grace within his reach, shall find increasing desires, until they are all embodied in the "love of God shed abroad in his heart by the Holy Ghost given unto him." Then, not and till then, is he a real convert, a new creature, a child of God. But let him not, on the one hand, conclude that he is truly converted, because he sees and laments his situation; nor, on the other, despair, because he cannot convert himself. The Lord, whom he seeks, shall suddenly come to his temple, and make his abode with him, even the Father, the Son, and the Holy Ghost.

But if these gentle convictions alone be necessary, and be attainable by man, as a free agent, in the use of the means, why is conversion ascribed to God? Let me not be misunderstood. When I say that man may obtain conversion, I do not mean that he can convert himself. But though he cannot convert himself, he may as a free agent, use the means on which God has promised to convert him; and these means must be used, or the sinner will never be converted. In John 3: 1—8, Jesus answered "Verily verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh; and that which is born of Spirit is spirit. Marvel not that I said unto thee, ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit." But if the question be confined to those distracting fears and despairing horrors, to these distressing anxiety and perplexity of mind, which frequently attend conviction of sin, the answer is, that God may permit these for a season, to subdue the obstinacy of the sinner, and deter him from the path that leads to eternal death. Many would never reflect on their course were they not thus compelled; and it is no wonder that a sinner, on discovering his guilt and danger, should feel all the painful passions of his mind put into motion. But his conversion is not hastened, but frequently retarded thereby. His conversion is none the sounder for these things; nor is it certain that his Christian course will be the more even and steady on their account. Paul was dealt with in the extraordinary way, the twelve apostles in the ordinary, and yet their conversion, was as sound as Paul's. Many things often mingle in the exercise previous to conversion, which are not essential to that work. Let us then learn to separate the dross from the gold. Conversion is a thing of the utmost importance to every individual. Let us not rest without this, and the evidence of it.

I. H. Tharp.

Wellersburg, Pa.

Pardon.

Reader, do you know how your sins are to be pardoned? Do you know how a just and holy God can forgive your many transgressions, and yet be just and holy still?

Let me suppose for a moment that you are anxious about your soul. You are pressed down by a bad conscience. The remembrance of your sins is grievous to you. The burden of them is intolerable. Now what ought you to do? Whither will you go? Which way will you turn? What will you trust in for pardon and forgiveness? Listen to me for a few moments, while I speak to you about this.

Will you turn to *ministers* and put your trust in them? They can not give you pardon: they can only tell you where it is to be found. They can set before you the bread of life: but you yourself must eat it. They can show you the path of peace; but you yourself must walk in it. The Jewish priest had no power to cleanse the leper, but only to declare him cleansed. The Christian minister has no power to forgive sins—he can only pronounce who they are that are forgiven.

Will you turn to *rites or ordinances*, and trust in them? They cannot supply you with forgiveness, however diligently you may use them. By ordinances faith is confirmed and grace increased, in all who rightly use them. But they can not justify the sinner. They cannot put away transgression. You may go to the Lord's table every Sunday in your life; but unless you look far beyond the sign to the thing signified, you will after all die in your sins. You may attend a daily service regularly, but if you think to establish a righteousness of your own by it, in the slightest degree, you are getting further away from God every day.

Will you trust in your own *works and endeavors*, your virtues and good deeds, your prayers and your alms? They will never buy for you an entrance into heaven. They will never pay your debt to God. They are all imperfect in themselves, and only increase your guilt. There is no merit or worthiness in them at the very best. "When ye have done all those things which are commanded you," says the Lord Jesus, "say we are unprofitable servants." Luke xvii 10.

Will you trust in your own *repentance and amendments?* "You are very sorry for the past. You hope to be better for time to come. You hope God will be merciful." Alas! if you lean on this, you have nothing beneath you but a broken reed. The judge does not pardon a thief because he is sorry for what he did. To day's sorrow will not wipe off the score of yesterday's sins. It is not an ocean of tears that would ever cleanse an uneasy conscience and give it peace.

Where then must a man go for pardon? Where is forgiveness to be found? Listen, reader, and by God's help I will tell you. There is a way both sure and plain, and into that way I desire to guide every enquirer's feet.

That way is, simply *to trust in the Lord Jesus Christ as your Savior.* It is to cast your soul, with all its sins, unreservedly on Christ—to cease completely from any dependence on your own works and doings, either in whole or in part—and to rest on no other work but Christ's work, no other righteousness but Christ's righteousness, no other merit but Christ's merit, as your ground of hope. Take this course and you are a pardoned soul. "To Christ," says Peter, "give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins." Acts x. 43. "Through this man," said Paul at Antioch, "is preached unto you the forgiveness of sins, and by Him all that believe are justified from all things." Acts xiii. 38. "In Him," writes Paul to the Colossians, "we have redemption through His blood, even the forgiveness of sins." Col. i. 14.

The Lord Jesus Christ, in great love and compassion has, made a full and complete satisfaction for sin, by His own death upon the cross. There He offered himself as a sacrifice for us, and allowed the wrath of God, which we deserved, to fall on His own head. For our sins He gave himself, suffered and died—the just for the unjust, the innocent for the guilty—that He might deliver us from the curse of a broken law, and provide a complete pardon for all who are willing to receive it. And by so doing, as Isaiah says, He has *borne* our sins—as John the Baptist says, He has *taken away* sin—as Paul says, He has purged our sins and put away sin—and as Daniel says, He has made an end of sin, and finished transgression. Isaiah liii. 11, John i. 29, Heb. i. 3. ix. 36, Dan. ix. 24.

And now the Lord Jesus is sealed and appointed by God the Father to be a Prince and a Savior, to give remission of sins to all who will have it. The keys of death and hell are put in his hand. The government of the gates of heaven is laid on His shoulder. He himself is the door, and by Him all that enter in shall be saved. Acts v. 31, Rev. i. 18, John x. 9.

Reader, believe on this Lord and Savior Jesus Christ, and thou shalt be saved. Come to Him this day with all thy sins and wickedness—with all thy doubts and fears—with all thy feelings of unfitness and unworthiness, and He will not cast thee out, nor refuse thee. He has said it. He will stand to it. He never breaks his word. "Him that cometh to me I will in no wise cast out." John vi. 37.

Reader, do you want to have your sins pardoned. You have heard of the good way. Walk in it, and you shall be saved. —*J. C. Ryle.*

For the COMPANION.

Salvation No. 2.

BY S. R. ZUG.

Thus far we have endeavored to show what the lost object was, implied by the context. Now I will try and confine myself more to the term "Salvation," what it implies, and what the terms are by which we are to be saved.

Christ, having come into the world to save sinners, he must needs come with the means. By way of illustration, let us suppose a man falls into a deep pit, from which he is not able to extricate himself. Aware of the danger of perishing there, he will naturally cry out for help. Some one says to him, "I will send you help."—"The seed of the woman shall bruise the serpent's head." We may suppose he would anxiously wait for the promised assistance. It is highly probable he would, in his imagination, form some idea as to how he would be saved; yet if he have full confidence in the ability of the person making the promise to save him, he will let him adopt his own means, If the deliverer, at his own expense, procure a ladder, set it down into the pit, calling on the one in distress to lay hold of the rounds of the ladder and mount up, step by step, and thus be saved, how unnatural and even ungrateful, if he would refuse, because he cannot reach the uppermost round first, or would probably wait for a rope to be let down: in short, if he would not accept or lay hold of the means and be saved in his savior's own appointed way.

Just so with Christ. He came to a fallen humanity; assumed flesh and blood, and became as one of us, the more closely to come to the object to be saved. He brought with him the means to save, and all we have to do is to lay hold of the same, do as he says, and be saved.

Man, by nature, is possessed of a carnal mind, which is at enmity with God, or, as Paul says, Rom. 8: 6, "For to be carnally minded is death, but to be spiritually mind is life and peace." Consequently, we behold that, first of all, a change of mind must be effected. This change is brought about by faith and repentance.

Faith is essential first, because, "Without faith it is impossible to please God." "He that would come unto God, must believe that he is, and that he is a rewarder of them that diligently seek him;" without which it is simply impossible to repent.

Thousands upon thousands of people have lived, and do yet live, in this enlightened age, who believe there is a God, the creator and preserver of all created worlds, through whose power the heavens and the earth received their existence, by whose power the sun is fixed in the centre of the solar system, the planets revolve in their proper orbits, and the myriads of stars are fixed; and that Jesus Christ was the Son of God, sent into the world to proclaim the counsels of the Mighty God to the children of men; but their faith is dead, not working by love.

"To be carnally minded is death;" and "the wages of sin is death;" sinners are therefore under sentence of death unless rid of their sins. Christ suffered death and was raised up again the third day, "that repentance and remission of sin should be preached in his name, among all nations, beginning at Jerusalem."

The conditions upon which we are saved from ours sins, are given in Peter's sermon on the day of Pentecost, when those who believed that "Jesus was made Lord and Christ," called out, "Men and brethren what shall we do?" Peter answers, "Repent and be baptized, every one of you, in the name of Jesus, for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Faith, *repentance*, and *baptism* are the conditions upon which remission of sins is promised; and short of these there is not the promise given between the two lids of the New Testament that sins shall be forgiven.

"What"! say some of my readers, "baptism is not essential for salvation, or the remission of sins; but these Dunkards will always poke baptism in—it is nothing but a Dunkard arrangement," &c.

Well, if it is a "Dunkard arrangement," we have the consolation that Peter was a Dunkard; for he took a firm hold of this arrangement, and must therefore have been a Dunkard; and if we are Dunkards, we must surely belong to the same church Peter did, and who dare say he did not belong to the church of Christ?

By nature man's mind is fixed on things carnal, and temporal, but after faith, repentance, and baptism, it is changed to things spiritual and eternal. Before the change, he is inclined to carry out and obey his own will; but afterwards the will of God sways the mind. Where the life of a man, after his initiation into the church, does not exhibit the fruits of a full surrender to the will of God, we are led to draw our conclusion of the cause from the effects; and there must be a defect in faith, repentance or baptism, or perhaps in all.

Some believe, are sorrowful for sin; and, I believe, are sincere in seeking for the means of salvation; but by erroneous teaching, are led to believe man rather than God, and are waiting for remission of sins, and the gift of the Holy Ghost before complying with the terms upon which they are promised; thus telling God, in effect, "If you will change your terms, we will follow your commands, and comply with your conditions." If the brethren are all free from aiding the devil to delude the simple by a doctrine so detrimental to the welfare of precious souls, they are certainly not hurt by the exposure of a presumption, that would almost make a Judas blush with shame.

Scarcely anything has done more to injure the cause of Christ, than a false Christianity. It has done more than all the writings of Paine, Voltaire, and others of the same stamp. It pretends, professes, and presumes; it operates upon the senses and animal feeling, by eloquence, magnetism, and in scores of ways, and terms it the operations of the Holy Ghost.

Brethren, let us hold fast to the faith once delivered to the saints. let us take the word of God as the man of our counsel; and let us shun a desire to gain the favor of a false Christianity. Let us tell the Scribes and Pharisees that they are hypocrites, for Jesus is our example. Let us tell the people that the Ark wherein Noah and his family were saved is "the like figure whereunto baptism doth also now save us;" for Peter says so. Let us proclaim and obey the whole counsel of God, and we will receive our reward with the sanctified.

It is with diseases of the mind, as with those of the body; we are half dead before we understand our disorder, and half cured when we do. —*Colton.*

Christian Family Companion.

DALE CITY, PA., JAN. 28, 1873.

Brother Davy's Visit.

We were favored with a visit from brother H. D. Davy, of Ohio, since our last. He had been called upon a committee, to sit upon a case at issue between brother Martin Meyers, of Illinois, and brother Cornelius Berkley of this congregation. Brother Meyers was here, but saw proper to leave a few days before the committee was to meet, and therefore nothing could be done. So brother Davy employed his time in preaching for us, and visiting among us. On Tuesday evening he preached from Heb. 1 : 1. He labored mainly to impress the congregation with the importance of obeying the commandments, or speaking of God. His sermon was very acceptable to the brethren, and we hope it will be received by the people. On Wednesday forenoon he again spoke in our meeting-house, in town. but we could not attend.

On Wendesday evening he Spoke from James 1 : 25. He advocated the perfect law, and dwelt feelingly upon its perfection, and what it cost to have it enacted and proclaimed. We feel certain that good impressions were made. We had the pleasure of having the old brother in our family, for the first time, to enjoy his society in the home circle. On Thursday noon he took his departure homeward, having left appointments in Stark county, Ohio, for over Sunday.

Rather Meager.

For a little while our readers will please bear with our editorial shortcomings. Outside duties have been crowding upon us unusually heavy, for the past two weeks, and may continue for several weeks longer. Bear with us please.

Tune and Hymn Books.

We have just received a box of 300 Tune and Hymn Books. Those who have ordered, may now expect their books very soon, at least most of them. Those who order now may expect to be supplied in about a month.

Tune and Hymn Books.

A box of Tune Books arrived from the binder just as we're going to press, and all orders received previous to the 15th inst, will be filled forthwith.

Death of Brother Daniel Leedy.

We have the intelligence of the death of brother Daniel Leedy, of Bellville, Ohio. He died at half past ten o'clock, A. M., of the 16th inst. Hope we will be furnished with the particulars.

A Minister Wanted.

It is desired to have a ministering brother to locate in the neighborhood of Colfax, Jasper county, Iowa. A minister who will come recommended by the church, will receive valuable inducements to locate at that place. Those who wish to visit the place will call upon W, E. Fadely, about two miles from Colfax. For other particulars &c., address E. J. Fadely, Dale City, Somerset county, Pa.

Answers to Correspondents.

A. H. Hamm : Yes.

G. W. Stong : Square.

Noah F. Arnold : All right now.

E. W. Stoner :—Yes, it is right.

John Shuss : You have a credit of 90 cents.

S. Z. Sharp : There was a balance of 75 cents.

I. L. G : Will fill your orders as soon as they arrive.

John Diehl : His paper was sent regularly from this office.

T. B. Cavan : According to books your subscription expired with volume 8. Cannot accout for the irregularity. Your name is entered for volume 9.

Jacob Conner : Thank you. If you are satisfied, we have no reason to complain. You have a credit on Charity Fund of $2 40.

We give room for the following items of correspondence, in this department, rather than crowd them out of this number.

Brother Henry : In the Ashland branch we had a series of meetings, commencing on Christmas day, and continuing over a week, at three different points in the district. We had attentive meetings, good attendance in the evenings. At first there was some lack of strange speakers. The brethren with us were J. B. Shoemaker, brother Bock, from a distance ; others from adjoining districts. A good impression has been made. Old believers were revived ; and some were almost persuaded to be Christians. May they soonbe altogether such. Some few have since followed Jesus into the watery grave.

There was also a series of meetings held in the Maple Grove congregation, when two young persons from the Ashland branch were received by baptism. The ice, some say, was eighteen inches thick, and the day very cold. One young lady from Medina county, was also baptized during the meeting at Ashland. Oh ! that they may all prove faithful, and be ornaments to the church, and that others may follow after, and the good work go on, is our wish and prayer.

D. M. Witmer.

Explanation.

For the gratification of your readers, I will explain the circumstances of the thieves, and the voice which spake to Paul.

1st. According to the writings of the evangelists ; both the thieves reviled him up to the sixth hour. Now darkness prevails, the one thief becomes penitent ; pours out the desire of his changed heart before a yet living, and wonder working Savior, and here receives the promise of salvation by a miracle.

2. The voice of conviction is heard by every one of mature age ; but all are not called, "Saul, Saul," &c. God knows how to call us all. He called to Adam, "Where art thou ;" to little Samuel he called, "Samuel, Samuel." God calls the sinner in the most powerful way under heaven. He called Saul in the articulate words, "Saul, Saul," &c. The men upon seeing the phenomena, stood speechless, and heard the voice of conviction, but not the language adopted to Saul's case. Love to the good cause has prompted me to reply. Search carefully those scriptures referred to in the queries. God's word is a perfect work, and harmonizes from beginning to end.

Adam Beelman.

Dillsburg, Pa.

Pious Youth Department.

Angels in the Way.

H. L. F.

To find a reference in my reading this morning, I turned to Genesis xxxii. and the first wonderful verse seemed to me so full of richness and goodness—of encouragement and cheer to the Christian, that I rested and feasted upon it a long time. "And Jacob went on his way, and the angels of God met him." He went—walked—on his way—not his own way, only in that it was God's way for him, and while obeying the command of God—or the leadings of the Spirit; such a wonderful blessing was vouchsafed to him, as meeting the angels of God. They might have come to him, it is true, had he remained in his place, but he saw them sooner for going "on his way," not one, but many; and he knew them, for he said, "This is God's host."

We all know that beautiful history—his fear of Esau—his tenderness in providing for the safety of his family. And who can read unmoved that remarkable prayer, verses 7, 12, where he takes God's own words and promises, and lays them before Him as though he could not be denied; "the Lord which saidst unto me, return unto thy country, and to thy kindred, and I will deal well with thee, and, "Thou saidst I will surely do thee good."

To every Christian, they will but *go on* their way—go forward in the path of duty whatever it may involve; a sacrifice of our own ease and pleasure for the good of another—a call to a word of exhortation or prayer—an appeal to some impenitent when we know not how it may be received; to stand by the couch of suffering which we are powerless to relieve; to see another struggling under a burden we cannot lighten; in any and all the daily and hourly experiences of the Christian's life, if we will but go on in God's strength we shall surely meet the angels. But the trouble is, we do not know them when we meet them.

Dost thou believe frail, suffering one, that there is ever an angel at thy side in that long-continued pain and trial which God has laid upon thee,—in that new made grave, where lies that which was dearer to thee than thine own life?—in that estranged friendship more bitter than death?—in privation and poverty? Ah! our eyes are holden that we cannot see them; and our weak hearts refuse their tender ministries. In our weakness and sense of want we pray to be filled with all His fullness—to be made like Christ, and yet we shrink from the trial and suffering that He designs shall make us so; we do not know our prayers in their answer; but in our anguish cry, "Did I ask this of Thee?" O, how sweet to trust Him fully—to know that we shall meet "God's host"—that He has given them charge concerning us, to keep us in all our way—in humility and gratitude to plead those precious promises, which are, "Yea and Amen in Christ Jesus," "I will never leave thee nor forsake thee," "the eternal God is thy refuge, and underneath thee are the everlasting arms." "Commit thy way unto the Lord, trust also in Him, and He shall bring it to pass."

O, then, with the eye of faith fixed on God, and His work and His way—though to our dim, mortal vision there is only trial and darkness and sorrow around and before us; we shall walk with the angels in His light, as children of the light and of the day, and by His light we shall walk through darkness.

"The angel of the Lord encampeth round about them that fear Him, and delivereth them."—*Guide to Holiness.*

The Boy of the Palace Gate.

A little boy in England wished very much to see the queen; so he determined to go at once to her palace, and ask to see her. But the sentinel on guard before the gate only laughed at the boy, and pushed him aside with his musket. Still the lad could not give up his purpose, now he had come so far. Not till the soldier threatened to shoot him did he turn and run away. One of the young princes saw him crying, and, on learning the cause, said, with a smile, "I'll take you to the queen;" and past the guards he walked, into the very presence of his royal mother. With surprise, she asked her son about the lad; and when she heard his story, she laughed, as any kind-hearted mother would, and with some kindly words, sent the delighted boy away with a bright piece of money in his hand.

It is a hard matter for the poor to gain admittance into the presence of an earthly sovereign. But the way into the presence of the great King is always open, and even the beggar in his rags is welcome. Just as this prince brought the child who longed to see her into her mother's presence, so Christ takes us by the hand and leads us into the presence of His Heavenly Father. For the dear Son's sake we are made welcome. Without Him we can never be admitted. Never forget, when you pray to God, to ask all blessings for the sake of Jesus, who would have us first to withdraw from all worldly things; namely, all treasures, glories, and honors of this world. Yea, not only to enter our closet, but also to shut our door so that these things cannot enter during our prayer, and then and there get our affections on heavenly things.

Some contend that Christ condemned long prayers, and those offered in conspicuous or public places; but by a careful examination of the subject we learn that he only condemned long ones, when offered "for a pretense;" and those offered in conspicuous places, when offered "that they may be be seen of men." I would not be understood to oppose secret prayer, but, to the contrary, I would encourage it. We will never find a prosperous Christian, or a fruitful branch of the Vine, where this duty is neglected.

The Result of an Accident.

More novelties are the result of accident than is generally supposed. The origin of blue-tinted paper came about by a mere slip of the hand. William East, an English paper-maker, once upon a time, set his men at work and went away on business. While the men were at dinner Mrs. East accidently let a blue-bag fall into one of the vats of pulp. Alarmed at the occurrence, she determined to say nothing about it. Great was the astonishment of the workmen when they saw the peculiar color of the paper, and great, the anger of Mr. East when he returned and found a whole vat of pulp had been spoiled. After giving the paper warehouse room for four years, Mr. East sent it up to his agent in London to be sold "for what it would fetch." "For what it will fetch!" said the agent, misunderstanding the meaning; "well, it certainly is a novelty, but he must not expect too much." So he sold the whole at a considerable advance upon the market price, and wrote to the mills for as much more as he could get. The surprise of Mr. East may be imagined. He hastened to tell his wife, who found courage to confess her share in the fortunate accident, and to claim a reward, which she received in the shape of a new cloak. Mr. East kept his secret, and for a short time supplied the market with the novel tint, until the demand exceeded the supply, and other makers, discovered the means used, competed with him.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

CORNELL, ILL. January 10th, 1873.

To Our Relatives.

BROTHER HOLSINGER: Having a number of relatives in the different states, and especially in the West, in Kansas, I wish to correspond with them through the medium of your welcome messenger; hoping that those lines may interest the generality of the readers also.

Dear Uncles, Aunts and Cousins, through your request, by the help of the Lord, I will try to communicate a few thoughts, and also give you our addresses. Now, as we have started out on a New Year's journey, let us all trace back through the old year; and see where we have come short or been neglectful in discharging our christian duties, as becometh the followers of Christ; and try, by the help of the Lord, to fortify ourselves against those weak places, so that we may come a little closer the mark of the prize of our high calling, in Christ Jesus our Lord. Let us ever try to keep "the unity of the Spirit in the bond of peace;" ever look unto Jesus, who is the author, and finisher of our faith; so, that, when our days are numbered, we may be prepared to meet all those who have gone before, "who have washed their robes, and made them white, in the blood of the Lamb." I have no doubt but we all have some relative, either father, mother, brother or children, in the realms of bliss. I well remember the words of one who had a great anxiety for the welfare of his children while on his death bed. For three weeks before his death, his mind was entirely drawn from the objects of this world, and he uttered no desires, only that he wanted to go home; neither did he wish to take any medicine. He died April first, and was buried on the 3rd, in the year of our Lord 1870. Funeral services by Elder Jacob Miller and Jacob Cripe, both of South Bend, Indiana.

David Heckman, Bourbon, Marshall county, Ind., John Heckman, Elizabeth Teeter, and Sarah Jane Graham, Elkhart, Elkhart county, Ind. Phebe Ann Burkett, Ocoola, Elkhart county, Ind., Keylon Heckman, Cornell, Livingston county, Ill.

Those are the names of the children of John and Sarah Heckman.

Now I will close, by asking an interest in the prayers of God's children; and may the blessing of God, and the communion of the Holy Spirit abide with us all, is the prayer of your unworthy and weak brother in the Lord.

K. HECKMAN.

DEAR BROTHER HENRY: Again the COMPANION lies before me, starting in with the New Year, with its pages well filled with good literature; containing news from all parts of the brotherhood. What a pleasing thought, that, by means of our church papers, we can hear from our dear brethren and sisters in regard to their Christian faith, and their views on the sacred Scriptures, by which means we can all become edified and built up in our most holy faith. By our church papers we can hear the brethren preach from all parts of our fraternity; and, if we read carefully, it will do as much good as if we were sitting under the sound of their respective voices.

Through the colums of the COMPANION we hear the news of the "Maine Mission;" and we pray God that much good may eventually be the result. May God bless the two aged brethren who performed the labor; and may the results of their labor be the planting of the true church among the craggy mountains of the Eastern States.

The COMPANION brings us news, pleasant, as well as, sorrowful; nothing the departure of some dear relative or friend, which causes us to feel sad, and impresses upon our minds the very solemn truth, that we, too, are hastening to our eternal home.

It also brings to us the cheering news from the different branches of the church, of sinners being made willing to join with us, to march under the blood-stained banner of King Emmanuel."

We also hear, from many parts, the Macedonian cry, "Come over and help us." Oh! could the cry be heard by all who attempt to preach the everlasting gospel, then could we see the holy union—one mind—prevail. Missionaries would not need to go to foreign lands: but all could hear the blessed news of peace and good will to all from their own door-steps.

We can see through its columns the many contributors, and the many who are supporting the publishers and editors. But could not our papers have a wider circulation? Let us try. Let those of us who contribute, be careful how we write; let our words be well seasoned with grace, that all we say may tend to the upbuilding of the church.

Through our church papers we also hear the cry of aid for the poor. The different branches of the church are exhorted to lay the matter before their members; soliciting but a trifle from each member, which would aid materially in supplying the wants of the poor. But is this attended to? It is too much neglected. Brethren, when we are sitting around our warm hearths amidst plenty, we are apt to forget the poor. Let us be careful. How can we pray, "Lord, remember the poor?" Brethren and sisters, let us be awake to our every duty. Let our chief aim be the salvation of the soul, the conversion of sinners. Let us all have our lights to shine as a "city upon the hill, which cannot be hid." Let us all "watch and pray."

Your brother in Christ

S. T. BOSSERMAN.

Dunkirk, Ohio.

January 11th, 1873.

BROTHER HENRY: To-day was the time for our quarterly council meeting, in the Upper Miami congregation. The weather was very cold and stormy; nevertheless, there was a goodly number of members present, considering the inclemency of the weather. The business done in the house of God consisted in a few small items, which were disposed of in good order, love, and union. Brother Samuel Coppock was promoted from the first to the second degree in the ministry. Love and union apper to be the ruling elements in this arm of the church, at present; and my prayer to God is, that it may remain so.

H. H. ARNOLD.

Dayton, O.

BROTHER HENRY: As far as I know, there is union among our members, and the ark of the Lord is moving onward and taking into it those that shall be saved. The number is not as great as we would like to see it; but it is still between twenty-five and thirty new members, for last year's labor. It is still encouraging to our ministers and members to keep the ark moving. We have a number of extra, and another series of meetings to be held. What the rusult will be, the Lord knows.

Yours in the bonds of the Gospel.

R. ROYER.

BROTHER HOLSINGER: Will you, or some other brother, give your views on Mark 13: 34? If the man taking a journey, represents Christ, the house his church, the servants his apostles or ministers, every man the laity, as some brethren think, who is the porter?

D. R. STITELY,

Johnsville, Md.

January 11th, 1873.

Brother Henry: To-day was the time for our quarterly council meeting, in the Upper Miami congregation.

The weather was very cold and stormy; nevertheless, there was a goodly number of members present, considering the inclemency of the weather. The business done in the house of God, consisted in a few small items, which were disposed of in good order, love, and union. Brother Samuel Coppock was promoted from the first degree to the second degree in the ministry. Love and union appear to be the ruling elements in this arm of the church, at present; and my prayer to God is, that it may remain so.

H. H. Arnold.

Dayton, Ohio.

Queries.

Who will answer?

"But he who is least in the kingdom of heaven is greater than he." Matth. 11: 11. What is the antecedent of the first pronoun he?

Will some one please reconcile the following scriptures?

"For all the prophets and the law prophesied until John; and if he will receive it, *this is Elias* which was for to come." Matth. 11: 13, 14. "And they answered him, what then? Art thou *Elias?* And he saith, I am not." John 1: 21. The difficulty is, from the prophecy of Malachi 4: 5, the Jews had conceived the idea that the coming of the Messiah would be preceded by the coming of Elias. Christ, in speaking of this in Matthew, seems to substantiate it; for he says, "This is Elias *which was for to come.*" When John had thoroughly aroused the Jewish people, by his preaching, as one sent of God, the priests and Levites of Jerusalem sent a deputation to him to inquire of him who he was. The first inquiry was, "Are you the Christ?" And he confessed, and denied not, but confessed, I am not the Christ;" John 1: 20. Again they ask, "Are you then the Elias that was to come before Christ, in the fulfilment of Mallichi's prophecy?" And John answered, "I am not," thus making a contradiction between them: Jesus saying that John *was Elias*, and John himself saying that he *was not*. Please give a proper solution of the above.

Somerset, Pa. J. T. Meyers.

Luke 20: 40. "Why durst they not ask him any more questions?

Matthew 16: 18. "The gates of hell shall not prevail against it." If so, what was the cause of so many denominations? Certainly Peter did not plant two or more kind, of churches; and if only one denomination is right, and all the rest wrong, what else could have dissolved the church but the gates of Hell?

Matthew 5: 47. "If ye salute your Brethren only, what thank have ye?" Why is it that in the church we do not salute more than members? A member would hardly be found saluting an outsider, even after Christ spake in this manner.

S. Zembrum.

Information Wanted.

Will some person inform me, through the C. F. C., where any of the family of Tho's Riley lives? They were old schoolmates and neighbors of mine, in Montgomery Co., O. I would much like to hear from them.

Samuel Zumbrum.

Air Hill, Ohio.

Dear Brother: I wish to ask a few queries.

1st. What do we understand by these words, which we find in the New Testament: Justification, justify, justified, justifier, justly? We find the first word twenty-seven times; the second, three times; the third three times; the fourth, four times; the fifth, twenty-eight times; the sixth, one time, and the seventh, two times. These words occur sixty-eight times altogether, in the New Book.

2nd. What do we understand by these words: Sanctification, sanctify, sanctified, sanctifieth? We find the first word five times; the second, six times; the third fifteen, times; and the fourth, four times. These words occur thirty times in the same book. Will some brother or sister explain the difference between justification and sanctification?

Fraternally yours.

A. E. Bosserman.

New Haven, Pa.

Answer to Queries.

In the issue of the Companion, for Jan. 7th, it is asked for "some brother to reconcile the three evangelists in their reference to the two thieves upon their cross." I can see no discrepency in the accounts given. Both reviled him, no doubt; but one repented of his railing, and asked Jesus to have mercy on him.

An explanation is asked, in Companion of same date, of the accounts given of Paul's conversion, as recorded in Acts 9: 7, and 22: 9.

Luke says, in his account of Paul's conversion, that "the men who journeyed with him heard the voice." But Paul, in giving an account of his conversion, in the twenty-second chapter, says, "They heard not the voice." This may mean that they understood not the voice.

These different readings are the strongest evidence that the Bible was not compiled by designing men. They did not try to harmonize with each other, but wrote the facts they record as they saw, heard or understood them.

May our Father help us to receive his word as little children, and reconcile our bodies and spirits to his blessed Gospel.

S. M. Minnich.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

On the 6th of January, in Columbiana Co., Ohio. ANNA J. HESTAND, daughter of brother Isaac and sister Maria Hestand, aged 21 years, 10 months and 28 days. Funeral services by brethren D. Byers, L. Glass and the undersigned, from Rev. 22: 7.

John A. Clement.

In Ashland branch, Ashland county, Ohio, April 24th, 1872; friend Isaac Shimer, aged 49 years, 2 months and 19 days. Sister Susan, is now left a sorrowing, lonely widow. Funeral services by Elder Moses Weaver and David Workman.

At her residence near Bangor, Van Buren county, Michigan, on the night of January 3rd, Catharine Leedy, wife of Daniel Leedy, aged 53 years 4 months and 9 days. The funeral sermon was preached on Sunday, the 5th, by brother M. T. Baer, to a large audience. The deceased was a member of the Leedy bretbren

[*Visitor please copy.*]

Cyrus Wallick.

In Dupage county, Ill., January 6th, brother Jacob Grove, aged 61 years 9 months and 29 days. Disease Small-pox. He took sick on Christmas Time of sickness 31 days. On the 7th his body was buried in the Brethren's buring ground, by another man and myself in presence of the sister and three of her children. Oh! what a dread disease! The sister and her three youngest children have the small-pox at date of writing; but they are not dangerously sick.

John Hollinger.

Near Kentuckeytown, Grayson county, Texas, October 9th, 1872, Henry Grove, son of brother Jacob and sister Mary Grove after a sickness of twelve days, with the typhoid fever. His body was burried on the praric; but his parents desired to have his body brought home to Naperville, Du Page county, Ill. On the 28th of November, the writer, in company with brother Grove, started for the body, and returned home on the 13th of Dec. On the 15th the body was buried

In the Brethren's burying-grounds. He was aged 30 years, 9 months and 9 days. Funeral improved by the brethren to a large audience.

JOHN HOLLINGER.

In the South Bend congregation, St. Joseph county, Ind., January 8th, brother PETER WALDSMITH, aged 67 years and 10 months. He was a worthy brother in the church. Served in the office of deacon for many years. Sister Waldsmith preceded him in death several years. He leaves b other George and sister Maggie Waldsmith, with whom he lived, and was cared for in sickness and health, deeply mourning the loss of an affectionate Christian father. A daughter in Iowa, and many grandchildren and relatives who could not attend his funeral, will be sorely bereaved at the sad intelligence. On the 10th his remains were co veyed to their final resting place, beside his companion. Thus sleep father and mother Waldsmith in the promises of God, waiting for that happy reunion, with their children and church triumphant in heaven. Funeral services by Elder C. Wenger and the writer, from 1 Cor. 2: 1.

JACOB HILDEBRAND.

In Mt. Union, Huntingdon county, Pa., Decemb r 24, 1873, our much esteemed deacon, WILLIAM MILLER, of Apoplexy, aged 6 years, 11 months and 2 days. He was afflicted for several months, but able to go about most of the time. The morning before his death he had visited some of his children in town. He came home about 10 o'clock and said to his wife that he felt very queer, and then in a few moments fell with the stroke. He lay, seemingly, in an unconscious state; and breathed his last about 5 o'clock P. M. He left a kind widow, and seven intelligent and affectionate children to mourn his loss. We believe he left the strongest evidence of a glorious Immortality. Our beloved b other gave the strongest evidence of a living faith in Jesus. His daily talk was religion, in his own house and out of it. His life shed forth that bright and heavenly lustre, that gives evidence that there is a reality in the religion of Jesus. If space would admit we could write pages in proof of his heavenly life. His desire was to be buried at the Spring Run meeting-house, Mifflin county, Pa. The brethren at said place were at the station awaiting the arrival of the deceased and friends, with ample conveyance. Funeral services by Jos. R. Hanawalt and others, from 2 Kings 20: 1.

WM. H QUINN.

In the Mohegan branch, Ashland county, Ohio, sometime in October last, sister MATILDA FACKLER, wife of brother Joseph Fackler, aged 24 years 3 months and 20 days. Funeral services by Elder Jacob Garver, and Moses Weaver, from Rev 14: 13.

In the Ashland branch, Ashland county, Ohio, on the morning of Jan. 14th, 1873, of consumption our beloved young sister FRANCES BURKHOLDER, aged 23 years 1 month and 27 days. She was the daughter of brother Wm. and sister Susanna Burkholder. The subject of this notice was a fine, respectable young lady. She would no doubt have passed with many for a good christian, had she made a profession; although loved the vanities and pride of life. But when she began to see that her days, in all probability, would not be many in this life, she resolved yet to prepare for death. She was carried to the water, where the thick ice was cut out, and was baptized according to the directions of the Lord. When carried back again to the house, she exclaimed several times, "Oh! I am so glad!" This took place on last Christmas day. She afterwards requested a little communion meeting; but she took sinking spells so that she was too weak. She was then on the same evening, anointed with oil, according to James 5th chapter, and died next morning. Before she died she said to her associates and sister she must leave them; and admonished them to prepare to meet her in heaven. Oh! that they may take warning, and not delay to wait for a death bed to prepare. They may not have the opportunities that she had to do so. Delay not, delay not. Funeral services to a large concourse of sympathizing neighbors and friends, from the Psalm 103; 13—18, by Elder Moses Weaver, Alphens Dickey and the writer.

DAVID M. WITMER.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.

Heretofore, to economize room, we have not acknowledged amounts of less than 50 cents. Hereafter, to render more general satisfaction, we shall cut r all.

Levi Bord	75	J K Reiner	5 00
B S Whitten	1 90	I L Glass	42 30
Cath. Cronce	1 50	C G Lint	63 80
Adam Cocanower	60	J J John	3 30
Henry Shafer	1 50	H Zumbrum	1 70
David J Miller	5 25	A Trostle	3 00
Wm P Lantz	7 50	W H Reuner	10 80
Samuel Wine	3 00	Jane Marquis	2 85
B Blough	1 50	W G Schrock	1 00
S M Minnich	10 65	E W Miller	3 10
Henry Shidler	6 50	J Conner	5 00
Jacob Swinger	6 00	M J Thomas	50
Abram Sammy	3 0	I L Shuey	4 50
Sarh. A Beary	2 10	E W Stoner	1 20
Reuben Young	11 50	C A Mason	65
Elijah Horn	1 60	G V Kollar	1 50
Urias Shick	1 61	John Everett	3 10
Susan Long	1 60	M Deardorf	3 00
M Lingenfelter	4 80	Samuel Lutz	15 40
E Long	3 00	Annie Latshaw	1 50
J J Fike	3 75	D Brower	2 00
Ella Williams	18 00	J K Kullen	1 6
E Switzer	3 00	D N Wengert	10 00
J P Baxler	1 50	Sol. Stoner	4 60
J B Gibble	1 50	Eli Yountee	1 50
H B Dillug	1 50	G A Nickle	1 50
I Gawals	75	M M Reel	1 50
M E Brubaker	1 50	I Stees	2 25
J Kimmel	3 00	J Newcomer	1 50
E Forney	1 50	S R Deppin	5 00
B Hershberger	1 60	C Swigart	3 00
J Hornish	22 00	S D Bowman	1 50
David Clem	1 50	J R Lichty	4 00
E Bowser	1 50	M Beshoar	19 50
C R Paige	50	Ella Moats	1 50
J F Weaver	2 25	Margaret Gans	1 50
Daniel Esie	1 50	Benj Blough	3 10
E Eshelman	1 50	J Swihart	1 50
A M Zug	1 60	Maria Baily	3 20
H H Arnold	4 90	D H Replogle	3 00
John Fritz	4 90	L Shiller	1 50
F M Hobs	2 60	S M Cox	3 0
S Mohler	1 25	S Ambers	1 60
S J Livengood	1 50	L N Price	1 75
E Yoder	3 00	Mrs. S Cobaugh	1 50

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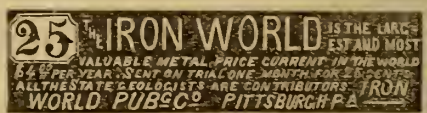
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VOLUME IX. DALE CITY, PA., TUESDAY, FEB. 4, 1873. NUMBER 5.

For the COMPANION.

License or No License.

May we not call the attention of the Brethren in Pennsylvania to the fact, that our Legislature has enacted a law giving the citizens in each county the privilege to vote whether or not license shall be given for the sale of intoxicating liquor in their respective counties? Some of the brethren, at least, think that something should be said to bring the subject fairly before the church. We claim the Church of the Brethren to be the oldest temperance society in the United States; and now should the old pioneer who stood unquailingly at his post through dark and trying times, refuse to act when there is a faint ray of hope to strike the death blow to the monster drunkenness? I am not an advocate of voting at political elections. As an evidence of this I have yet the first vote to cast for a political ruler. But I have no hesitancy in urging the Brethren to vote in a case of this kind. We are not to vote for men to put power into their hands. We are simply saying we do not want liquor sold in our country. It is not a political question, rather a moral duty. Brethren, here is an opportunity to test our sincerity in the glorious temperance cause, an opportunity to assist in banishing one of the worst curses that ever fell upon our race. We have been waiting for the day when God shall tread upon and crush this mass of corruption that is robbing the earth of its beauty, and filling the land with mourners until it shall be everlastingly and eternally dead But let us remember that God works by means, and his hand is doubtless in this work, and can we be doing our duty to fold our arms, sit down and refuse to make use of the means that God has placed within our reach? Remember, the servant who received the one talent was not condemned for abusing it, but for not improving it. When we think of the baneful effects of drunkenness, methinks we will put forth every effort to stop the terrible tide of evil that is sweeping thousands to ruin every year. It is vain for advocates of temperance to write, speak or labor for reform while this shameful business is carried on. "We loath this liquor traffic with a lasting, uncompromising, bitter hatred, and humanity may well weep over this withering, wide-sweeping, boiling river of death, that is so thickly covered with the wrecks of those who might have been pillars in the grand temple of God!—Hate is too feeble a word to express our abhorrence of this hell beverage that is strewing our land with graves, and a hell with the damned. And instead of the gems of thought, and mighty intellects to shape and guard the future of our country, we hear the disgusting babble and quibble of the bloated sot, the screech and vacant stare of the maniac, the cry of those in poverty and distress. Young men and ladies drink the social glass because it is fashionable, and fashion has cursed human forms, and damned millions of human souls. They do not look into the future, but, without heeding the warning voice, they rush madly on until their souls are with the wailing multitude of the lost."

Now the question is license or no license!
Vote *yes*! and the lava-tide of death
Over cottage, hall and bower,
Shall roll its dark, blood crested wave
While madness rules the hour.

Vote *no*! and the white winged angel, peace,
Shall dwell in the drunkard's home;
And beams of temperance truth, and light,
Dispel the withering gloom.

Vote NO! and the mother's heart shall leap,
The sister's eye be dry,
The poor inebriate clasp his hands,
And raise his voice on high.

By the cherished heart's great wrong
By the spirit's deathless woe—
In the name of God and the name of man,
Let every vote be NO."

JAMES A. SELL.

Newry, Pa.

Jesus can not only sanctify, but sweeten affliction; nor only render it profitable, but palatable.

Stylish Churches.

You published a letter from me in the COMPANION of this week. In corroboration of the assertion therein, that there are many souls in Phil'a., who are sick of "stylish worship," I send you the following lines. The pompous unchristian Christianity of the day is doing more to drive weary sinners from the gospel's shining way than all the books of infidels.

SILAS THOMAS.

The Old Man in the Stylish Church.

BY JOHN H. YATES.

Well, wife, I've been to church to-day—
been to a stylish one—
And seein' you can't go from home, I'll
tell you what was done;
You would have been surprised to see
what I saw there to-day;
The sisters were fixed up so fine they
hardly bowed to pray.

I had on these coarse clothes of mine, not
much the worse for wear,
But then they knew I wasn't one they
called a millionaire;
So they led the old man to a seat away
back by the door;
'Twas bookless and uncushioned—a "reserved seat" for the poor.

Pretty soon in came a stranger with gold
ring and clothing fine;
They led him to a cushioned seat far in
advance of mine.
I thought that wasn't exactly right to
seat him up so near
When he was young, and I was old, and
very hard to hear.

But, then, there's no accountin' for what
some people do;
The finest clothing nowadays oft gets the
finest pew.
But when we reach the blessed home, all
undefiled by sin,
We'll see wealth beggin' at the gate
while poverty goes in.

I couldn't hear the sermon, I sat so far
away,
So, through the hours of service, I could
only "watch and pray;"
Then the doin's of the Christians sitting
near me round about—
Pray that God would make them pure
within as they were pure without.

While I sat there, lookin' all around
upon the rich and great,
I kept thinkin' of the rich man and the
beggar at his gate;
How, by all but dogs forsaken, the poor
beggar's form grew cold,
And the angels bore his spirit to the mansions built of gold:

How, at last the rich man perished, and
his spirit took its flight
From the purple and fine linen to the
home of endless night;
There he learned, as he stood gazin' at
the beggar in the sky,
"It isn't all of life to live; nor all of death
to die."

I doubt not there were wealthy sires in
that religious fold
Who went up from their dwellin's like
the Pharisee of old;
Then returned home from their worship,
with a head uplifted high,
To spurn the hungry from their door
with naught to satisfy.

Out! out with such professions; they
are doin' more to-day
To stop the weary sinner from the Gospel's shinin' way
Than all the books of infidels, than all
that has been tried
Since Christ was born at Bethlehem—
since Christ was crucified.

How simple are the works of God, and
yet how very grand!
The shells in ocean caverns, the flowers
on the land,
He gilds the clouds of evenin' with the
gold right from his throne,
Not for the rich man only—not for the
poor alone.

Then why should man look down on man
because of lack of gold?
Why seat him in the poorest pew because
his clothes are old?
A heart with noble motives—a heart
that God has blest—
May be beatin' heaven's music neath
that faded coat and vest.

I'm old—I may be childish—but I love
simplicity;
I love to see it shinin' in a Christian
piety.
Jesus told us in his sermons in Judea's
mountain's wild,
He that wants to go to heaven must be
like a little child.
Our heads are growin' gray, dear wife;
our hearts are beatin' slow;
In a little while the Master will call for
us to go.
When we reach the pearly gateways, and
look in with joyful eyes,
We'll see no stylish worship in the temple of the skies.—*Sunday Republic.*

A Lesson for Young Men.

The second trial of Edward S. Stokes for the murder of the notorious Jas. Fisk, was concluded by the verdict of "Guilty of murder in the first degree," on Saturday last. On Monday, just one year to-day after the murder, the sentence was given, fixing the execution for February 28th, and the prisoner was placed in the "murderer's cell."

Stoke's career is a fearful lesson for young men who have entered upon a "fast life." He was the son of a retired cloth-merchant, and was the eldest of a family of two daughters and three sons. The family lived in opulence, and their culture was of the best; in a worldly view it was endowed with all that seemed necessary to ensure happiness. Young Stokes recieved a university education and at about 17 entered a house in New York; soon afterward he engaged in business for himself, but failed, heavily involving his father. He then embarked in an oil refinery at Hunter's Point, and thus became associated with Jim Fisk, whose influence in the Erie Railroad, the great thoroughfare to the oil regions, made the business highly profitable. Stokes' receipts at one time amounted to $1,000 per week.

In 1864 he married the daughter of a prominent furniture dealer in New York, a gentleman of immense wealth. The next scene in the drama introduces the harlot Mansfield. On account of his relations with her, Stokes' wife, in 1871, went to Europe with her only child, and a quarrel with Fisk also followed which was not settled until the tragedy in the Grand Central Hotel last winter.

The elder Stokes, after thirty years of luxurious retirement is now bankrupt and houseless, the second son died two months ago of grief and shame at the family reverses, the youngest still clings to his culprit brother; one of the daughters died two months after marriage, the other was discarded by her husband for her sympathy with her brother.

For the COMPANION.

Family Love.

I have ever admired the true and trusting love that is always blooming forth in a family. The father, the mother, the brother, the sister, they love each other so fervently, that they

are not only ever willing to trust each other with the utmost confidence, their greatest secrets, but they are ever ready to forgive a tresspass, and to smooth, as much as possible, the faults of each other, and overlook all misdoings; and if some occurence would cause one to think hard of another, it naturally would soon all be made right, and their love toward each other would only be increased. All the little ups and downs in a family only bind their affections together more firmly; and every little jangle seems only to occur in order that they more fully appreciate each other's love.

The love that exists in a family does not, at mature years, when all have left the parental shelter, and are far separated from each other, grow weak and become old. It is true, each may have his own care, but that does not, and can not, quench this ardent love and affection. It is too strong to be even shattered. We are closely linked together, even, if we dwell far from each other. This love is everlasting, it cannot be severed. Even death cannot sever it. When one of the family is called from time to eternity, the rest do not cease to love that departed one. Years and years afterward, the memories of that form cluster around our hearts, and we cannot refrain from speaking of some of the most pleasing transactions of that loved being while travelling here with us.

What is it that causes those memories to cluster arouud us? and what is it that prompts us always to speak of the good acts of the departed? It is love, *unselfish love.*

Nineteen years ago to-day my oldest brother was laid in the cold grave; and many severe afflictions, as well as many sad trials, surrounded and overshadowed the family time after time; but notwithstanding all our troubles, not one of us has forgotten to love and cherish fond memories of that departed brother. We think and talk of him yet; we dream of him yet; and it seems we almost care for him yet. We can see the loved form today as plainly as we did nineteen years ago. We love him with the rest of us.

It is different outside of the family. We may have dear friends, that we esteem as very true, yet we cannot love them so trustingly, from the fact that we are not of the same parents. So it is in the church, too. We are compared to a family, and it is a good comparison. We are very trusting and loving, and invite all to come, too, so that we be of the same Parent, and, consequently, feel a oneness.

Brethren and sisters, let us be in strong union, and work together, always loving each other. May we all meet in happiness, is the wish of your unworthy sister.

REBECCA SNAVELY.

Hudson, Ill.

The Gospel.

Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world. Amen. Matthew 28: 19, 20.

The herald of the cross, should pour from his heart, richly filled with the treasures of experimental religion, the soul saving truths of the Gospel. The ministers of the Gospel of our Lord and Savior Jesus Christ, should possess all the perfections of graces—faith, that works by love and purifies the heart; hope, the anchor of the soul, sure and steadfast; love, that burns with an even, intense flame, consuming all that opposeth or exalteth itself against the knowledge of God; zeal, ardent and uncompromising, bringing body and soul to the altar. When they possess these requirments, they will say, in the language of Paul, "I am willing to become all things to all men, that I may save some."

The doctrine of Christ is, a free salvation; so that, whenever the minister meets his congregation, be there many or few, he feels no hesitancy in offering salvation to every soul present; and accordingly he tells them, that "Jesus Christ by the grace of God, tasted death for every man."

Secondly, a present salvation; which is salvation by a living faith as the condition of our justification before God.

Thirdly, the doctrine of holiness, as the Christian's highest privilege and most indispensible duty. St. Paul terms it "the *mark for the prize* of our high calling of God in Christ Jesus."

The doctrine of our blessed Lord and Savior, Jesus Christ has been long and well tried. It has stood the fiery ordeal of many centuries, and come forth as gold tried in the furnace of earth, purified seven times.

Ministers should never lose sight of the spirit and practice of gospel holiness, in all its hights and depths, as the leading and essential qualification for the Christian ministry. The herald of the cross may speak with the tongue of angelic elegance; but if he lacks love, the constraining principle, (2 Cor. 5: 14,) he will be only "as sounding brass or as a tinkling cymbal." St. Paul saith, "The love of Christ constraineth us." Constraining love only can carry fire to the frozen heart, and make the terrified sinner cry, "What must I do to be saved?" When one of those master-spirits, from the sacred desk draws the gospel bow at a venture, his arm is nerved with an almighty energy, the arrows of the Almighty will be sharp and powerful in the heart of the King's enemies.

Ministers of the Gospel should be men of one book, carefully studying the Bible—men, mighty in prayer, going from their knees into the pulpit, and there, with enlarged hearts, losing all sight of self, preach as dying men to dying men. Holiness should be in every composition, and make a part of every sermon. Blessed is the minister that shall be found so doing. Though his preaching abilities may be small and lightly esteemed by a misjudging world, yet, clad in the gospel panoply complete, having on the armour of righteousness, he will turn many to righteousness and shine as the stars forever.

Ministers should not only teach the church publicly, but from house to house, visiting their families, and encouraging and praying with them; by which means they will be strengthened, and made to walk in the fear of God and in the comforts of the Holy Ghost. By this means they will be instruments in strengthening the weak, binding up that which was broken, and bringing back that which was driven away. The Holy Ghost hath made the ministers the overseers, to feed the church of Christ, which he has purchased with his own blood. As the dew upon Mount Hermon, and as the dew that descended upon the mountains of Zion, so may the Lord command his blessing upon his people—Life Everlasting.

For the COMPANION.

Why Is It?

Yes, why are the Brethren of Northern Ind. so indifferent on the subject of education? Why do they do so little to nourish and advance an Institution, that they have founded and call their own? Why do they not redeem their pledge to the citizens of Bourbon, to make *Salem College* a first class Institution of learning?

Dear brethren, the above are questions that are put to us almost every day; and they are certainly of sufficient moment to receive an answer. We have always let the applicant down as *easily* as *possible* when such interrogations were made; hoping that the day was not far distant when the founders of *Salem College* would, by a united and determined effort, remove all cause for such perplexing questions; but our hopes, so far, have been in vain. We have waited long for a hopeful move, and are waiting still. The wise man tells us, that it is better not to vow at all, than to vow and not pay; and if his language is true, it is surely better for us not to make promises, and especially to the world, than to promise and then stand aloof from the fulfilment of the same. He that putteth his hand to the plow, and then looketh back need not expect to reap a very rich reward. Such a course of procedure by the church or any portion of it, will never raise the standard of education, much less, that of Christianity, among them. How can the Brethren exert a salutary influence in the world, while they, from neglect, or any other cause, fail to meet their agreements with the world, without giving satisfactory reasons for the same?

We have frequently heard it said by individuals deeply interested in the success of Salem College, that they requested it should be given into the Brethren's hands, knowing that they had the means to carry it on successfully, and believing whatever they agreed to do, would be done; but as so little has been done, they have almost, if not quite, lost their confidence in them as a people of unwavering veracity.

Brethren, this is certainly an unpleasant state of affairs, to say the least, and the longer it continues, the more dangerous it appears. We feel it our duty to speak freely and plainly, and doing so, we hope that no offense will be given to any one. It is surely high time that we come to a proper understanding on this important subject, and it can only be done by talking plainly. To hide vice and boast of virtue, is far from true wisdom.

Some may say that they were not counseled in reference to the founding of Salem College, and hence are not responsible for errors that may have been committed. No doubt this is true; but there are those who did acquiesce in the move and promised to give the Institution a hearty support; but if founding an Institution, and then leaving it to live, or drag out a miserable existence by its own strength, is supporting it, we must confess ignorance of the English language.

Whatever is worth doing at all, is worth doing well. Now, if the Brethren of Northern Ind. have discovered that their move was a wrong one, and that a College is a source from which no good can emanate, let them frankly acknowledge it, stop the further progress of the Institution, and fairly adjust the claims of injured parties. But if the need of advanced education is still felt among them, let them rally at once, and make Salem College worthy of their patronage. Life is full of errors, and none dare claim perfection. They twine themselves among our action, as the vine twineth among the branches of the oak, hiding the finer specimens of nature. Many mistakes may have been committed in attempting to advance the cause of education, but their record is with the unredeemable past. The present only is ours, so let us awake to effort; moving in one united column against ignorance, the common enemy of virtue and happiness. Where ignorance reigns supreme, vice and degradation are found in close proximity.

As I have other things of which I wish to speak in this communication, I shall leave the discussion of the necessity of advanced education among the Brethren for those of more experience.

Admitting its necessity, then the great problem for us to solve at the present is, can Salem College be made what the Brethren agreed it should be? and if so, how is it to be done? To the first question, we reply, emphatically, yes; and shall make a few suggestions as to the manner of doing it.

We do not pretend to teach in this matter, farther than our acquaintance with the workings of the College has taught us. It is presumed that no other Institution of learning in America, started under greater difficulties, or ever contended against so much opposition as Salem College; yet she survives, and, we trust, she may for many years to come. The present term has been successful so far; but unless the Institution be furnished with the modern facilities for teaching, and a proper influence be brought to bear in favor of it, no one need expect it to compete with others in number and advancement. But more to the point.

1. If there is any difficulty in the church arising from her connection with the the College, let it be settled as soon as possible. If there is none, so much the better; but we fear some things would not bear a very close inspection.

2. All claims held against the College should be speedily adjusted; then it will be in a fair way to prosper. It will inspire its friends at home with new zeal and courage, and improve her character abroad.

Next, it should have a good financial basis, to avoid embarrassment in the future: and it can easily be given, if the Brethren of Ind. will only unite and take the proper step. Say, an endowment fund of fifty thousand dollars is needed; and that, we think, would be sufficient, until a new building is needed. Now if each church in the entire District be called together and have the matter fairly represented to its members, we believe the amount will be raised. Let a sufficient number of competent brethren be authorized by the Trustees to visit every member in the District, and receive what money he may be willing to give, or take his note drawing six per cent int. to be paid semi-annually. This would place cash enough in the hands of the Trustees to erect a suitable boarding-house; and furnish the College with at least the basis of a library, and good apparatuses for illustrating the more difficult branches of Science.

How many brethren are there in Ind. that could not, by a little self-denial, pay three or six dollars interest annually? There are hundreds who could pay the interest on five hundred, or even one thousand dollars, and still live in luxury. We really think it a shame that the Brethren should ask the world, or those at a distance, to give them aid, until they first make a good beginning themselves. It is not only unnecessary, but useless, because those nearest are expected, and justly, too, to lead the van. The churches in Bourbon Township are the ones to move first, and if they will only do it, we will warrant plenty of followers. Many make good soldiers that are unqualified for leaders. We have frequently heard it said by members in poor circumstances, that, if the Brethren would take hold of it in earnest, they would give their notes for from one to three hundred dollars, and pay the interest semiannually, rather than have the cause of education retrograde in their midst.

Now, if the matter is so easily accomplished, it is certainly unwise to let golden opportunities pass by unimproved.

The Brethren of other states, as well as those of Ind., need education; and they will either come to our aid or establish schools of their own, which would be better.

After the above steps are taken, there are many other things needed to carry on the work successfully. The only thing that will secure a liberal patronage from the church, is, to have exemplary members for teachers and officers. It may be difficult at present to get those who are both morally and intellectually qualified; but that trouble will disappear, as soon as all things are in proper order. The surroundings of the students, while at school, should be such that pure christianity can find its way to the heart. Then, and only then, can we hope [illegible]

the fulfilment of the great and noble end of education. If regular preaching and Sabbath-school be connected with the College, and the seeds of plainness and humility be sown broadcast among the students, how can it fail to bear golden fruit in after life? There need be no fear that the institution will not be patronized when it is once set in order; for there are hundreds, both in and out of the church, that long to attend a school, where humility, instead of pride, is the ruling element. Letters of inquiry about the school are being received from nearly all the states; and many writers express a desire to connect themselves with it provided it reports favorably; which it will soon do, if all will put their shoulders to the wheel. None need expect to establish a good school without meeting and overcoming opposition. A kite will raise against the wind, but not with it, then let us not waver, but nobly dare to do the right, and success will crown us in the end.

J. P. Parker.

Bourbon, Ind.

For the Companion.

Following Afar off.

"And Peter followed him afar off." Mark, 14 : 54.

The above declaration of the inspired penman, was written, no doubt, for our instruction; and our design in the present article will be to draw a lesson from the same. It was a time of great trial to the Apostle; although he had confided in his own strength to such an extent as to say to his Lord and Master, "Although all shall be offended, yet will not I." But being informed that, even in that night he should not only be offended, but should deny his Lord, "he spake the more vehemently, if I should die with thee, I will deny thee in nowise." But, alas! the hour of trial soon came. The Master is taken; and although an effort is made to prevent, it receives His rebuke; for the scriptures must be fulfilled. They now "all forsook him and fled." But Peter gathers up courage and "follows him afar off."

From the above brief sketch, we may draw a lesson of the weakness of the flesh. The spirit truly, may frequently be willing but the flesh is weak. But when we look around us upon the Christian professing world, we cannot help but conclude that too many are following Christ afar off.—Talk to them of the humiliating doctrine of Christ, of baptism, of feet-washing, of self-denial, of non-conformity to the world, non-resistance and numerous other items that we might mention, and they will tell us, "It is not necessary to be so particular in these things." Is this, we ask, not following "afar off?" At least it does not manifest to us the Spirit of Christ; and it is declared in Holy writ, "If any man have not the Spirit of Christ, he is none of his."

But, Christian brother and sister, we desire to bring our remarks a little nearer home; for it is to us we are writing. Is there not danger that we, too, may fall in line, and be found too far from Christ, who is the bright pattern of the Christian life?" While all seems to move on smoothly, and there is perhaps no wave on the calm sea of life, and, more especially, while we are surrounded by Christian influences on every side, then it may be easy for us to move on in our sphere; but when, as in the case of Peter, the hour of trial comes, when "persecutions arise because of the word," there is danger of falling back and following only "afar off."

Let us, then, not trust in the weak arm of flesh, nor in our own strength, but let our trust be in God; yea, let us draw nigh unto him, and he will draw nigh unto us. In these days of almost universal apostasy, or departure from the simplicity of the gospel of Christ, it is highly necessary that the little flock stand firmly on the rock Christ Jesus—that they keep near his bleeding side: for he is their only refuge. This we may do by taking unto us the whole armor of God. And should we, (as many of us no doubt will,) taking a retrospective view of the past, find that we have followed too far off, or in other words, that we have lived beneath our glorious privileges, as the followers of the meek and lowly Lamb of God, oh! let us endeavor to redouble our diligence before our God. Although a look of reproof from the Savior (his word) may cause the penitential tear to flow, let us "draw nigh unto him with full assurance of Faith," endeavoring, in the future, to live nearer and still nearer to Christ— to become more and more assimilated unto his divine nature; so shall we be more like him, our influence for good become more extensive, and, finally, blessed thought! we "shall see him as he is." Yea, "our vile bodies shall be fashioned like unto his glorified body."

And you, friendly alien, who may chance to read these lines, you, who are yet living so far from Christ, be persuaded also to draw nigh. Oh! why will you live from him, while his mercies are extended to you, since he shed his precious blood for you, and offers now to make or bring you nigh through the efficacy of the same, on the easy and equitable terms of his everlasting gospel?

Lewis M. Kob.

Franklin, Iowa.

For the Companion.

The Scriptures. No. 2.

Although the Scriptures are now translated into many of the original languages upon the face of the globe, as well as, some of the dialects, yet much more might be done if a proper course were pursued, and the church, in her united efforts, with her means and talents, would concentrate her power more fully upon this noble work. I would just state here, the number of languages in the world is at the present estimated at about three thousand, of which eighty are claimed by philologists to be original. Through the influxion of foreign immigration, nearly one-half of these are spoken upon the American Continent. It is almost a matter of surprise to think that nearly fifteen hundred nationalities, with their idiomatic peculiarities of language, are now represented in this New World, and yet but three hundred and eighty years have elapsed since the first white man set foot upon American soil.

While much has been done by pious and learned men towards translating the Scriptures into other tongues, much is still left undone. But from the number of versions we have, even at present, in the different languages, and the faithful distribution of the same, in all probability more than one half of the children of men might read the Scriptures in their own language. From present accounts not less than two hundred translations have been made into direct and different languages, including most of the original. However much, then, as has been accomplished in translating the Scriptures into a foreign tongues, no living language is so prolific in pure visions of the Bible as the English. The English language in its rapid dissemination will, at no distant day, be destined to outstrip all other languages. It is already spoken in every quarter of the globe; and at the present day, most of the ablest and best writers produce their rich productions in this tongue. Hence the numerous English versions of the Scriptures, that have made their appearance in this language.

Notwithstanding the many excellent English versions that have been submitted to the crucible of public opinion, none seems to be so universally accepted as King James' Translation. This one seems to give general satisfaction, and is the only one destined to stand the test of time, as a text book in Christendom.

If I mistake not, this is the third translation, proper, of the Scriptures into English: first, Wicklieffe's, in 1290; second, Tyndale's, in 1526; and third, King James', in 1611.

Although this translation is always called King James', it is in nowise the King's, but the work of forty seven men appointed by his Majesty expressly for this great and important work—men, who were well versed in biblical literature, and conversant with oriental languages. The work was prosecuted for a number of years, according to certain restrictions laid down by the King himself. Undoubtedly, a more detailed account of the history of this translation, would prove very interesting to the reader in general; but we have so little upon record, that I forbear to enlarge here upon this part of my subject.

The number of English versions made since King James' I have not been able to exactly ascertain; but they are quite numerous. Among others recently brought before the people, that by the "American Bible Union" deserves our more particular notice. I trust, however, that most of the readers of the COMPANION have had the pleasure of examining this "Revised Translation of the New Testament," as it has been extensively circulated throughout our fraternity, as well as other churches. It has been the special aim of the society, through the members of its commmittee, to give a correct rendering of the sacred text, in language that comes within the comprehension of all. Quite a number of words have been introduced into this version that are not found in King James'. For the satisfaction of those that have not read this translation of the Scriptures, I will give a short list of words used by the revisers: Darnel, beach, forfeit, underworld, light-stand, specter, platter; praetorium, vat, exactor, denery, &c., &c. But since this translation does not meet the favored dogmas of the so-called Christian world, however superior it may be over former translations, it is not likely, on account of its faithful rendering of the original text, that it will be received and adopted as the standard text book in the future, by all the liberal Protestent churches.

The question arises in the minds of many, "When and by whom were the original inspired writings of the Scriptures compiled?" Eclesiastical writers pretend to know more or less about these things; but we believe it is more or less shrouded in the mystery of the past. The eclesiastical writers of the Scriptures, were the apostles themselves, and certain disciples of the apostles, together with Moses, the prophets &c. Holy men of old spake as the Spirit gave them utterance, and when they wrote under the same influence; likewise were the apostles moved to write histories of the transactions of Christ and the apostles, although the canonical writings of the apostles were scattered in so many books, in gospels, and epistles. From the very fact that they were inspired in their very nature, undobtedly, these books were read in the primitive Churches and jealonsiy preserved and cared for by the primitive christians, so that they became not commingled with other uninspired writings of the same nature. God had his hand in thes things, and at an early age in the Christian church, caused these inspired books to be collected unto one volume, called the Bible.

W. G. SCHROCK.

For the COMPANION.

What Shall We Do?

"What shall we do sweet friends,
In the year that is to come?"

A short time ago the New Year—the young year,—with high hopes and happy resolves, was ushered in. A new life was opened to each mortal; and a new lease of life was granted each one as he stepped over the threshold. But pause a moment; what does my text say? or, rather, what meaneth the question asked of each immortal soul? Something to do is the burden of that query; and something must be done, or the record will close a blank, or be filled with deeds which should make their perpetrators blush with shame.

Do you ever think, at the beginning of the year, what your work shall be during that time, beside the sordid "what you shall eat, and what you shall drink," or whether your influence will tip the balance in favor of weal or woe? I know we all live, from day to day, as though there were no end of life, no final reckoning, no Judgment. "Eat drink and be merry" seems to be the order of the day; and even a hand writing on the wall would scarcely restrain the mad impetuosity of the present day. No law of God or man seems to be regarded, but their "own sweet will" is the law of self-government, or, perhaps, no government at all would be the proper term. Each is a law unto himself; but the mind untaught is an unsafe guide when the immortal soul is at stake.

There is a great work for one and all, if you will put your hand to the plow and press forward in the field of usefulness and duty. I need not point out to you what and where that work is; for it lies all around you, if you will but use your natural organs in the search. Perhaps in your own heart and life there are little sins and prejudices that hinder your growth in grace and your nearness to your Savior. May be some little root of bitterness has sprung up and choked the sweet flowers of grace. Whatever or wherever it may be, you will find it, if you really desire to work in the vineyard, and not be an idler in God's heritage. Be sure and do your duty now, else the time may come when you will repent in sackcloth and ashes, the unkind word or deed, that saddened the life of some one who is now beyond your love and hate alike. The things you most desired then are now only dust and ashes in your grasp. That which you would have compassed the earth to obtain, now lies a worthless prize at your feet, scorned and disdained because of the pain and regret it brought to another life. How deeply regret crimes, but, alas! oftimes to late! The arrow is sped and cannot be recalled; the word is spoken and its work for good or ill is done forever. The record is closed, the year with all its joy and sorrow, its hope and fear, its loving care and lavish tenderness, broken resolves, its deeds undone, its heart pain and yearning, has gone to the eternal past. Learn then the lesson of the hour, "Let the dead past bury its dead;" but from the grave go thou forth, stronger, wiser, better, more able to endure whatever falls to thy lot, and with more sympathy for who, like you, may be plunged in depths of woe and care from which they stretch beseeching hands for help. Let the inborn principle of right lead you to do your whole duty. The strong hold of Satan must be attacked and the enemy vanquished.

Oh! sweet friends, there never was a time that required so much self-forgetfulness, so much battling for the Lord. It is sublime to live and move and have a being, and work for Jesus. Do you realize what it is and must be? Life is sweet at all times, but doubly so, with the thought of living and working for that higher life; that rouses every latent energy, thrills the soul with that expansive power akin to heaven.

The name of the good we might do is Legion. We can keep our tongues from speaking guile, and our hearts from impure and evil thoughts, our hands can soothe the aching brow and fashion many a garment for the needy; our feet can walk no more in ways of sin and folly, but they can be beautiful on the mountains with glad tidings of peace; our eyes can turn

aside from beholding iniquity, and our minds be made pure from unholy imaginings. No longer shall the less bow to the greater, but the great law of our being fulfilled, the peace that passes all understanding shall be ours, and our way upward and onward will be but a grand triumphal march, whose end is "beyond the river," where the light from the celestial City beams with a soft radiance, beyond anything our hearts have conceived. The rejoicing of the liberated spirit will fruition "over there."

L. H. Miller.

For the Companion.

Hope.

"Be ready always to give an answer to every man that asketh you, a reason of the hope that is in you, with meekness and fear." 1 Peter 3 : 15.

The exercise of hope is common to man. It is well understood to be made up of desire and expectation. Neither of these alone constitutes hope. The first without the last would be despair; and the last without the first would be aversion. The two must be combined to form hope. The principle is well defined in the minds of men in relation to ordinary affairs of life. If a man should tell us he hoped to possess ten thousand dollars on the morrow, we would conclude that he had, not only a desire for that sum, but a reason for his expectation; and if he had none, or no good reason for it, we should not hesitate to say he is a fanatic or a fool. Why should we expect less in matters of religion? men say they hope to be saved, they hope to go to Heaven when they die; that is, they desire and expect to go to Heaven when they die. Now, we ask such a reason of the hope that is in them.

A good reason must be based, first, on a promise of God. If there is no promise of such a remove at death, then the expectation of it is without foundation, and the exercise of mind is presumption, and not the gospel hope. The promise of such a remove at death must not be a matter of mere inference or conjecture; it must have a "thus saith the Lord." God does not leave his creatures to mere conjecture, or the traditions of men; in matters which relate to blessings he designs for them, he gives the most plain and positive assurances and promises. Thus the apostle speaks, Heb. 6 : 17. "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." Here we see, for the existence and stability of hope, God does not leave us without a certain and definite promise. Hence if we have a hope of entering Heaven at death, we shall be able to fix on a clear promise of God to that effect; else we have no well-grounded expectation of such an event, our hope is baseless.

Where is such a promise? The notion stands in the wisdom and traditions of men, not in the truth and power of God. If we are correct, then the hope of going to Heaven at death is not a "good hope;" there is no gospel reason for it: it is a fancy, yea, it is presumption.

The gospel hope, then, is quite another matter from the hope of a large part of the professedly Christian church. The gospel hope is that of eternal life through and by a resurrection from the dead, and not of an entrance into heaven when we die. For this hope we have clear promises in the Bible.

What are the promises? We will give you a few examples. Luke 14: 14; The Savior had commanded concerning feasts not to call the rich, "lest a recompense be made thee;" but call the poor, and "thou shalt be blessed, for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." Here is a clear promise of the time when the reward of well doing is to be bestowed and it is as wide of the common notion as the resurrection day differs from the day of death. That we do not mistake in this matter, we turn to John 6th, in this chapter, four times our Lord states the time when, and the means by which, his followers are to receive their reward; and we ask, if it looks like a promise of going to heaven at death? See verses 39, 40, 44, and 54: "This is the Father's will, which hath sent me, that, that of all which he hath given me I should lose nothing, but should raise it up at the last day." Here is no intimation of going to heaven at death; but there is a clear intimation that without a resurrection from the dead, Christ's followers would be lost. Yet, as it is the Father's will that they shall not be lost, he has given to his Son power and authority to raise them from the dead at a stated period of time, viz., "At the last day." In the next verse he is still more definite as to what he raises them up for: "This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." Does Jesus say, "I will reunite his soul and body again in in the last day?" No, "I will raise him up." What does him signify: Is it his body? *Him* is that man, not that man's body merely. He is raised up, and that is at the last day, and for the purpose of giving him that which the Father hath willed, viz., everlasting life. That our Lord's followers thus understood the matter is evident in the discourse of Martha with him, John 11th; "Lord if thou hadst been here, my brother had not died, said Martha, verse 21st. Jesus said unto her, "Thy brother has gone to heaven? No. Thy brother shall rise again."

J. J Blauch.

Berlin, Pa

For the Companion.

Riches.

Riches is a very simple word; yet it embraces a vast amount. In other words, in wealth lie hidden many mysterious things. The rich may live in great splendor and pomp, and carry, as it were, the world with them; yet "a man's life consisteth not in the abundance of the things which he possesseth." Our happiness and comforts do not depend on our having a great deal of wealth. The life of the soul, undoubtedly, does not depend on it; for the things of the world will not satisfy the soul, its needs or desires, nor last so long as the soul will exist. No, even the life and happiness of the body do not depend on having a vast amount of these things; for many live and get through this world comfortably, and have but very little of its wealth. On the other hand, many who are blest with wealth live miserably. They have no peace day nor night, and bereave their souls of good—the good which God so dearly bought on Calvary's rugged brow.

Now look back nearly nineteen centuries ago, and see Jesus, the Son of God and Savior of mankind, lying in a manger. Poorer, man never was. He was laid in a manger with swadling clothes around him. It was an instance of humiliation of our Lord Jesus. You will find recorded in John 13th an act of humble condescension, and one that we are strictly commanded to observe. It was an act of humiliation. Now if we want to inherit eternal life, we must be humble; we must deny ourselves of a great many pleasures that wealth might afford. Christ says, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy and my burden light." These are the words of him of whom our Father in Heaven said, 'This is my beloved Son, hear ye him:"

"Riches and honor was not the great gain,
For which our dear Savior on Calv'ry was slain.
Nor did it bereave him of his glory on high,
When Jesus on Calv'ry for sinners did die."

Rural Valley, Pa. J. W. Wilt.

For the Companion.

Are we Justified by Faith Only?

"That we are justified by faith only, is a most wholesome doctrine, and very full of comfort." So says the discipline of the M. E. Church, Cincinnati Edition, 1864, Art. 9.

"Ye see then how that by works a man is justified, and not by faith only." So says James, chap. 2, verse 24—*Divine Discipline, or Book of God, called the* Bible.

Reader, look at the above, and see whether some one has not told an untruth. Dare any one say the first is true, and the other is taken from an "epistle of Straw?" I say, with Paul, "Let God be true, but every man a liar."

The doctrine that we are saved by faith alone, taked in an unqualified sense, is preached so often, that hundreds really believe the doctrine true, and of divine appointment; and it is to be feared that thousands and tens of thousands will be most wofully deceived thereby. To say we are saved by faith alone, is mockery in the sight of God. Taking isolated passages of scripture, disconnected with other essential principles of the gospel, and the faith alone doctrine seems all-sufficient in the eyes of many; especially, if so brought up. In like manner we might take certain passages of scripture and get up a "wholesome doctrine," to all appearances, that we are saved by baptism alone. As an instance, Peter says, in speaking of Noah and the ark: "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God.)" 1 Pet. 3: 21. Here we have it: we are saved by baptism, and get thereby an answer of a good conscience toward God. Yet in the face of this it would be absolutely absurd to say, "That we are justified by baptism only, is a most wholesome doctrine' and very full of comfort."

In like manner we might get up a doctrine, "very full of comfort" to many, provided they believed it, that we are saved by grace alone, so that man needs to do nothing at all; or we are saved simply by calling upon the "name of the Lord Jesus Christ; or we are justified by his blood only, or justified by knowledge, or justified by works only. Taking any one of these means alone as a doctrine of salvation or justification, and what kind of a doctrine would it be? It would be dead, lifeless, and as impure as the waters of the Dead Sea. And just so with the doctrine, "Justified by faith only." A doctrine wholesome, and very full of comfort indeed, is this.—We are saved—justified—by all the gospel plan of salvation taken together as a complete whole: it being all the love of God, and power of God unto salvation to them that believe.

Grace is the moving cause; Jesus Christ, the efficient cause; His blood the procuring cause; Knowledge, the disposing cause; the name of the Lord, the immediate cause; faith, the formal cause; and works the concurring cause. All these causes together bring about a wonderful effect; nothing less than eternal life to sinners. They raise a ruined world from the verge of hell to the realms of heavenly glory. Because faith stands as the great master-wheel in the work of salvation, is no reason why it should be singled out as the only one thing needful. All the rest of the machinery would be of no consequence without faith; and faith, disconnected from all other parts of the machinery, would be alone and could accomplish nothing.

Faith only is, like the body without the spirit, dead. But saving faith, that which worketh by love, hath a spirit—the spirit of love and obedience; consequently there is life and activity; and being created anew in Christ Jesus, by the grace of God—being his workmanship, we are "created unto good works."

Viewing faith, then, as the master-wheel, joined in with all the means or principles of salvation, and not being dead, but active, the whole machinery must move, by God's propelling power, so that there is a "running" "well pleasing in the sight of God."

In a complicated piece of machinery, the main wheel, when started, sets all the rest to running, provided all are in their place; but let one be taken out, though it be but a small pinion, a part of the machinery is at a stand-still, and the design of the machine is defeated. So, when saving faith prompts on to action: it being of a living principle, all the characteristics of the divine system of religion are brought into running order; so much so, that Christians run with patience and delight the race that is set before them. But trample under foot one of the least of the commandments, or means of salvation, and we make void the promises of God; and the glorious design of working out our salvation is frustrated. In the great building, or house of faith, the God-appointed accompanyments must be in their place; else, like the ring-port in a building, it must fall if its supports are lacking.

Faith only will be about as effective in taking a person to heaven, as water only will take a man from New York to Liverpool. Let a man try water only and plunge into the bay, and he will not hold out many minutes, but go to the bottom dead. But if he accepts of the means provided, and enters the ship, he may, through the instrumentality of the vessel and power employed, arrive safely at Liverpool, by water; but not by water only. So it is in the voyage from time to eternity; we may go to heaven by or through faith, but not by faith only; because God has provided through his Son an ark, and we are invited to enter in and lay hold of the means; then, through the grace of God—divine power we may reach the harbor of safety.

It is a "most wholesome doctrine and very full of comfort" to know we are justified through the merits of Christ, made available through a living faith, genuine repentance, and strict obedience to the will of God, as expressed in the gospel. To the query, then, "Are we justified by faith only?" we answer, No; the Bible answers, No, and God in eternity, in thunder tones will answer, NO!!!

J. S. Flory.

Orchard View, W. Va.

Suffering seasons are sifting seasons in which the Christian loses his chaff and the hypocrite his corn.

Pride is a vice, which pride itself inclines every man to find in others, and to overlook in himself.—*Johnson.*

It is vain that a man has the means of happiness without, if he has not the capacity of happiness within himself.

Good counsels observed are chains to grace, which neglected, prove halters to strange, undutiful children. —*Fuller.*

The Sabbath.

Fresh glides the brook and blows the gale,
Yet yonder halts the quiet mill;
The whirling wheel, the rushing sale,
How motionless and still!

Six days of toil, poor child of Cain,
Thy strength the slave of want may be;
The seventh thy limbs escape the chain
A God hath made thee free!

Ah, tender was the law that gave,
This holy respite to the beast
To breathe the gale, to watch the wind,
And know the wheel may rest!

But there the waves the gentlest glide,
What image charms to light thine eyes?
The spire reflected on the tide
Invites thee to the skies.

To teach the soul its noblest worth
The rest from mortal toil is given;
Go snatch the brief reprieve from earth,
And pass—a guest to Heaven.

They tell thee, in their dreaming school
Of power from old dominion hurled,
When rich and poor with juster rule,
Shall share the altered world.

Alas! since time itself began,
That fable hath but fooled the hour;
Each age that ripens power in man
But subjects man to power.

Yet every day in seven, at least,
One bright republic shall be known;
Men's worldwhile hath surely ceased,
When God proclaim His own!

Six days may rank divide the poor,
O Dives, from Thy banquet hall;
The seventh the Father opens His door,
And holds His feast for all!

—Sir Edward Lytton.

Hospitality.

We find this word four times in sacred writ, in a connection that proves it is an important element in the Christian character. Twice is the expression used, "given to hospitality;" again it is recorded, "a lover of hospitality;" and once more is the direct injunction enforced, "Use hospitality one to another without grudging."

If in the time of Titus and Timothy this trait was considered so essential that it was a requisite qualification in a candidate for bishop's honors, it surely cannot have lost its importance in our own day and generation.

But do we rightly comprehend the meaning of the term?

Many persons seem to imagine that to be hospitable has sole reference to the last two syllables of the word; and that to entertain our friends we must needs set before them a repast which would tempt an epicure.

This is a time-honored fallacy, and our grandmothers were firm adherents to this creed. The all-important consideration in inviting guests was, what shall we give them to eat? And the long tables groaned under an array of viands, whose richness and variety excelled the achievements of our modern skill.

Therefore it was no little task to prepare for the large gatherings so much in vogue in the olden times; and when the chance visitor came in, unless the larder was abundantly provided with the delicacies deemed essential, bustle and confusion were unavoidable until the deficiency was supplied.

But it seems as if, in this progressive age, when mind has won so many victories over matter, that we might let this custom of our ancestors rest with their spinning-wheels and their looms, and strive to inaugurate a new order of things which shall prove allied, not to the sensual, but to the divine.

Of course, this does not refer to the literary soirees which only claim to offer "a feast of reason and a flow of soul," but to the ordinary tea-drinkings which promote and sustain the spirit of sociability and good-will in a neighborhood or a town. Cannot these little gatherings, whether invited or unexpected, be more a means of true Christian culture and kindly courtesy, and less an arena for the display of culinary exploits?

Instead of the whole conversation being engrossed with encomiums on the hostess' marvelous biscuit, and preserves, and cake, &c., &c., with recipes for the same, and perchance a disparaging comment upon the less skillful housewifery of some absent friend, how much better it would be to speak words of comfort and of cheer, which should aid our sisters in their various toils and cares.

A little friendly counsel, some experiment or experience of our own, some hint as to the management of the household, or the discipline of the children, some labor-saving invention, or the contents of a new and interesting book, any or all of these themes would furnish the text for pleasant discourse; and those that took part there, would feel strengthened and encouraged by such intercourse.

What should we think of two travelers, meeting on a long and perilous journey, and knowing that an hour hence they must go on in their seperate course to meet no more, if they spent that little hour in discussing the merits of the provisions contained in their pilgrim-scrips, with no word concerning the dangers of the way, or the joys of the homes to which by devious routes they were hastening?

What would be the impression left on either mind by the interview? and would the pathway seem smoother, or the far-off goal any nearer and more to be desired?

And would such intercourse be without a parallel in our own history?

Surely there is something wrong in our social system. "The life is more than meat, and the body than raiment."

This fact remains true, however, we may ignore it; and sooner or later this principle must assert its supremacy.

Alas for us, if we never recognize this necessity of our nature until we behold it in the light of eternity! How dwarfed and undeveloped will our own lives then appear, if our only questions here have been. "What shall we eat, and what shall we drink, and wherewithal shall we be clothed?"

Of course we acknowledge the reasonable claims of appetite; we would have food abundant, wholesome, nutritious, but as much so for the home circle as for the stranger within our gates.

What guest ought to be more highly honored than the silver-haired grandsire, or that household treasure, a genuine grandmother, who sits daily at our board? And should not hospitality, as well as charity "begin at home?"

How many thrifty housewives scrimp and stint their every-day meals; denying themselves and families the luxuries they crave, in order that they may now and then make a great display, and set before "company" the sumptuous repast that they never spread for their own entertainment!

Is this just or wise?

Oh! for the day to come, in which all our houses shall be provided with sunshine and comfort, brightened with pictures, gladdened with flowers, blessed with books, and above all, full of that sympathy and love which should unite the family, and render every home a type of Heaven. Happy the guest who is received at such a fireside, and made to feel that he is not an intruder there, but is permitted to enter into the real life of those who so generously open their doors and their hearts to him!

When that "coming Man" appears among us and enjoys such a welcome, both hearty and heart-felt, he will be able to tell the true meaning of the word *Hospitality.*—*Advocate and Guardian*

A Sensible Girl. Example is better than precept, always. A young lady of Kansas, tired of meeting the excuse when urging her poor neighbors to attend church, "Oh! the people dress so much; I can't afford to go in that style," has determined to dress as plainly as the poorest of them need to. Accordingly, she has for the last six months worn to church the same calico dress, costing ninety cents, and a hat that cost her eighty cents, discarding gloves. Thus attired, she has played the organ, and felt "quite comfortable," as she certifies.

Morality does not make a Christian, yet no man can be a Christian without it.—*Bishop Wilson.*

Christian Family Companion.

DALE CITY, PA., FEB. 4, 1873.

No License.

Our readers have already been told that the Legislature of Pennsylvania, at its last session, passed a law, granting to the people of the several counties of the Commonwealth, the privilege of voting upon the question of License, or No License? once every five years. If the people of a county by a majority of votes shall say No License, then there shall be no licenses granted within said county for the sale of spiritous or malt liquors, for other than for medical and mechanical purposes, for the succeeding five years, when the question will again be submitted to the people.

This great question will be voted upon for the first time, at the approaching spring elections, and it is now becoming a question what position those of our brethren should occupy who have been denominated as the non-voting class. With the rest there is no question about the matter. Every brother who is a Christian at heart, and has no scruples against using the right of suffrage, will of course vote upon this subject, and when he does so, will say No License. He could not vote otherwise.

Now we wish to say to our brethren who have been in the habit of not voting, for once lay by all prejudices, and look fairly and candidly at the matter. Let us not call it voting; let us call it holding a council meeting. We have an important question to decide; highly important to every man, woman, and child in the community. We will come together, and each one give his voice as he thinks will be best for the community, and most to the honor of God. And that there may be no reflections, each one will write his sentiment upon a slip of paper, and hand it to a person selected for the purpose, and then return quietly to his home. This, brethren, is what is asked of you in this matter. Do you think there can be any harm in it? We verily can not believe their is. It is no political matter, at least no political party question. A year ago we feared it would be, but we now rejoice that the Lord has prevented it, and given it into the hands of the people, to be decided in this quiet and peaceable manner. And we hope the people will act upon it in such an emphatic manner as to show that they appreciate the opportunity.

We presume it need not be argued in these columns that the liquor traffic is a great evil in the land, and that license is the legalizing and protection of that evil. These things are all very well known to all intelligent readers, too well to require arguments from us. Our readers have been eye witnesses to the sufferings caused by drunkenness. And drunkenness is begotten by the opportunities for drinking. If drunkenness is a crime, making drunkards is a crime. Now think of legalizing, protecting, chartering a manufactory of drunkards, by which its proprietors are emboldened to hold out their inducements to our sons, and our neighbors' sons, to patronize their institutions! This we have been doing by our system of licenses. We are now asked whether we will continue to do it, or whether such institutions shall not at least be discountenanced by law. Brethren, what would you say of licensing bawdy houses all over our country, where your daughters would be exposed to the temptations of profligates, and allured to vices of the blackest hue? Do you shudder at the thought? is it too horrid for you to contemplate? We verily believe it would be a lesser evil than the licensing of rum shops. Our daughters would have more protection against such places, than our sons have against the doggeries.

In view, therefore, of these things, will you not use this opportunity of at least taking away your sanction of this stupendous evil? Then you can say, before God, "I did what I could." Even now plots are being laid by which you may yet be robbed of this privilege. Hundreds of thousands of dollars are being contributed by the whiskey ring, to bestow upon the present Legislature, to induce them to repeal the act before the election. They are desperate, because their pernicious craft is at stake.

And now with these remarks we commit the matter to your judgment. Think of the subject prayerfully, think of it often; and act in such a way that God and your conscience may approve of your course, and by which humanity may be protected from one of the enemies' most successful devices.

We call attention to the following correspondence, from brother Yoder:

EDITORS OF C. F. C. Dear brethren: In response to your suggestion that the brethren of the south eastern (north eastern) Ohio District, tell you how they managed to raise the funds to defray the expenses of last A. M., I take the liberty to tell you what I know about it. We supposed that we had about 3000 members in the two Districts that were to hold the A. M., and we estimated that we needed about that many dollars, so we notified the housekeeper of the several congregations to send us as many dollars as they had members, and the report will show the result. Each congregation of course devised its own plan for raising its quota.

Much diversity of opinion prevails among brethren, as to the best plan of raising funds to defray the necessary expenses of the church. In this congregation the brethren tried the old plan of raising money by voluntary subscription until they became tired of it, from the fact that some who were abundantly able would never volunteer, and consequently the burden did not bear equality on all, in proportion as the Lord had prospered them. We have now adopted the treasury system, as we

call it. Each member is required to hand in his tax receipt to the proper officers, and from this date a tax is levied on the same principle as county and state tax is levied. We have found this a great improvement on the old plan, but do not claim that it is perfect, and are willing to exchange it for a better plan if one can be suggested. We should like to hear from others, and as the question is now opened according to the proposed order, we expect to see it continued.

E. L. YODER.

Madisonburg, O.

In connection with this subject we would state, That the Committee of General Arrangements, appointed by the Elk Lick congregation, for holding the next Annual Meeting, held a meeting on last Tuesday afternoon. It was estimated that there are two thousand members in the District, and the committee thought it advisable to lay up three thousand dollars toward the expense of the meeting, and so have instructed their Finance Committee to request the congregations of the Western District of Pennsylvania to contribute to the Annual Meeting Fund of 1873, in amounts equal to one dollar and fifty cents for each member, with the understanding that the surplus, if any, is to be cast into the treasury of the Home Mission, of the District. Therefore the brethren and sisters may cast in freely, as their offerings will be devoted to a noble purpose.

Answers to Correspondents.

WILLIAM LEATHERMAN. They were sent to balance your account. If not satisfactory, give them to your neighbors—poor neighbors, understand—and we will give you credit for the amount, when notified.

JOHN M. FORNEY. You paper was addressed to Ohio. We have correcrected and will send again.

ABNER BUMGARDNER. We would cheerfully make the exchange; but the Pious Youth is no longer published.

FRANK HOLSINGER. We have no account of it.

JACOB FRIDAY. We had sent them, but will send them again.

D. RITTENHOUSE. The letter you mention has not yet come to hand.

SUSANNA RHOTON. Yes, you are right.

J. H. DALE. We have given you credit for $1. 50.

FANCY GROVE, VA.

BROTHER HOLSINGER: You will perceive from the above caption, that I am sojourning in a different section of this county. I am engaged in the capacity of a public school-teacher, which I consider quite a responsible position. This place is twenty miles from Liberty, in a neighborhood where the Brethren, so far, have not expounded the word of God. I have been requested to ask some of the ministering brethren to visit this place, for the purpose of preaching the gospel of Christ. From my own observation, there is ample room for an entire conversion or reformation of this people. I am but a feeble and unworthy servant of the Lord; yet I am astonished to find scarcely a sign of genuine morals here, much less a resemblance of Christian virtues. Whenever I have an opportunity, I wish to write to you, in my imperfect and disconnected way in regard to the doctrine I have heard in this section. I am certain the Lord never taught any such a partial and inconsistent doctrine. Being so isolated, I ask and beseech the brethren to remember me at a throne of grace, that I may surmount all my innumerable temptations and hard trials, and come through the fire unharmed and untarnished, well pleasing to the Lord.

In conclusion, my mind leads me in thought to God who gave it and that blesseth us all; invoking Him to have mercy upon us all. Yours in love.

B. S. WHITTEN.

Individual Responsibility.

Many professors of religion fail to appreciate the fact that we are individually responsible for our conduct, not only to the brethren, but to God, the great Head of the Church. Many seem to act as though they expected to be carried along the way to heaven by virtue of a connection with the church, as people are conveyed to their place of destination after entering a rail-road car.

In army life every man is expected to do his duty. So thorough is the system, that no one can escape his turn in the several details. Physical disability is the only excuse for absence from a soldier's place in the daily drill, in the various rounds of guard duty, and "going on picket:" all are statedly called upon. By reason of this strictness, the army is rendered effective. Is it so in our churches, in sustaining the weekly prayer-meeting and Sabbath-school, in active personal labor? One, perhaps, is timid; another is fearful that what he should say would fail to edify; while others think the ministers or officers of the church can occupy the time; and others are faultfinders; they cannot pray, and do not approve of praying in a public congregation. Singing they never learned, and, therefore, justify themselves by staying at home. Sunday-schools they do not approve of, for several reasons: they are not conducted to suit them; the superintendent is unqualified for the task; the officers and teachers they do not like; they are not all members of our church, and should not be allowed any freedom or privilege to take part in holding the school. Thus they go on from year to year, looking to see the mote in some brother or sister's eye; but cannot, or do not, behold the beam in their own eye. They stand in the way of sinners. The example they show leads many away from the path of virtue to lose their immortal souls.

Numbers thus float along and lead an aimless and useless life in the church. Would that all might feel that religion is a personal matter; that each one must be individually renewed in heart; must by himself act in his relations to the Savior and the church; must alone traverse the dark valley of the shadow of death; and alone stand at the judgment. "Repent for the kingdom of heaven is at hand." Matthew 4: 17. "Let your light so shine before men, that they may see your good works, and glorify your Father wich is in heaven." Matthew 5: 16. As one of old, "Praise God with a loud voice." Luke 17: 15. The influence of Christianity in the world is materially impaired, and the time when all shall know the Lord greatly delayed, by a failure to appreciate, as professing Christians, our personal responsibility.

I. H. THARP.

Wellersburg, Pa.

Pious Youth Department.

The Five Peaches.

A countryman, one day, returning from the city, took home with him five of the finest peaches one could possibly desire to see; and as his children had never beheld the fruit before, they rejoiced over them exceedingly, calling them the finest apples. with their rosy cheeks, and soft plum-like skins. The father divided them among his four children, and retained one for their mother. In the evening ere the children retired to their chamber, the father questioned them by asking:

"How did you like the soft, rosy apples?"

"Very much, indeed dear father," said the eldest boy; "it is indeed a beautiful fruit—so acid, and yet so soft and nice to taste. I have carefully kept the stone, that I may grow a tree."

"Right and bravely done, said the father;" "that speaks well for regarding the future with care, and is becoming in a young husbandman."

"I have eaten mine, and thrown the stone away," said the youngest; "besides which, mother gave me half of hers. Oh, it tasted so sweet, and so melting in my mouth!"

"Indeed," answered the father; "thou hast not been so prudent. However, it is very natural and child-like, and displays wisdom enough for thy years."

"I have picked up the stone," said the second son, "which my little brother threw away, cracked it, and eaten the kernel—it was as sweet as a nut to my taste, but my peach I have sold for so much money, that when I go to the city I can buy twelve of them."

The parent shook his head reprovingly saying, "Beware, my boy, of avarice."

"And you, Edmund?" asked the father, turning to his third son, who frankly replied:

"I have given my peach to the son of our neighbor—the sick George who has had the fever. He would not take it, so I left it on his bed, and I have just come away."

"Now," said the father, "who has done the best with his peach?"

"Brother Edmund!" the three exclaimed aloud; "Brother Edmund!" Edmund was still and silent, and the mother kissed him with joy.—*Selected.*

Power of Comprehension.

It was said of Thoreau we believe, that he could take up any given number of lead pencils without counting. A celebrated trapper once assured us that he could tell how many balls he had in his bullet-pouch by placing his hand on it, and without stopping to count them, and added: "I can tell the number of bullets instantly without counting, as you pronounce a word without spelling it." Southey was accustomed to take in the substance of a book in turning the leaves over so continuously, glancing down the pages. Houdan, the magician, trained himself to quickness of perception when a boy by running past a show-window at full speed, and then trying to tell what was in it. We once met a man on a canal-boat who was amusing himself by going from passenger to passenger, and telling almost every one where he had seen him before, on such a train, in such a hotel, in such a street, giving date and place to people with whom he had never exchanged a word. This training of the faculties in particular directions is carried to a marvelous extreme by woodsmen, trappers, and men who guess the weight of animals. Perhaps the most remarkable instances are the markers who leap from log to log at the mouth of a boom, standing on the floating log and translating instantly an old mark into a new one, remembering what equivalent to give for each of a hundred marks, and chopping it upon the log in the time that it floats its length. It is said that Thoreau knew the relative order of the flowering order of all the plants in the Concord woods, and knew the note of every bird, and a thousand out-of-the way things besides.—*Hearth and Home.*

Boyhood Memories.

BY F. M. SNYDER.

Without memory there can be no reflection. And who, save the thoughtless alone, don't love to recall the fond recollections of their youth? When wholly given to meloncholy, there is no better way of getting rid of those unpleasant feelings, that too frequently are the result of lingering disease, than by calling up fond recollections of the past. Nearly twenty years have elapsed since, to my recollection, I first saw a school-house. It was quite a work of genius, so to speak. The logs were nicely hewn; and those who like moss finish would have admired its roof very much. That day, I recollect very well, and hope I always shall, as there are only a few notable days that I have any recollections of, previous to the time on which I entered school. How I wish that I, then, could have taken a memoraudum of it. It seems to me I must guess the precise day. I know it was mid-winter. I was enjoying a pleasant ride on a load of flax straw that father was hauling home from a neighboring farm. I don't recollect now what kind of clothing I wore. I don't believe they were anything extra. I believe, though, that they were good and warm; because I could look on the snow-covered hills, and the icy boughs of those old oaks that stood near by, without entertaining any unpleasant feelings. If they were none the better for wear, there was quite a consolation in that, I was riding on that kind of material from which much of my clothing was then made. I recollect, while passing the schoolhouse, of seeing a little white-headed boy, some older than myself, stand near the door. I took a liking to him at first sight; and as I thought of him frequently since, I wish that I might have had an introduction to him. It would do me good to know of him now; for I have thought more about him than any other boy that I had seen only once. It must have been his very white-head that first drew my attention. But it seems a little strange that he is so often foremost in my mind. I cannot account for it, unless it is because I am so interested in boys. I like to hear of them becoming useful. I care nothing for the history of bad boys, unless it would be to warn you of their shame. I can never call to memory the days of my childhood, without catching a glimpse of the ruins of some unhappy wretch who was once happy in innocence. Unlucky for them, indeed. What a failure! I tremble to think of them. They would shudder to give you a sketch of the life of their youth, but as I have many things to write relative to recollections of the past I will close by making a beginning, for this time, until I again find time to say something about "boyhood memories."

"Do I Look as if I Had?"—John Angell James went into a mission-school one day; and seeing a boy whose keen eye denoted strength of character, he said to him—

"My boy, have you got a mother?"

The boy stood erect, and glancing first at the speaker, and then at his rags, replied.

"Do I look as if I had?"

The tone and manner of the boy indicated pertness; but the poor boy felt, what you all know, that a mother's loving care is needful to the comfort of a child.—*Well-Spring.*

One in Christ.—The Rev. Dr. Prime, writing from India, closes one of his letters to the New York *Observer*, in these words: As I look back upon my own beloved land from these ends of the earth, and from the midst of heathenism of this and other lands which I have been visiting, the points of difference between many of the people of God seem very small, and the points on which all agree, who are one in Christ, appear so much more important that I only wonder that the process of union is not going on more rapidly. May God hasten it, in his grace, for the sake of our perishing world!

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

Brother Henry: enclosed find 25 cents. Send the C. F. C. to sister Mary Strader, Raleigh, W. Va. 25 cents was all the money she had, but said she would work hard for the balance before the 25th of December, 1873.

Who will do more than sister S. she sends all she had and promised to work for more. The Companion is a welcome visitor to her. There are brethren who could send twenty-five dollars to the editor of the C. F. C., and authorize him to send the paper to such poor sisters, and still have a thousand times as much left as sister Mary had to send. She sends, as a guarantee of good faith, twenty-five cents, all that she had. Four years ago she had her house and all that she had burned.

While writing the above, my attention was called to those red lights in the north, which flash up, for a moment, and then all looks pale. Like a hearty youth, when the messenger of death comes for him, when the read color leaves the face, we think he will soon be gone; so, to-night, while I was looking on the scenery in the north, I thought, "Brethren, our work will soon all be done, and the time for helping the poor to the Companion will soon be past. The time for writing to help brother Henry fill up its columns will soon be over, and then all will be gone. So I thought I would write an article on the Temptations of Christ. If brother Henry will print it, it is all I will charge him.

W. H. Bailey.

Raleigh, W. Va.

Fillmore County, Nebraska, January 13th, 1873.

Dear brethren and Sisters, I will address a few lines to you, through the columns of the C. F. C. We are now living in the West. We have resided in the state of Nebraska about four months; having emigrated from Carroll county, Ills., in August, last. We like the country very much, and also the climate, which is very mild and healthy. We have taken a homestead of beautiful, level, prairie land. People can open farms here without much expense, not having to fence their land. If there are any brethren who desire to get good homes in a beautiful, healthy country, we would like very much to have them come here. There are yet a few homesteads about eight miles west of us; and there is a great amount of rail-road land here, which can be purchased at very low rates, which is splendid land, too.

I presume there are many brethren and sisters who know nothing of the hardships and trials of living in a new country. We have experienced some of them since we came West; and we have also been called to pass through a much sadder, and more sorrowful trial than any of those of every day life, which we so often endure. Yes, dear brethren and sisters, we had hardly been here a month when we had to bury a very dear and winsome little babe beneath the sod of this strange land, and there were no brethren near to comfort us in our affliction, or attend to the funeral rites, which made us feel more lonely yet. We buried two dear little girls in Ills. Oh! pray for us, that we may be resigned to the will of God.

Carrie Holsinger.

For the Companion.

Moulton, Iowa, Dec. 6th, 1872.

A Letter to "The Evangelist," Published at Oskaloosa, Iowa.

Editors Evangelist: Having read your paper for two years, I think I am entitled to a hearing. Being one of those who deplore the schisms among the professors of Christianity, I have read your replies to "A Truth Seeker" with more than ordinary interest. But I am surprised that you seem to mistake the effect for the cause. It must be admitted, by all honest and intelligent persons, that divisions in Christendom originate not in *names*, but in differences of opinion on the fundamental principle and ordinances of the gospel.

Among the first and most important of these, after the Reformation, was, the means of pardon. While one advocated justification by faith only, another advocated that it was by election, or more properly predestination; still another, by repentance, faith and baptism. Each of those distinctive theories had its champion advocate; hence such names as "Lutherans," "Calvinists," &c. In each of those distinctive divisions there arose differences of opinion concerning the administration of the ordinances; and, consequently, the old play of names was repeated. Thus we might run down to quite modern dates, and trace each distinct organization to some peculiar form of doctrine and practice; each having acquired a name to designate it from the others. Among some of those different names we find some whose doctrines and practices one so near akin that it is difficult to distinguish their separating peculiarities; yet neither seems willing to yield its pet theory for the mere sake of union with its next kin. Few care for the name; all, or nearly so, have a higher object in view, except, perhaps, your own people; and I honestly believe the name is the smaller part of the great question of union. There is no record to show that Jesus ever called his disciples Christians, while there is every reason to believe that the name Christian was given to the followers of Christ, for the same reason that the followers of Luther were called "Lutherans."

It also seems plain that, that name originated, not *in* the church, but *out* of it. The disciples in those days were not so presumptious as to choose a name and quarrel with others if they did not apply it to them; yet it is evident that among themselves they knew each other mainly as "Brethren," the most endearing, simple, and appropriate name that the human tongue could utter; while from outsiders it was most appropriate for them to be called Christians.

When a people assume a high-sounding name, we seldom find them to be precisely what the name indicates; and allow me to say, (and I think you will agree to it,) there is no name so badly abused as the name "Christian" is by those who delight to be called by it. Hence when a people assume a name they should be careful to be precisely what that name indicates, (and in this you come short,) otherwise it is a misnomer. Jesus called his "Disciples," "Brethren," and "Friends." Since there is no proof or inference that Jesus had any preference for that particular title upon which you lay so much stress, why be so tenacious? You had a thousand times better devote your excellent talents, to finding the true doctrine of the cross, and then try and unite all professors of Christianity on that one sure foundation. But before you attempt the latter be certain that you do not discard any of the commands of the great Lawgiver. I think I am pretty well acquainted with the doctrine and practices that you advocate, and am well convinced that there is much room for reformation.

Your assumed name undoubtedly gives you the preference among the ignorant who are taught that it is an indication that you are the true church; and among designing characters, who wear it for deception only: it helps you to swell your

members, but it does not by any means, make them "Christians" in the true sense of the term. I find none (no church) who fully comply with the requirements of the "gospel of the Son of God;" but I find those who come much nearer the mark than your people. You talk much about "sects," assuming that your people are not a *sect*. "Sect" means division; but you base your arguments on the hypothesis that it means heretic. "Heretics" means "those who err in religious doctrine."—*Web.*

You allow your members to swear, or take an oath; but the scripture saith, "Above all things, my brethren swear not." "Let your communications be yea, yea, nay, nay, for whatsoever is more than these cometh of evil."

You admit adulterers and adulteresses into your body, (see Matth. 5: 32, and 19: 9, Mark 10: 11, Luke 16: 18). But Paul says, "No adulterer shall inherit the kingdom of God."

You allow your members to use the carnal weapon in time of war and in self-defence; but it is written, "Do violence to no man:" "He that taketh the sword shall perish with the sword."

It is commanded, "Salute ye one another with a Holy Kiss"—"a kiss of Charity." This you neither teach nor practice.

"Is any sick among you, let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord." This is a command you do not regard. Are you then not "Sectarian?" Are you not "Heretic?" "Are you not carnal?" Do you not "walk as men?" Is there not more partyism than piety in your plea?" and more hypocrisy than God-service in your practice? Do not think me too severe; all errors deserve the scathing rebuke of the Spirit. I would to God that all professors of religion could agree on "the faith once delivered to the saints." There would then be no difficulty about a name. But so long as we cannot agree on that faith, a common name would be mere mockery, a deception of the deepest dye.

Yours for the truth,
G. B. REPLOGLE.

BROTHER HENRY: I can do without the COMPANION no longer. It is a great comfort to me to hear from the brethren. Brother Forney was with us last fall and preached three sermons here, the first of this doctrine ever preached here, and the people were very much pleased. I do wish some good preacher would move out here and settle with us. I do not think it would be long till we would have quite a church here.

Yours truly,
MARY A. KEEFER.

Ashland, Neb.

To Noah Longanecker.

Dear Cousin Noah: I noticed in COMPANION No 2, page 22, an article concerning the covering, which you seem to think was a sign of the woman's subjection to her husband. Now the question naturally comes in, why should the woman have the sign that has no husband? Again, you seem not to know what the covering was. If we look back into the Bible, we can plainly see that the covering was a veil; Genesis 24: 65; also, 38: 14. The covering that we now have we substituted; but I think we had better come back to the old order as fast as we can. Of course we must put up with the present order till we can consistantly make a change for the better. Our love and best wishes to you and yours.

MARTIN HOKE.

Huntington, Ind.

Query.

Will some of the brethren please give, through the COMPANION, the gospel authority for reinstating members into the church, who have been lawfully expelled for a transgression of the gospel?

D. H. PLAINE.

Bonsocks, Va.

MARRIED.

By the undersigned, at his residence, Jan. 5th, 1873, GEORGE REFNER, and ELIZABETH EVERSOLL, both of Bedford county, Pa.

S. A. MOORE.

By the undersigned, at the residence of the bride, on Thursday the 2nd of January, 1873, brother SAMUEL LANDIS and sister ELIZABETH EMIG, both of Williams county, Ohio.

J. W. KEISER.

On the 29th of December, 1872, SIMON WEIMER and miss MOLLIE E. REEFER both of Johnstown, Md.

By the undersigned, at the residence of the bride's parents, January 2nd, 1873, Mr. WILLIAM BURKET and Miss ELLA NEARHOOF, both of Warrior's Mark Valley, Huntingdon Co., Pa.

WM. H. QUINN.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Aughwick branch, Huntingdon Co., Pa., Dec. 30th, 1872, brother JOHN LUTZ, aged 74 years 2 months 14 days.

Funeral service by the brethren, from Job 14 chapter, 14 verse.

In the same house Jan. 5th, 1873, sister MARY wife of the above named brother Lutz aged 71 years 10 months 1 day.

Religious service by the brethren from Job 14 chapter 14 verse, the 605 and 618 hymns were used on both occasions by request of friends.

A. L. FUNK.

[*Visitor please copy.*]

Ministering brethren going West, at any time, are invited to call with us. We need preaching very much in this locality, Allison Prairie, Illinois. Yours in love.

BASIL GERHART.

Fillmore county, Nebraska, September 29, 1872, CHARLES A. HOLSINGER, youngest son of brother Simon R. and sister Carrie, aged 10 months, lacking three days.

In the Root River Congregation, Fillmore Co., Minn., MARILLA SHOOK, daughter of brother John and sister Susannah Shook, aged 14 years 10 months and 29 days. Disease, Inflammation of the Bowels. The occasion was improved by Wm Hipes and the writer, From 1 Peter 1: 24, 25.

JOSEPH OGG.

At his residence in Jefferson Tp., Richland Co., Ohio Jan. 16, 1873, MR. DANIEL LEEDY aged 78 years, 4 months and 28 days.

Daniel was the youngest of five brothers and four sisters who commenced the settlement in Jefferson Township which now bears their name in 1811, John coming in first and Daniel last. They were all industrious and practical farmers, and rendered great assistance to others settling around them in the wilderness. They all belonged to the Brethren Church, and formed the nucleous of that large and flourishing Society surrounding the "Leedy Settlement." Samuel Leedy is the only one now living of the nine. He is over 80 years of age and in feeble health. E.

At her residence, near Somerset, Pa., in the Middlecreek Branch, on the 19th day of October, 1872, sister SUSAN MYERS, wife of brother Joseph Myers, aged 64 years 5 months and 27 days. She was an exemplary member of the church upwards of forty years. She was a strict observer of all the commandments of the Lord Jesus Christ.—A few days before her death, at her request, she was anointed with oil according to the

In the Union City Congregation, Dec. 14, 1872, MARY GEIL, a sister of the River Brethren, aged 69 years 11 months and 3 days. She was the mother of 13 children, 4 dead; grand mother of 54 children, and great-graudmother of 3 children. Funeral service by the writer from 1st Thess. 4th chapter.

Also, in the same congregation our oldest sister, HANNAH TEETER, aged 90 years 2 months and 6 days. Sister Teeter's husband died in Pa. She was the mother of 14 children, 6 living and 8 dead; Grandmother of 68 children, and great-grandmother of 27 children. Sister Teeter was blind for the last 4 years, and suffered extremely at times;

but she bore her affliction patiently and with christian fortitude. Funeral service by the writer, from Rev. 14: 13.

THOMAS B. WENNICH.

Near Elderigeville, Ford Co., Ill., Dec. 28th brother DANIEL INHOFF, aged 76 years 9 months and 11 days. Disease, cancer internally. He was formally a resident of Pennsylvania, and was for a number of years a member of the German Reformed Church; but last winter during a series of meetings held by the Brethren, he got interested in the Brethren's doctrine and soon after was received into the church by baptism, and spent the remainder of his time zealously in the Christian cause. He was confined to his bed pretty much all the time for 4 or 5 weeks before his disease; during which time he lamented but little, except to see the brethren, refusing meanwhile to take medicine, as he wished to die, and be free from this troublesome world. Funeral occasion improved by brother Jonathan Swihart, from John 11: 25, 26.

K. HECKMAN.

At Shirleysburg, Huntingdon county, Pa., on the morning of the 15th of December, while brother JOHN LUTZ was getting his horse and buggy ready to take his family to Germany, to meeting, he became very unwell, and could not go. He soon became prostrated and gave up hopes of recovery. He was desirous to use all the means of grace afforded; sent for the Elders of the church, and on the 22nd received the anointing of oil in the name of the Lord. On the 30th the spirit fled to the land of silence.

On Saturday, 28th, of Dec., sister MARY LUTZ, wife of brother John, took suddenly ill, and continued so until Sunday, January 5th, 1873, when she gently and quietly followed her husband over to the other side. We hope they have met to part no more. Brother and sister Lutz were the parents of 9 children of whom only 2 are living; one died when small the others arrived at maturity. Owing to one of the children brother Isaac Lutz, living in Ill. the funeral of sister Mary did not take place until Sunday the 12th. Both funerals were attended by a large number of friends and sympathizing citizens. How important that we be always ready.

A. L. FUNCK.

In the Yellow Creek Congregation, Bedford Co., Pa., January 10th, 1873, HANNAH A. FURRY, daughter of Elder John B. Furry who died about 9 years ago, and granddaughter of Elder Leonard Furry, and Daniel Snowberger, aged 16 years and 10 months — After the death of her father, she was taken to her grand parents, Elder Leonard Furry's where she lived and died. She was ever provided for in that manner which makes home pleasant and children and parents happy.— They devoted good care to her home training, and made every provision for a good common school education. In school she stood first in her class. She had marked abilities about her, in every sense of the word. But, like many, she forgot the one thing needful, (was not in the church). Her disease was complicated. No pains were spared on the part of the family physician, to arrest the disease and restore her again. The same may well be said of the family, neighbors and friends. She suffered for nearly six weeks; during which time she was almost continuously in a delirious state. She bore her affliction patiently and with christian fortitude. Funeral service by the writer, from Rev. 14: 13.

S. A. MOORE.

commandment. She died as she had lived in hopes of a blessed resurrection and a glorious immortality. She leaves a sorrowful husband and eleven children to mourn her loss; however, they do not sorrow without hope. Her children nearly all are members of the church. She was the mother of 13 children, 53 grandchildren and eight great-grandchildren. She had a love to God and all his laws, and a courage to maintain his cause.

Funeral occasion improved from 2 Cor. 5: 19, by Elder Tobias Blough and Jacob D. Miller.

JOHN H. MEYERS.

LIST OF MONEYS RECEIVED for SUBSCRIPTION, BOOKS, etc.

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H McNaughtou	1 50	C Bates	1 50
A M Cronse	7 50	J P Bowser	1 50
J Michael	1 50	H D Sayler	1 50
R K Binkley	7 50	D H Hauger	75
D. M. Witmer	4 05	L. Bosely	3 45
M B Leas	1 90	J L Winter	3 0
Dan. Trump	1 50	I Secrist	1 50
K Briedenthal	1 50	D Brower	1 50
J Y Heckler	13 50	J Gunkel	21 66
J D Armstrong	1 50	D Hildebrand	4 50
S W White	3 75	E Brallier	1 50
E Nearhoof	3 50	S T Bosserman	1 50
O Edmonds	1 50	J Ogg	1 60
J Bowman	50	P R Oaks	1 60
R A Zook	1 25	Basil Gerhart	1 50
J Cumrine, sen,	2 00	D H Grubb	1 50
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VOLUME IX. DALE CITY, PA., TUESDAY, FEB. 11, 1873. NUMBER 6.

Selected by ELD. D. H. PLAINE.

The Human Beard.

The beard on the face of man, no reasonable person can doubt, was designed to serve important ends in his animal economy. A moment's attention to its structure, and most obvious uses will make this plain. The beard, like the hair of the head, is hollow, and the bulbous root of every hair of the beard is joined to a nerve of the face; into the orifice of each hair constituting the beard, the connected nerve discharges a portion of its own vital fluid which retains its fluid state fully to the surface of the skin. Hence, when the face is closely shaven, thousands of openings are made, through which flow out as many streams of nervous fluid.—Without being able to ascertain the amount of vitality thus wasted, I receive as true an estimate made by another, "that the man who shaves three times a week, wasted thirty times the amount of vital fluid required to sustain an unshaven beard." This outflow continues after each process of shaving, till the fluid spreading, forms a coating which causes the flow to cease. The waste thus made is a draft upon the entire nervous system. Not only are they fountains of life thus invaded by the razor, but also the natural covering of the face is removed, subjecting the delicate termini of the facish nerves, exposed to sudden transitions of temperature, often much to the detriment of health. Let a person thus shaven go out on a cold day, he experiences a painful sensitiveness to the cold, of the part so uncovered, while myriads of doors are open inviting disease to enter, and the nerves are so many telegraph wires to bear the tidings through every part of the animal frame. Is it then marvelous that men living as most do, daily, tri-weekly renewing the barbarous practice of scraping the face with a blade of sharpened steel, even though there were no other injurious expenditures of vital force, often find the stream of life running nearly or quite to exhaustion? That the beard on the upper lip is of great service to the eyes and lungs, I have most conclusive proof.—Whoever has put a dull razor to the beard on that part of the face, starts tears from the eyes. thus demonstrating the immediate nervous connection between that part of the beard and the eyes. Moreover, the beard of the upper lip stands sentinel at the chief gateway to the lungs, to arrest dust and other injurious intruders from entering this sacred temple of life." If, to the disuse of the razor, we add strictly hygienic living. I have no doubt, our lives might be greatly prolonged, even to a good old age, and our sphere of usefulness greatly enlarged.

One Cause of Ministers Breaking Down.

A writer in the *Interior* among other causes for the breaking down of ministers enumerates tobacco. He says: "The use of this poisonous drug, even in that most disgusting and destructive of all forms, chewing is widely prevalent among ministers. Many, if not most of them, acquire the fearful habit when in college, where it is now almost universal; and they have never had the needed sense, conscience, courage, or economy (which is it?) to bring it to a sudden termination. Some event of our stoutest temperance writers and lecturers dishonor themselves by the same laxness of principal, in respect to tobacco for themselves, that they largely charge against others in respect to wine. Tobacco is one of the greatest enemies of the hour to the physical, mental, and moral health of our nation, and so to the highest progress of Christ's church among us. Terrible as is the loss of money, hundreds of millions each year, spent upon this sensual indulgence, its worst effects are felt in its fatal impairment of the national vitality, and especially among our educated men. The stomach, lungs, liver, brain, and nervous system all succumb to the death-dealing influence of nicotine at last, and in many cases quite early.—It is customary to say of ministers who fail in health in their early youth, or middle life, that they have overworked, and it is quite easy for them to accept so flattering an account of their labors. The writer has known several such in

the foremost pulpits and positions of the land and in a large majority of cases they have been in the habit of using tobacco. Here, he feels sure, lies the deadly secret of their downfall, although unrecognized even by themselves."

Thy Kingdom Come.

Thy kingdom come.
I heard a seer cry: "The wilderness,
The solitary place,
Shall yet be glad for him, and he shall bless
(Thy kingdom come) with his revealed face
The forests; they shall drop their precious gum,
And shed for him their balm; and he shall yield
The grandeur of his speech to charm the field.

Then all the soothed winds shall drop to listen
(Thy kingdom come).
Comforted waters waxen calm shall listen
With bashful tremblement beneath his smile;
And echo ever the while
Shall take, and in her awful joy repeat,
The laughter of his lips—(Thy Kingdom come);
And hills that set apart shall be no longer dumb;
No, they shall shout and shout,
Raining their lovely loyalty along their dewy plain,
And valleys round about.

And all the well-contented land, made sweet
With flowers she opened at his feet,
Shall answer; shout and make the welkin ring,
And tell it to the stars; shout, shout, and sing;
Her cup being full to the brim,
Her poverty made rich with him.

Her yearning satisfied to the utmost sum—
Lift up thy voice, O earth, prepare thy songs,
It shall not yet be long;
Lift up, O earth, for he shall come again,
Thy Lord, and he shall reign, and he SHALL REIGN.
Thy kingdom come.

—*Jean Ingelow.*

For the COMPANION.

Jesus Wept.

Let us cast our minds back nearly nineteen hundred years to the village of Bethany, the home of Lazarus, Mary, and Martha, and gather some fragments of history of days and years that are numbered with the past.

Bethany was one of our Saviors humble places of resort, because his friends Lazarus, Mary, and Martha dwelt there, and he loved them. Notice, the Lords delights in those that love and obey him. He has a special regard for his children. We may not see him with our natural eyes, but we can realize his presence in spirit; for he says, "My Spirit shall bear witness with your spirits"—"Lo I am with you always."

The Lord delights in his children; yet he will permit sore troubles trials and difficulties to befall them, in order that he may prove them, as he did with his servant Job, or Mary and Martha.

Jesus knew that his friend Lazarus was sick; for the sisters had sent him word saying, "Lord, behold, he whom thou lovest is sick." "He whom thou lovest." Notice, they do not plead the merits of their brother's affection to Christ, but the mercy and favor of Christ to him.

It was not necessary that they inform him of this case of sickness; for Jesus knew his first groan—was sensible of the first short breath he drew. Every sigh he gave was known to the Lord. Yet he lets his friend Lazarus sicken, languish, groan, suffer and die, in order that his mighty power might be manifested or made known in his raising Lazarus from the dead.

Jesus had taught the doctrine of the resurrection in word but, he shows them now an instance, of his power in raising his friend from the dead. When Jesus saw Mary and the Jews weeping, he also wept; and "groaning in himself cometh to the grave," and commands the stone to be taken away. Next he utters a prayer to his Father. This accomplished, "He cried with a loud voice, Lazarus, come forth!" And the lifeless body of his friend becomes animated, rises, and comes forth to the utter astonishment of the Jews, but to the joy of Mary and Martha.

Friendly reader, we are all destined to die, sooner or later. We know not by what means we may be taken away, whether by the slow means of wasting disease, or by accidental means. It matters not to us, if we are but prepared for that solemn change which is coming upon all the children of men, we shall rise in the resurrection of the just; for that same voice that raised Lazarus from the dead, will penetrate the portals of our graves, animate the sleeping dust, and we shall come forth to meet our risen Lord and dwell with him forevermore.

S. W. WILT.

Rural Village, Pa.

When the raggedest beggar that walks the street, with head uncovered and hair unkempt, lifts himself into the air, it is his air. And the sun is his. And the summer is his. The morning and the evening are for him. God makes the curtains around his bed; for he is God's child. He is not so rich in that which men call riches as that old curmudgeon and miser; but oh, how rich he is overhead!—*Beecher.*

To-day and To-morrow.

If fortune with a smiling face
Strew roses on our way,
When shall we stoop to pick them up?
To-day, my love, to-day.
But should she frown with face of care,
And talk of coming sorrow,
When shall we grieve, if grieve we must?
To-morrow, love, to-morrow.

If those who've wrong'd us own their faults,
And kindly pity pray,
When shall we listen and forgive?
To-day, my love, to-day.
But if stern Justice urge rebuke,
And warmth from memory borrow,
When shall we chide, if chide we dare?
To-morrow, love, to-morrow.

If those to whom we owe a debt
Are harmed unless we pay,
When shall we struggle to be just?
To-day, my love, to-day.
But if our debtor fail our hope,
And plead his ruin thorough,
When shall we weigh his breach of faith?
To-morrow, love, to-morrow.

If Love, estranged, should once again
Her gentle smile display,
When shall we kiss her proffered lips?
To-day, my love, to-day.
But if she would indulge regret,
Or dwell with by-gone sorrow,
When shall we weep, if weep we must?
To-morrow, love, to-morrow.

For virtuous acts and harmless joys
The minutes will not stay;
We've always time to welcome them
To-day, my love, to-day.
But care, resentment, angry words,
And unavailing sorrow,
Come far too soon if they appear
To-morrow, love, to morrow.

The Astronomy of Job.

Every one is familiar with the story of Gallileo. It is a dark scene in the page of history. We are not about to repeat the account. Our object is simply to bring out a new point in Biblical criticism which recalls Gallileo to mind. When the ecclesiastical tribunal, in 1633, condemned the Italian astronomer for maintaining propositions in regard to the revolution of the earth, "philosophically false, erroneous in faith, and expressly contrary to Holy Scripture," and triumphantly pointed to the command of Joshua, "Sun, stand thou still upon Gideon; and thou, moon, in the valley of Ajalon; and the sun stood still and the moon stayed," the churchman thought that the Ptolemaic system was as incontrovertible as the aristotelian philosophy, and that both were in entire accordance with Scripture. They had been, years before, amazed and enraged by the letter of Gallileo to the Abbe Castelli, written to prove that the Scriptures were not intended ro teach us science and philosophy, and that it was equally difficult to reconcile the Ptolemaic and Copernican system with expressions in the Bible. They little thought, however, that there was a passage in Scripture, written more than two hundred years before Joshua crossed the Jordan, in which the doctrine of the earth upon its axis, taught by Galileo, is fully affirmed. Yet such is the case; and, had their enemies been as good Hebraists as they were priests and inquisitors, they would have known that the Lord, when he answered Job out of the storm, had distinctly declared it, and would not have "darkened council by words without knowledge."

Perhaps some of our readers will be not less surprised than the cardinals themselves would have been, to find that the old patriarch had received a revelation on astronomy. They may say that the science of the heavens was born in the pure atmosphere of the Orient, where the moons of Jupiter can be seen without the aid of the glass of Fisole, and that it is not strange that the "greatest among the sons of the East" should be acquainted with the peculiar science of his native land; but they are not prepared to acknowledge that Job was in advance of Copernicus. He was so, however, as we propose to show to their satisfaction.

A few years since, the Rev. Carteret Priaulx Carey, Incumbent of St. John's Guernsey, published a "Translation of the Book of Job." It is in blank verse, amply illustrated by critical notes and a commentary. The work is but little known in this country, though it possesses great merit. We extract the following lines from the thirty-eight chapter. They begin with the twelfth verse—a well-known passage in the English Bible:

"Hast thou, since thy days commanded the morning,
And caused the day-spring to know his place—
To take hold of the wings of the earth,
That the wicked might be shaken out of it?
It turneth round like a seal of clay,
And things stand out as though in dress."

An examination of the original will satisfy any one moderately acquainted with Hebrew that Mr. Carey is correct. The words will not bear the rendering given them in the Anglican version. A verbal critique would be out of place here. The translation alludes to the turning round of the earth like a seal of clay. Both in Assoria and Egypt these clay seals are found. They are made in the form of a wheel, and have their designs wrought in relief upon the *tire*, and when used were rolled over the soft wax, or whatever was intended to take the impression. Thus the "objects," or designs, "stand out," and as the seal rolls round, the revolution of the earth is declared and illustrated, and one remarkable agreement between science and Sripture is established conclusively.

In Galileo's time, had not a knowledge of Hebrew been limited to a very few, and had not the ecclesiastics of that day, like too many of the clergy of our own time, contented themselves with such acquainance with Holy Writ as may be obtained from versions, there would not have been enacted that dark scene which affords, in the punishment and retraction of Galileo, so triumphant an exhibition of the wickedness and weakness of man. "Human nature," says Sir David Brewster, "is here drawn in its darkest coloring; in surveying the melancholy picture, it is difficult to decide whether religion or philosophy has been most degraded. While we hear the presumptuous priest pronouncing infallible decrees of his own erring judgment, we see the high-minded philosopher abjuring the eternal and immutable truths which he has himself the glory of establishing."

We will add, that they who make it a business to interpret Scripture should inform themselves in regard to the original languages in which Scripture was written, and should not be terrified at the development of modern scholarship.—*Appleton's Journal.*

"If a man is honest and truthful there is no neccessity for him to say much about it."

Fault-Finders.

BY REV. G. W. ANDERSON.

Some people can find enough to keep them busy. If we are looking for imperfection only, in our fellows, we will see nothing good in them. What we expect, we realize. An account is given of two men who passed with their families through a certain village, both from the same place, and, as it happened, going to the same place. The first, being asked, said he had to move because he had such bad neighbors. He was told he would find the same kind of neighbors where he was going. So he would, because he was looking for that kind. The second man had left, because he had to, and regretted it, because he had such good neighbors. He also was told that he would find such neighbors where he was going. So we always find what we look for most.

We are not speaking of sin, but about imperfections in men. As Wesley says, we can not use the phrase "sinless perfection," for those most fully saved, err in judgment and are open to criticism. A prominent minister said, not long since, that he could not speak five minutes without saying something that somebody could object to. He might fail to express himself very clearly, or the hearer be slow to understand.

How true this is! So of many actions; we may not know the motive back of them, and may, without just cause condemn the doer. It is safest not to judge one is wrong until we are forced to the sad conclusion. Charity believes good of a man until it can no longer believe; then it hopes, and when it cannot hope, it endures quietly, and patiently. Too many make us think of the fly. It will run all over a man to find some sore spot. It quickly leaves the well parts, but fastens on any diseased part. Alas! many have too much of the fly nature and habits. Their only food is the failures and imperfections of others. They take no account of men's good points. Give no credit for ever so much good if a little bad is to be found. They are so blinded by seeing one thing which they think to be wrong, that they can not see many things in the person that are right and commendable. Vultures snuff the air for the scent carrion. Good flesh is not sought by them. So many have their eyes and ears open only to see and hear evil. Now the vulture is an unclean bird, a type of uncleanliness in the Old Testament. People of such habits are unclean, however much religion they may profess. They who have most sin covered up in their hearts can see, or want to see sin everybody else.

Some there are who talk about eye-salve. They have plenty of it and only use it as a magnifying glass to see something wrong in somebody else. If these people will look at Rev. iii. 18, they will discover that the Laodiceans were counselled to get the eye-salve so as to see themselves and their true state. It was not offered as a medium of discovering the evil in others, but the evil in their own hearts. Do not forget this. No longer be as the man represented in ancient statuary, who had a sack hanging in front of him and another behind him; in the former of which he put the faults of others, so as to see them continually, and in the latter of which he put his own faults so as not to see them at all. Do not have eyes for others and none for yourself. Let alone the scarcely discernible mote in your brother's eye and get the big beam out of your own eye. Get and keep right, yourself, and you will not find so much time for inspecting and criticising others.

As fault-finders mete out to others, so it meted back to them, according to the statement of Jesus. No one has any respect for them; no one has any faith in them. How can they be thought well of themselves by men, when they are bound not to think well of others? Society gives us back in quality and quantity just what we give.

O, it is easy to find fault. A man of no genius or intelligence can do this, but it requires a man of wisdom and large experience to help get those right who may be evidently wrong.

People given to fault-finding are a most disagreeable class. They are certainly unhappy themselves, and they render all who are around them unhappy. They breathe a pestilential atmosphere, and are really disturbers of the peace. They are indeed pests, and among the characters that God hates, and all men scorn.

Some, who have read thus far, may apply what we have said to the wrong ones. We know that a class of men who deal faithfully with popular sins and errors, are denounced as croakers and fault-finders. They declare for the right and against the wrong. They dare to point sins out by their names and aim death blows at them. A grand, noble class of men, ranking with prophets, apostles, reformers and revivalists. They dare say with Nathan, "Thou art the man." With Peter they dare to charge falsehood and deception upon them who "keep back a part of the price." They are about the divinely commissioned work of reproving, and rebuking, and exhorting with all long-suffering," and not about the petty work of fault-finding. We acknowledge the danger of running into the latter, but God says, "Cry aloud, spare not, do not be silent or for fear of man shun to declare the whole counsel of God." Be sure to keep sweet in reproving. You can not be sour and show people they are wrong. True! you can not expect them to receive plain-dealing as well as flattery or condemnation, but love will make it more acceptable.

For the Companion.

Consistency.

Is it consistent for us brethren, who hold the non-resistant doctrine, to vote for no license? In No. 3, present volume, I notice an article headed "License or no License," written by elder Moses Miller. Brother Miller appears to have felt it his duty to stir up the pure minds of the brethren in the State of Pennsylvania, in reference to the approaching election on the third Friday of March, on which day the citizens of Pa. shall have the privilege of saying, by their vote, whether license shall be given or not, according to an act passed by our Legislature on the 27th day of March, 1872, and so every third year. Brother Miller thinks this is no political question; but a question to decide what is best for the human family, or our fellow-men. He asks the brethren in Pennsylvania to think seriously of the matter; and if our conclusion drawn from the Scriptures would be, that it is wrong to make drunkards, and as we are to use our influence for good, he asks whether we would not be doing good to go to the

polls and cast our vote, no license. Brother Miller also related a number of circumstances, to show what the liberty of selling intoxicating drinks has brought about. I would ask every candid mind, who does not know the like things? Is it not lamentable, knowing all, from the least to the greatest, the many injuries arising from the selling of intoxicating drinks? Has it not pauperized many a man, and made him unfit to manage and unfit for society? Do we not all know of many husbands that get drunk and abuse their companions, the mothers of dear, innocent children, shamefully? Behold the little children, how they are looking on, scared half to death! Behold their broken hearts and the tears in their eyes, sore afraid that father might kill their dear mother! O brethren! can we shed tears also? Do we not often find families that are destitute of sufficient clothes, covering and bread? and oh! how many have no comfortable homes, on account of this great evil of selling intoxicating liquors! In my estimation this is one of the greatest evils in the wide world. Where should we end, if we should speak of all the evils and injuries, brought about through the selling of this destructive poison? how many it cripples and kills, God only knows; and oh, how pitiful! no promise for the drunkard to inherit eternal life! Now, my dear brethren throughout the State of Pennsylvania, I feel satisfied in my mind, that, if we all take brother Miller's advice, that is, to think seriously upon this matter, that we will feel to approach the polls on the third Friday of March, and give in our votes, *no license*. The only thing yet necessary, I think, is to answer the question, is it consistant for us brethren, who hold the non-resistant doctrine, to vote in this case? I take the position, and will try to prove, that voting, in such a case, doth not conflict with our non-resistant principle. Though space will not allow me to give as full satisfaction as I would like, yet I will try to prove my position in a brief manner.

The word "non-resistance," is derived from the words "Resist not," Matth. 5: 39, "Resist not evil." This cannot mean, that we should resist no kind of evil. It does not mean that we should not resist a maddog or a rattle-snake. No, nature itself teaches us that we should; and, truly, we are commanded to resist the devil, and by so doing, he will flee from us. I would venture to say that we should resist a drunken man, or any other man, or beast, if any of them would try to injure our persons or family. It would be our duty to prevent them of doing an injury, if possible, but not to such an extent as to do them an injury, except the ravenous beast, which we may kill.

Brethren, here is the secret. We brethren, or Christians, are to do no personal injury to any of our fellow creatures; so, if we closely examine into the meaning of the Savior's words, "Resist not evil," we cannot I think, reconcile it any other way than it means not to take revenge; because the words, "Resist not evil," stand in opposition to the words, "Eye for eye, tooth for a tooth." If a follower of Jesus would, by any of his fellow creatures, through the hardness of his heart, receive an injury, the Savior means to say, "That is enough, yea, too much, already. Why, then, do more injury in return?" This, I think, is the idea. As we are not to avenge ourselves, but to give place unto wrath, our part, brethren, is to do good, and not to do evil—to do no personal injury to any man.

Now the question will arise, if the brethren of Pennsylvania vote *no license*, are they doing an injury to their fellow-men? I will say, No, but they are doing many a one good. It will, in my estimation, be a preventive of many evils and injuries.

Yet, after all this reasoning, some brother will say, "This is not satisfactory to me yet." Why did you old brethren then still admonish us to stay away from the elections. Sure enough, you are right, brother, but I can easily reconcile this question. The old brethren have done so, and, I hope, will continue to do so, under the present state of things; because, if we cast our vote at general elections, we would vote for officers whose duty it would be, according to the laws of the land, at times, and in some cases, to do either personal or national injury, and this would not be consistant with the non-resistant doctrine. So we say, that we cannot consistantly vote a man into office and not stand under his arms after we have voted him into office; and, you know, brethren, that the non-resistant doctrine doth not allow us to fight, injure, and kill our fellowmen. So to vote a man into office, or, in other words, drive him with his cart into deep mud, and there let him stick, would be equally inconsistant. There is a wide difference between the purposes for which men vote. The voting under consideration is not to vote any man into office, but whether to give or not to give license. Now, brethren, I feel as if I had done my part, in connection with what brother Miller wrote, in regard of writing under the aforesaid circumstances.

Yours in the bonds of Christian love.

DANIEL KELLER. SEN.

Dickinson, Pa.

For the COMPANION.

The Yoke of Jesus.

Happiness appears to be the aim and end desired in every act of life. From the cradle to the grave, man is ever seeking for happiness. The child at play, the scholar at his study, the professional man at his office, the farmer at his plow, are all seeking for that which they hope will give them happiness. So, too, the devotee of fashion, the gambler, the drunkard, hope their life of sin may lead to paths of happiness.

Seeking for happiness being so prominently developed in the character of man, it is no marvel that so few embrace a religion which they have been taught from childhood the young cannot endure. In times of yore the young were not expected to join the church. Little attention was paid to them. They might roam in the pleasures of the world, "sow their wild oats." But when they got a home and the responsibility of a family, it was expected they could endure the "yoke of Jesus."

The "yoke" was interpreted to mean a yoke of such ponderous weight that it could only be born by those who had no pleasure in things of earth.

When Jesus said "take my yoke upon you," did he mean that his followers should pass through the world like monks and nuns, and deny themselves of all the pleasures that God in his wisdom has created for man's enjoyment?

If the "yoke" of Jesus is so galling, why does he say it is easy? If his burden is so heavy, why does he say

it is light? If going to Jesus means to be yoked from the pleasures and happiness we enjoy., why does he say "Come unto me, all ye that labor and are heavy laden, and I will give you rest?"

To take the yoke of Jesus upon us, is, to accept his government—to follow him. There is not a law, precept, or an example in his life or teaching, that denies his followers any real pleasure; but many instances might be referred to of his care, not only for the comfort and happiness of his disciples, but for all with whom he met.

His first miracle was to turn water into wine. By this act, the Savior did a real favor to the host and added greatly to the joy and happiness of the guests.

The high, the low, the rich, the poor, the deaf and dumb, the blind and halt, all who came to him, received words of comfort and acts of mercy.

His care was not only for the few but the many also. When the multitude was hungry and faint, and there were only a few loaves and fishes, his creative power was put forth, and thousands were fed.

The "Yoke of Jesus" is not to yoke men from happiness but from sin. If the drunkard will accept the "yoke of Jesus," it will not only make a sober man of him, but a happy one too. If the devotees of fashion will take "the yoke" of the Savior upon them, it will lift their feet out of the mire in which the chains of fashion are sinking them to eternal woe, and place their feet on the rock of eternal deliverance.

We may freely eat the fruit of every tree in the garden that will give us joy, happiness, peace, and prepare our spirits for the higher joys of heaven; but of the tree whose fruit produces sorrow, misery, woe, and prepares our spirits for the society of the damned, God said, "Ye shall not eat."

Yes, the "yoke of Jesus" will redeem us from every sin, whether it is the fashion of the world or the superstition of the church, and enable us to walk by this glorious Gospel of liberty, in paths of happiness and peace, that lead to eternal bliss.

S. M. MINNICH.

Antioch, Ind.

ROCK OF AGES.

"Rock of ages cleft for me,'"
Thoughtlessly the maiden sung,
Fell the words unconsciously
From her girlish, gleeful tongue;
Sang as little children sing;
Sang as sing the birds in June;
Fell the words like light leaves down
On the current of the tune—
"Rock of ages, cleft for me,
Let me hide myself in Thee."

"Let me hide myself in Thee,"
Felt her soul no need to hide,
Sweet the song as song could be,
And she had no thought beside;
All the words unheedingly
Fell from lips untouched by care,
Dreaming not that they might be
On some other lips a prayer.
"Rock of ages, cleft for me
Let me hide myself in Thee."

"Rock of ages, cleft for me,"
'Twas a woman sung them now,
Pleadingly and prayerfully;
Every word her heart did know.
Rose the song as storm-tossed bird
Beats with weary wing the air,
Every note with sorrow stirred,
Every syllable a prayer.
"Rock of ages, cleft for me,
Let me hide myself in Thee."

"Rock of ages cleft for me"—
Lips grown aged sung the hymn
Trustingly and tenderly,
Voice grown weak and eyes grown dim—
"Let me hide myself in Thee."
Trembling though the voice and low,
Rose the sweet strain peacefully
Like a river in its flow;
Sang as only they can sing
Who life's thorny path hath passed;
Sang as only they can sing
Who behold the promised rest—
"Rock of ages cleft for me,
Let me hide myself in Thee."

"Rock of ages cleft for me,"
Sung above a coffin lid;
Underneath all restfully,
All life's joys and sorrows hid.
Nevermore, O storm-tossed soul!
Nevermore from wind or tide,
Nevermore from billow's roll
Wilt thou need thyself to hide
Could the sightless sunken eyes,
Closed beneath the soft gray hair,
Could the mute and stiffened lips
Move again in pleading prayer,
Still, aye still, the words would be,—
"Let me hide myself in Thee.'

Home Culture.

"BE COURTEOUS."

Every wise farmer knows that if his young cattle be roughly treated, they will generally behave roughly to one another. Even little calves, before their horns begin to sprout, will fight and push each other about if they are used to harsh treatment from the herd-boy. Moreover, it is a well known fact that the young creatures grow all the faster, and fatten all the better, when they are treated with kindness and gentleness.

Surely we may take a lesson from this, in the discharge of higher duties. Does not every wise mother know that, if the elder children are harshly treated, they will generally tyrannize over and ill-use the little ones? And, for the same reason, the little ones soon learn to bicker and quarrel with one another.

One great point in the comfort of every family, rich and poor, is a habit of civility and kindness among themselves. Never allow the bigger and the stronger to strike or oppress the smaller and the weaker; nor the weaker and the smaller to tease and vex one another. If the elder sister is rough to the baby, she is teaching that same baby a lesson of unkindness.

Never let the children contradict one another rudely; nor use unfeeling words; nor snatch away a favorite toy; little faults lead to great. The Bible precept, "Be courteous," includes all these things, and a great deal more. For true courtesy extends to the *feelings* of others, as well as to their outward welfare.

It is of great importance, in the decent training of all children, that order, neatness, and civility be kept up during meal-times. However frugal be the meal, however simple be the food, let each child be tidy and orderly while partaking of it. Let each little hand and face be well washed, and let the hair be nicely combed. If possible, let each child be provided with a separate plate and spoon; these may be got very cheap. Order and neatness at meals are really points of so much moment in the comfort of every family, rich and poor, that we may be forgiven if the advice here offered seem a little intrusive.

A little incident in my own early childhood is still fresh in my remembrance. I happened to be calling at a very poor man's cottage at dinner-time. The laborer had just come in from his hard work. Dinner was quite ready. A very coarse, but clean cloth covered the table. The children's faces and hands had just been washed; and a plate and a little heap of salt, were tidily laid out for each. The dinner was, indeed a simple one; it consisted only of potatoes; but thanks were as reverently given to the God of all goodness, as if it had been a feast. And the orderly manner in which the children ate their food might have been an example to the

children of a household. No doubt the blessing of God did descend on that meal and on that family.

Where Does Education Commence?—Education does not commence with the alphabet. It begins with a mother's look, with a father's nod of approbation, or his sign of reproof; with a sister's gentle pressure of the hand, or a brother's noble act of forbearance; with a handful of flowers in green and daisy meadows; with a bird's-nest admired, but not touched; with pleasant walks in shady lanes; and, with thoughts directed, in sweet and kindly tones and words, to nature, to beauty, to acts of benevolence, to deeds of virtue, and to the source of all good, to God himself.

A Sermon Condensed.—"When my mother says 'no,' there is no 'yes' in it." Here is a sermon in a nutshell. Multitudes of parents say "No," but after a good deal of teasing and debate it finally becomes "Yes." Love and kindness are essential elements in the successful management of children; but firmness, decision, inflexibility and uniformity of treatment are no less important.

Everybody wants to be well off. The question is frequently asked, "How shall a poor young couple start aright, so as to rise to comfortable fortune?" The first point is for the poor young husband to make a confidant of the poor young wife. In that way he will secure her co-operation. Women are naturally economical, notwithstanding the general outcry about female extravagance. And when a woman's heart is full of wedded love, there is hardly any sacrifice which she will not gladly make for the sake of her husband, if he trusts her. The husband can best determine the way and point out the course to fortune; but the wife can best administer on the domestic estate in such manner as to make the most of the husband's earnings. Industry and sagacity on the part of the husband, combined with economy and prudence on the part of the wife, will slowly but surely lay the foundation of a prosperity which may be not only permanent but beneficent. The first step, however, is a copartnership of absolute trust and confidence between the husband and wife; and the husband must be the one to begin it. In this sense it is an eternal truth which the poet utters in the line:

"As the husband, so the wife is."

Above all mistakes is that of supposing that the better nature of a child is to be drawn out, and mised into the strength which we would desire to see in a man, by making him pass through a cold and cheerless youth. The very contrary is the case. A system of petty restraints and privations of severe looks and incessant chidings, only results in depraving the feelings of a young person. He is like a flower, which requires light and warmth, placed in a cold cellar, where it never can acquire its proportions, color or vigor. It is impossible that a child so treated can ever attain to the proper characteristics of a well constituted man or woman.

Do not apologize for your child's fault, in his presence, by saying that he learned it of somebody else; but rather teach him to avoid and despise all evil habits, while he must feel neither harsh nor vindictive toward the wrong-doer. And teach him also that any inner prompting to wrong, resisted and overcome, is the occasion of a greater victory than a temptation from without which is successfully withstood, and from such struggles and triumphs will be wrought out characters of dignity and strength, such as the nation needs.

The Shady Side of Life.—When a man on the shady side of middle life has the fortitude to look around him to note the number of his old and valued friends, he is shocked to find how meagre is the list. One after another has disappeared, from no other cause than that their physical powers, originally vigorous, had succumbed in the feverish, and we might also say, insane battle of life.

One of the greatest preservatives and strengtheners of bodily health in children, is active exercise in the open air. Hence we would always recommend that school-hours should be short; or, if long, that intervals of recreation should be allowed.

What to Take Home.—A loving heart and a pleasant countenance are commodities which a man should never fail to take home with him. They will best season his food and soften his pillow. It were a great thing for a man that his wife and children could truly say of him, "He never brought a frown or unhappiness across his threshold."

Rabbinical Explanation of "I Am That I Am."

To prevent a misconstruction into Polytheism of the various names of the Deity which occur in Holy Writ, the Midrash gives a beautiful explanation of the term "I am that I am," which it renders, "I am called according to what I am." Rabbi Abba, the son of Manta, says: "The Lord said to Moses, 'thou desirest to know my name; know that I am called according to my works; I am called Almighty God, the Lord of Hosts, Elohim and Jehovah. When I judge the creatures I am called Elohim; when I make war against the wicked I am called God of Hosts (Zebaoth); when I visit man for his sins I am called Almighty God; and when I take compassion upon the world I am called Jehovah, which signifies Mercy, as it is said the Lord Jehovah is a merciful and gracious God. This is the sense of 'I am that I am;' I am called according to my works.'" There is a very deep sense in this Rabbinical explanation. It says that God, being spiritual only and not corporeal, can be known only by the works through which we can see Him, and His name varies according to His works, as it is impossible for the human mind to comprehend God, and assign a name to Him, except by and according to the manifestation of His powers within ourselves.

"The wisdom that is from above" is "full of good fruits." The tree of life, seen by the seer of the Apocalypse, had not but one kind, but twelve kinds of fruit. Beware, therefore, how you permit yourself to think that doing one particular kind of good will answer and make amends for delinquencies in other respects. Make your hearts so full of goodness that it will overflow in many directions. Let them be *full* of good fruits, which prompt you to do good unto all men.

"The Son of Man," in His own words, "came not to be ministered unto, but to minister." The same must be said of a church. It exists not for its own sake. It is not its own end. Labor, money, zeal are ill expended in seeking to build up a church, if it be forgotten that the church itself is a means to an end. And that end is the elevation, purification, salvation, and truest happiness of all mankind.

For the COMPANION.

Make to Yourselves Friends.

"And he said also unto his disciples,there was a certain rich man, which had a steward ; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him,How is it that I hear this of thee ? give an account of thy stewardship ; for thou mayest be no longer steward. Then the steward said within himself, what shall I do ? for my lord taketh away from me the stewardship : I cannot dig ; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord ? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly : and write fifty. Then said he to another, And how much owest thou ? And he said unto him, Take thy bill, and sit down quickly : and write fifty. Then said he to another, And how much owest tho ? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely ; for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness ; that, when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least is faithful also in much ; and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches ? And if ye have not been faithful in that which is another man's, who shall give you that which is your own ? Luke, 16 ; 1–12

It was predicted by the prophets, that the Savior would open his mouth in parables, and utter dark sayings of old; Ps. 78 : 2, According to Matt. 13 : 34,35, we learn that the above prophecy was fulfilled in its time. The subjcet of the unjust steward is one of the sayiags alluded to by the prophet. The "Rich man" represents our heavenly Father, the heavens and the earth belonging to him with the fullness thereof. Ps. 24 : 1, and the cattle upon a thousand hills Ps. 50 : 10, "The silver is mine, and the gold is mine." Hag. 2 : 8. And, I think we are safe in asserting that all the genuine "greenbacks" which are stored away by wealthy brethren are the Lord's. The "Steward" may represent every man who is in possession of a surplus of this world's goods. Luke 19: 13. The lord's "debtors" may represent the poor. Psa. 69: 33. James 2: 5. The lessening of the "bills" is accomplished when those who have the means alleviate the wants of the poor. 2 Cor. 8: 14, 9: 12, 13. The friends represented in the parable we will point out to the reader by and by. The "mammon of unrighteousness represents this world's goods. They are denominated thus by the Savior, no doubt, on account of the curse pronounced upon this earth in consequence of the transgression of Adam and Eve. That which is "least" signifies the same as the mammon of unrighteousness. "Much" and "true riches," comprehend that which pertaineth to our eternal felicity. We will transcribe the 12th verse of the parable at issue. "And if ye have not been faithful in that which is another man's who shall give you that which is your own ?" We infer from the above text, that the people are not in possession of that which is their own, and that what we do possess belongs to another man.

Speaking after the manner of men, the premises which we occupy are spoken of as being our own property, providing we have a good title from the government under whose protection we reside; but strictly and religiously speaking, they still belong to another man, although we have paid, according to this world, an equivalent, and have a good title,and the best right to them of any man on the earth. This may seem very strange to the readers ; however it is not unreasonable ; neither will it appear inconsistent when we call to mind certain important truths in this connection. Please turn to 1st Cor. 6 : 19, 20. The apostle teaches us here, that even the bodies which we call our own and so highly prize, are not our own, from the fact that man has sold himself, and even sold himself for naught ; and God has redeemed them has bought them with a price. Says Paul, "Know ye not that your body is the temple of the Holy Ghost, which is in you, which you have of God, and ye *are not your own ?*" "For ye are bought with a price ;" to wit., as the apostle Peter asserts, "With the precious blood of Christ as of a lamb without blemish and without spot." 1st Peter 1 : 19.

We infer from the above, that all we have and are is the Lord's and we the "people of his pasture." Ps. 95 : 7, and therefore have no right to do as we please with those earthly treasures which we are wont to call our own; unless we please to do as we are bidden by him to whom all things belong, not even with our own bodies, as we still term them. That man and that woman who are called a brother and a sister who take pleasure and indulge in decorating their bodies with "costly array," with jewelry and artificials, even make themselves unworthy participants of the Lord's table. They may claim that they pay their own money for those goods, &c., but we are authorized, by the word, to assert, that that money which we spend for superfluities belongs to the "rich man" in the parable; and all that we expend in that direction is wasting the Lord's goods. "And if ye have not been faithful," &c., "who shall give you that which is your own ?" What! is some person in possession of and holding at a distance, "that which is our own" (property)? We answer, yes. We are in this respect, as men running a race : the prize is in another man's possession, held secure at the end of the race. Therefore we are admonished to so run that we may obtain. (Cor. 9 : 28). "That which is your own," we understand, consists of that "substance" spoken of by the apostle Peter, 1 : 4, That inheritance comprehends very much. Among the most prominent items are a crown (2 Tim. 2 : 8, and a mansion (2 Cor. 5 : 1.) (John 14 : 2.) The knowledge of those things should buoy us up, although the extent of the felicity of that home is incomprehensible, (1st Cor. 2 : 9,) as a certain poet says,

"The joy of that place no tongue can tell,
For there is the palace of God !"
"A place which the Lord to me will give,
And there I shall sorrow no more."

In Eccl. 1: 11, we read: "Cast thy bread upon the waters: for thou shalt find it again after many days." In Matt. 6: 20, "Lay up for yourselves treasures in heaven." In Luke 16: 9, "Make to yourselves friends of the mammon of unrighteousness." The above texts are synonymous, and imply that we should distribute of our goods to the poor.

My design in penning this essay, is, to set forth our views of the manner of making to ourselves friends, and to encourage the reader to labor in that direction: knowing that the period is not distant when we all shall have need of a special friend—one that "sticketh closer than a brother." It is a common adage: "A friend in need is a friend indeed." When prosperity crown all our efforts, when we are surrounded with plenty, and success attends all our labors, we scarcely realize the importance of a friend, yet then is when many would be, and pretend to be our friends. But when misfortune is our unhappy lot, when adversity covers us as a dark cloud, then will it be made manifest who are true; then it is when we shall be able to realize the importance of a friend. Therefore the question may arise: "how may we secure to ourselves friends ?" We answer; it is essential that we "first seek the kingdom of heaven:" which consists in "Righteousness, Peace and Joy in the Holy Ghost." Next it is enjoined upon

those who have the charge of a family to endeavor to provide a comfortable living for himself, and those who justly depend upon him for support. 1 Tim. 5: 8. After this has been accomplished it remains the duty of those who are able still to labor diligently, to be energetic, (Prov. 22: 29) that they may have something to give. Acts 20: 34, 35, Eph, 4: 28. Not slothful in business." Rom. 12: 11. Not wasting time in idleness, (Ez 16: 19) for the sluggard cannot be a true disciple of Christ. (Matth. 25: 26.) It is not required however, that any should labor to that extent, that they cannot enjoy sanctuary privileges, especially on the Lord's day. By no means should we "neglect the assembling of ourselves together," on account of having too much of the affairs of this world to attend to: lest the great day of the Lord overtake us unawares. (Luke 21: 34. Heb. 10: 25.) "It is more blessed to give than to receive. More blessed: from the fact, in giving of our goods to the poor we "cast our bread upon the waters:" the essence of which we shall obtain in heaven. "He that hath a bountiful eye shall be blessed, for he giveth of his bread to the poor. He that hath pity upon the poor lendeth unto the Lord, and that which he hath given will he pay him again." Therefore, "He that giveth unto the poor shall not lack." Not only in this life will the blessing of the Lord attend us, but in heaven we shall receive a more enduring substance. God has ever been mindful of the poor. Under the mosaic economy God took special cognizance of the poor, and gave instructions how men should deal toward them: as is recorded in Deut. 15: 7—15. It is here stated: "Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God will bless thee in all thy works, and in all that thou puttest thy hand unto: for the poor shall never cease out of the land," &c. (Turn to the Scripture and read it if you please). From the above we infer that it is the design of the Creator that there should be poor people in the world: and not being able to comprehend every feature in this design of the Almighty, we conclude that it is for some noble purposes. "My ways are not your ways, my thoughts are not your thoughts, saith the Lord: For as the heavens are higher than the earth so are my ways higher than your ways, and my thoughts higher than your thoughts. The Savior told his disciples: "The poor ye have always with you" &c. (Mar. 14: 7.) "They shall never cease." When Paul was sent to preach the gospel; a special charge was committed unto him, to wit: that he should remember the poor: which, says he, "I was also forward to do." "Seek not your own wealth, but every one another's wealth." From this injunction, we infer that we as members of the body of Christ, should be interested in one another's welfare and happiness, both as to things timely and eternal. We should regard one another as being members of one family; so much so, that, should any of our members, through poverty or misfortune, be brought to want or distress, we would feel constrained to sympathize and lend a helping hand. "Rejoice with them that do rejoice, and weep with them that weep." In the days of primitive christianity, the multitude of them that believed had all things common. "Neither was there any among them that lacked." (Acts 4: 32, 33.) The poor were on an equality with the rich.

James asserts: Pure religion and undefiled before God and the Father is this To visit the fatherless and widow in their afflictions. The general acceptation of the term "Visit," in modern days, seems to imply, to go to see: For example: when any person goes to see his neighbors or friends, to pass a social time, an hour, or a day, to eat and to drink with them, is termed a visit. This is seldom a scriptural acceptation of the term. The scriptural acceptation of "Visit," according to my understanding, is always connected with a gift, a blessing or a curse. As in Psa. 106: 4. "O visit me with thy salvation." And as in Exo. 32: 34. "I will visit their sin upon them."

Visiting the fatherless and widows may be performed (even when we meet them by the way) in giving them a penny, a dime, or a dollar, accompanied by words of encouragement: or in dealing to them our bread, or bring them into our house: as is expressed in Is. 58: The Lord speaking upon the subject of fasting expressed himself thus: "Is it not to deal thy bread to the hungry, and and that thou bring the poor that are cast out, into thy house; when thou seest the naked, that thou cover him?" Thus saith the Lord: "Then shall thy light break forth as the morning, and thou health shall spring forth speedily. And if thou draw out thy soul to the hungry and satisfy the afflicted soul; then shall thy light use in obscurity and thy darkness be as the noon-day: thou shalt be as a watered garden, and like a spring of water, whose waters fail not."

Therefore be encouraged friendly reader, to "Visit the fatherless and widows in their affliction:" for what profit would it be, either to you or the poverty-stricken widows, should you go to see them, pass an hour of social conversation, eat and drink with them, and in conversing upon the subject of their penury express much sympathy and depart without giving aught? James asked the question: "What doth it profit? If a brother or sister be naked and destitute of daily food, and one of you say unto them," "Depart in peace, be ye warmed and filled: notwithstanding ye give them not those things which are needful to the body; what doth it profit?" But when we go to see the fatherless and widows who are poor; and take with us a loaf of bread, or a sack of flour and in addition to to this a load of wood or coal, to make them comfortable in in the cold winter days, this would be visiting them in the word and in deed: and for this the Lord thy God will bless thee in time, and when time shall be no more. For in dealing thus to the poor we "Cast our bread upon the waters, we lay up for ourselves treasures in heaven, and make to ourselves friends."

JACOB BAHR.

Moulton, Iowa.

Orphans, How to be Cared for.

This has been a subject of serious thought with me for a long time; so we presented a query to the District Meeting of Middle Indiana, to get the minds of the brethren on the subject of erecting an Orphan Asylum, where the orphan children of members could be cared for, both temporally and spiritually. It was brought before the meeting, and received the sanction of the meeting unanimously. I concluded to insert a notice in the COMPANION, thinking it might be the means of drawing out older pens than mine on the subject, to give some plan how to carry it into effect successfully. Now, brethren, think of the matter. We all know that our orphan children, in the church, are neglected; and we also know that we all want to have our children raised in the nurture of the Lord: whether we live or die, we want our children saved, if possible. Probably not a few of us have heard the dying mother say in her last moments, "Oh! what will become of my poor children?" Why all this? Only because there is no place in the church that they can be taken care of. Now we hope to hear from some of our brethren on the subject.

JOHN P. WOLF.

Peru, Ind.

Singular that the word miser, so often expressive of one who is rich, should, in its origin, signify one that is miserable.

Christian Family Companion.

DALE CITY, PA., FEB. 11, 1873.

Tune and Hymn Books.

Two weeks ago we announced, that, just as we were going to press, a box of Tune and hymn Books had arrived; but, upon opening the box, it was found that they were cloth binding. This annoyed us very much. However, upon deliberation we concluded to fill our orders with these; as to wait for another supply, would occasion a delay of from one to two months. Accordingly all were sent out, and the orders filled in rotation, as far as the books would reach, and we hope the books will give satisfaction. Many prefer the cloth to the sheep binding. And we believe that our customers generally will be better pleased with the books as they have received them, than they would have been with the sheep binding sixty days hence.

Hereafter we will sell Tune and Hymn Books, and send out such as we have, whether cloth or sheep, as they are the same price. Ten dollars a dozen, or $1 25 per single copy.

The following items are going the rounds of the news papers. We think, however there is some mistake in these people being a kind of Baptists If we are not mistaken they are the Mennonites, who, though they are non-resistants, unfortunately are no longer to be recognized as Baptists.

It was announced the other day that a large number of emigrants had left Russia for the United States to escape military services. The people are a kind of Baptists, whose ancestors left Germany a hundred years ago for just the reason that their descendants are now forsaking Russia. They are conscientiously opposed to bearing arms, and the emigrants from Germany were promised exemption from the military duties by the Russian authorities. They proved to be a very frugal and virtuous class of inhabitants, and their scruples were regarded until lately. The new Russian military law, like that of Germany, allows no exemption. The Baptists had, therefore, to choose between military services and expatriation. They have chosen the latter, and our country is likely to gain a large and valuable accession to its adopted citizens.

Answers to Correspondents.

D. Hildebrand: We had given you credit for that amount.

Cyrus Bucher: You are entitled to $1,80 percentage. The book costs 75 cents.

B. F. Eby: We have no trace of the order, but have now entered your name.

S. Griffith: Your paper was paid for to No. 10, but "according to thy word, so be it unto thee."

James McClintock: We have no account of it.

Ralph Baker: The $1,00 was acknowledged in Vol. 8, No. 50.

D. Bechtelheimer: You are entitled to $1,20 percentage.

Leah Miller: We had sent back numbers, so that the subscription expired with the close of Vol. 8.

Ephraim Brumbaugh:—After allowing $1 20 percentage, you have a credit of fifty cents.

J. W. Dickey:—The Pious Youth is not published anymore, so we give you so much more credit on nhe Campanion. Money order all right.

Margaret Deardorff:—Your money is acknowledged in No. 4.

J. C. Miller:—After giving you percentage on your list you have a credit of $1 10.

J. B. Nicola:—It was a typographical error. It should have been $21 45 instead of $1 45.

Geo. Myers:—Our books show no debit for you; hence we give you credit with $1 00 on volume 9.

J. J. Fausnacht;—Can't tell how it was; but will call it square.

B. E. Plaine: You have a credit of 40 cents, on our books.

Josiah Keim: The money was received. Your name is entered for books.

Moses Keim: We do not keep Trine Immersion Traced to the Apostles. What shall we send you instead.

D. L. Miller: The money for the five subscribers did not reach us. Their names were not on our list

Information Wanted.

I desire an explanation given through the Companion, on the latter part of the 15th verse of the 23rd hcapter of Matthew.

Achy VanDyke.

Query.

Will some brother give an explanation on the following passages? Matth. 27: 51, John 4: 9—15, also, 2 John 8—11.

Belle Lauver.

Patterson, Pa.

For the Companion.

Religious Dialogue.

BETWEEN FRIEND A. AND BROTHER B.

A. "Good morning, brother B, I am glad to meet you; I would like to have a short talk about religious matters this morning."

B. "Well, I have no objections, providing we can talk in love."

A. "I hope we shall."

B. "Well, then, proceed."

A. "Well, brother, I believe that your church is right in some things; but, then, there are other things that I can not approve of."

B. "What are those things, that you do not approve of? Perhaps I can make you understand, that we can see alike."

A. "Well, I don't believe in those outward ordinances."

B. "My friend, what do you call outward ordinances?"

A. "Why such as feet-washing, and the kiss, and the supper you eat in time of communion."

B. "Well, what do you understand by the word ordinance."

A. "Why, it is a rule, or law, or rite."

B. "Well, did not Paul praise the Corinthian brethren, that they kept

the ordinances as he delivered them unto them?"

A. "True, he did; but they might have been praiseworthy without keeping them all."

B. "It is true you may think so; but if the word ordinance signifies a law, why then we are bound to keep, and obey the law. If we are obedient soldiers, or citizens. And again we might call it also a command; and there are other commands that you keep, that are just as much outward as the one you named."

A. "Please, name some of them."

B. "Well, baptism and communion are just as much outward as the one you objected to."

A. "Well, but we are commanded to be baptized."

B. "But are we not commanded to wash one another's feet? and, also, to greet one another with a Holy Kiss? Not with a Judas' kiss. I cannot see that there is any difference between them at all."

A. "Well, I must confess that I don't believe much in baptism neither."

B. "Then, why do you practice it? for it is wrong to do anything that we have no faith in."

A. "Well, I have faith enough in baptism; but I claim that, if the heart is right, it matters little whether we are baptized at all."

B. "My friend, I agree with you that, if the heart is right, all is right; but I would like for you to tell me how the heart can get right without complying with God's law".

A. "Well, through prayer our sins must be pardoned, and we must feel it that we are right; and if we feel that our load of sin is gone, then we need not be baptized."

B. "So, if I understand you right, you trust all in your heart and feelings. But did you never read that passage of scripture which reads something like this, 'The heart is deceitful, above all things, and desperately wicked; and who can know it?"

A. "Yes, I did; but that has reference to the sinners heart. But if a man is once converted, he knows his heart, and feels that he is a child of God."

B. "So then you are one of those that claim to know the heart; and you claim to be right without obeying God's law; and you also say if a man is once converted, then he knows that he is right. But what do you understand by the word conversion?"

A. 'Conversion means to change from doing wicked to do good"

B. "You have answered rightly; it is nothing else than for a sinner to change from his evil ways to serve God, or in other words, a natural man doth not obey Christ's commandments, but goes contrary to them; but as soon as he is made willing to obey Christ, he doth keep his commandments, which before he did speak against. Such a man is then converted from doing bad to doing good, and, consequently, he loves Christ; for he has said, "He that loveth me keepeth my commandments." Not only a part of them, but all; and as long as a man is not willing to obey Christ in all things, he may tell me he is converted, but that does not make it so. As long as a man can speak lightly of Christ's commandments, and tell me they are not essential to our salvation, I fear that man is not fully converted; for we learn, that the Word shall be our judge at the last day. If we deny a part of it, that stands against us in the day of Judgement.'

A. "Well, I partly agree with you; but I think you put too much stress on some commands."

B. "On what commands do you think we put too much stress?"

A. "Why, baptism is one. You always preach about it, as if a man could not be saved without it; but as soon as he is baptized, then he is good."

B. "I am truly sorry to hear such language from one that claims to be a follower of Christ. I deny that we believe that baptism alone doth save us; but I affirm that we have no promise to be saved without it. Did not Peter tell the Pentecostians, when they asked what to do, that they should repent and be baptized every one of them, for the remission of sins? so you can plainly see that it is about the first step in Christianity that a man takes by which the world can see that he is willing to follow Christ. But, of course, we all confess, that the work must begin at the heart. Unless it doth, it would be of no benefit to a person."

A. "You have just now quoted a passage of scripture that you deny, or don't comply with."

B. "Well, what is it?"

A. "Why, that Peter said that every one shall be baptized; and you deny that infants must be baptized; and the words 'every one' must include infants too."

B. "If you can prove that Peter was preaching to infants, then your logic is good; if not, it is not worth anything"

A. "Well, he was undoubtedly preaching to parents and children,"

B. "But did the children make the inqiry, 'What must we do?"'

A. "I could not say whether they did or they did not; but there must have been children there too."

B. "I claim, if there were any children there, that Peter did not preach to them, but only to those that had sinned. You stated, in your conversation, that we put too much stress on baptism; and I think I am able to prove to you that you put more stress on baptism than we do. Our hearers shall be the judges. You confess that you do not believe that baptism is really necessary, and in face of all that you baptize unbelievers, that is, children, even contrary to the gospel; for neither you, or any other man, can show me one instance in Holy Writ that unbelievers were to be baptized. You force baptism on infants that cannot believe, or understand; and we only baptize such as do believe, or at least, confess to believe, (and if such come we have no right to reject them, if they bring fruits meet of repentance). Now, I think we will close our conversation for the present. Perhaps we will meet again in the future; but I advise you to search the Scriptures daily, and see if you cannot see the propriety of strictly complying with all the commandments. for we learn that Christ said, that "Whosoever breaketh one of the least commandments, and teaches men so, shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, shall be called great in the kingdom of heaven. Now it is for you to decide whether you will still break them, and teach so, and be called small, or whether you will observe all, and teach them, and be called great in the kingdom of heaven. I hope you will never say that the commandments of Christ are of no consequence. So, good day."

A. "Good-bye."

NOAH B. BLOUGH.

Pious Youth Department.

Hidden Life of the Soul.

There is much food for reflection in the following, penned by a worthy writer nearly one hundred years ago :

An unrestrained flow of talk is a sure sign of a trifling, dissipated mind ; and no one can turn readily from useless, frivolous conversation to recollected prayer or spiritual reading so as to profit by them. But there is another kind of silence to be cultivated, besides that of the tongue, as regards others. I mean silence as regards one's self; restraining the imagination, not permitting it to dwell over much on what we have heard or said ; not indulging in the phantasmagoria of picture-thoughts, whether of the past or future. How hard this is, those only who have struggled with the difficulty know! And yet how necessary it is; for how can we hope to hear God's voice amid the invisible but no less real whirl of moral dissipation which such a mental habit induces ? How can we gather those wandering thoughts into a recollected attitude of prayer ?

Be sure that you have made no small progress in the spiritual life when you can control your imagination so as to fix it on the duty and occupation actually existing, to the exclusion of the crowd of thoughts which are perpetually sweeping across the mind. No doubt you can not prevent those thoughts from arising, but you can prevent yourself from dwelling on them ; you can put them aside; you can check the self-complacency, or imitation, or earthly longings which feed them, and by the practice of such interior mortification you will attain that spirit of inward silence which draws the soul into a close intercourse with God.

You must resolve not to be disheartened; but even if you were to fall a hundred times a day, determine to rise up each time, and go onward. What will it matter though you have fallen by the way, if you reach your journey's end safely at last? God will forgive the fall; they often are caused by undue haste, which prevent us from taking fitting precautions, or, with timid souls, from a perpetual looking round for imaginary dangers, which cause them to stumble.

If God requires anything of us, we have no right to draw back under the pretext that we are liable to commit some fault in obeying. It is better to obey imperfectly than not at all. Perhaps you ought to rebuke some one dependent on you, but you are silent for fear of giving way to vehemence; or you avoid the society of certain persons, because they made you cross and impatient. How are you to attain self-control if you shun all occasions of practising it ? Is not self-choosing a greater fault than those into which you fear to fall? Aim at a steady mind to do right; go wherever duty calls you; and believe firmly that God is an indulgent Father, and will forgive the faults which take our weakness by surprise in spite of our sincere desire to please Him.

Selections.

BY SOLOMON W. BOLLINGER.

The Divine Law.—The more men love the law of God, the more they will see the guilt of violating it.

SPRING.

The Evil of Sin.—Its evil may be known from the atonement that was necessary to make satisfaction to divine justice, and the punishment that follows sin unrepented of, namely eternal misery, which even infinite goodness has signed it.

Bishop Daniel Wilson.

Well-spent Time.—Spend your time in nothing which you know must be repented of. Spend it in nothing on which you might not pray for the blessing of God. Spend it in nothing which you could not review with a quiet conscience on your dying bed. Spend it in nothing which you might not safely and properly be found doing, if death should surprise you in the act.

Baxter.

True Peace.—A soul at peace with God cannot be greatly disturbed by the world, for it has its pleasure in God, and its blessings from God.

Jackson.

Time and Eternity.—There are two words which should take up much of our thoughts and cares, Time and Eternity: Time, because it will soon be at an end ; and eternity, because it will never come to an end.

Erskine.

Watchfulness.—When we are alone we have our thoughts to watch; in our family, our temper; in company, our tongues. It should be our endeavor to illustrate our devotions in the morning by our actions during the day.

H. Moore.

The Sabbath.—This is the loveliest, brightest day in all the week, to a spiritual mind. These rests refresh the soul in God, that finds nothing but turmoil in the creature. Should not this day be welcome to the soul, that sets it free to mind its own business, which has other days to attend to the business of its servant the body? And these are a certain pledge to it of that expected freedom when it shall enter on an eternal Sabbath and rest in Him forever who is the only rest of the soul.

Leighton.

The Remembrance of Christ.—What can be more soothing or cheering to the heart of a mourning sinner than to think of a Savior who was wounded for his transgressions, and bruised for his iniquities; to remember one whose blood cleanseth from all sin, who has saved thousands of guilty children of Adam, and who still invites all the weary and heavy ladened of his sinful race to come unto him for pardon and peace ?

C. Bradley.

Prayer.—We may judge of the state of our hearts by the earnestness of our prayers. You cannot make a rich man beg like a poor man; you cannot make a man that is full cry for food like one that is hungry: no more will a man who has a good opinion of himself cry for mercy like one who feels that he is a poor and miserable sinner.

Payson.

Vanity of the World.—Oh, you who dote upon this world, for what victory do you fight? Your hopes can be crowned with no greater reward than the world can give; and what is the world but a brittle thing full of dangers, wherein we travel from lesser to greater perils ? Oh, let all her vain, light, momenatry glory perish with herself, and let us be more conversant with eternal things. Alas ! this world is a scene of vanity; life is short, and death is sure.

Augustine.

Humility.—

"When Mary chose the better part,
She meekly sat at Jesus' feet;
And Lydia's gentle, opened heart
Was made for God's own temple meet
Fairest and most adorned is she
Whose clothing is humility."

The saint that wears heaven's brightest crown,
In deepest adoration bends ;
The wight of glory bows him down
Then most, when most his soul ascends.
Nearest the throne itself must be
The footstool of humility.

McVeytown, Pa.

Scandal and Tattling.

There could be no tattling if there were none to hear. It takes an ear and a tongue to make a scandal. Greedy listening is as dishonorable as nimble tattling. The ear is the open market, where the tongue sells its ill-gotten wares. Some there are who will not repeat again what they hear, but they are willing to listen to it; they will not trade in contraband goods, but they will buy enough of the smuggler for family use. These respectable listeners are the patrons of tattlers. It is the ready market that keeps tale-bearing brisk. It is a chance to listen to ill of your neighbor. Christian benevolence demands that you do not love ill-news. A clean heart and a true honor rejoice in kindly things. It should be a pain and sorrow to know of anything that degrades your neighbor in your eyes, even if he is your enemy; how much more if he is your friend."

Beecher.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

On the Death of Hannah Furry.

The above named was the daughter of John B. and Elizabeth Furry, who, in former years took up their residence in the Dunnen,s Creek congregation, where brother John was chosen to the ministry. About the time he had fairly started out in his calling, and had promised a future usefulness,God, in his allwise providence, saw fit that he should exchange time for eternity, and he had to pass over the stream of death, where he at this time evidently is enjoying the fruition of the blessed. He left a bereft widow, (a sister,) and children to mourn the loss of one who had the care over them. The care of the children was now placed into the hands of sister E., who is a daughter of Elder Daniel Snowberger, of New Enterprise. To relieve her of some of the care now resting upon her, Elder Leonard and sister Hannah Furry, grandparents of the subject of this notice, took her into their care, undoubtly with the intention of rearing her up to womanhood. But alas, alas! observe what disappointments and privations we are heir to, while travelling through this wilderness of this world.

When Hannah arrived nearly at the age of 17, she became unwell, and lingering for some time. Little did she or those around her think, that disease was making its inroad to the vital organs to terminate in death But finally she was a prey to the terrors of a scorching fever. She being under the care of her grand parents,we know that no labor or expense was spared to supply her wants, while the raging fever was preying upon that mortal body of hers. An eminent physician was employed, who spared no pains nor skill in puting up prescriptions such as her case demanded, and in applying every remedy that the art and skill of a physician could contrive; but notwithstanding the parental care, and skill of a physician, the disease could not be arrested; the physical organization grew weaker and weaker, the voice grew more and more faint, and, by and by, when the friends stood at her bedside calling her by name, she uttered a mere groan in a tone indicating gloom and languishing pain. Finally, when the appellation Hannah was uttered,no voice was heard. Hannah is no more; she hath gone the way of all flesh, she hath gone to the world of spirits whence no one hath ever returned.

On the 12th inst. her remains were conveyed to the Snowberger meeting-house, followed by the largest concourse of people we ever witnessed there on a similar occasion, where the funeral services were attended to by the brethren, from Matthew 24: 44. The discourse was principally and appropriately addressed to the young; but the heads of families were not forgotten nor neglected. Elder Jacob Miller, while addressing himself to such who had the care over the young and rising generation, and encourging them not to despair in giving them good counsel and good advice, related a solemn an impressive circumstance which he witnessed; namely, he having the care and oversight of a young woman who loved to participate in the pleasures and vanities of this world. such as adorning her mortal body with superfluities, a sense of duty prompting him, he reproved her, telling her the sinfulness of following the vain and useless fashions of this world. Some time after, she became a member of the church of the Brethren. That loathsome disease consumption, now was making its inroad upon the vital part of her mortal body, which terminated in death. Shortly before she took her departure, she called him to her bedside by saying, "Uncle, come here. I have a request to make to you,uncle," said she. "When I indulged in the vanities of this world, you very frequently reproved me, but I did not adhere to your admonitions, and proved disobedient. I ask of you to forgive me. If you can forgive, the Lord will forgive me." He promised her to forgive. Shortly after this she calmly breathed her last with the assurance of a glorious immortality.

While relating this circumstance, a deathly silence prevailed through the entire crowded house. The solemnity of the case was so impressive, that when brother M. had made the statement, sobs were heard in every direction, indicating that a solemn sensation pervaded the breast of every precious soul composing the large assembly. After services the remains of Hannah was conveyed to the burying grounds, where they were laid in their final resting place to await the resurrection morn.

Hannah was like many of our young people are in the present day. She loved the gayety of the world, which, undoubtly, grieved the heart of her kind hearted, aged, and down stricken grandmother, who felt an interest in the welfare of her never dying soul, as well as for every precious soul of all mankind. Hannah, as far as we know, expressed no regret of not making peace with her God in her healthful days; but, inasmuch as she was young and her convictions may not have been so very strong, we may judiciously suppose; that in the dark and gloomy hours when death was staring her in the face, she made reconciliation with her God.

The departure of Hannah hath caused many vacancies, which can hardly be filled: she leaves a vacancy in the community and in social company; she leaves a vacancy in the Sabbath school and in the public school. The vacancies she hath caused are hard to be filled, from the fact that Hannah was at least one among the most intelligent of her sex and age in the community. We would then say to all those to whom this notice may come, to the young especially, take warning from this most impressive and eventful occasion; for we may wisely suppose that, in this dispensation of God's allwise providence, he had a special design. Aside of the instructions and admonition you receive from your christian parents, you have the Sabbath-school and social meetings, where you obtain many good instructions and much good counsel. And public preaching is frequent, where the duties devolving upon you are very forcibly alleged to you. The bride, the church of God, hath devised every plan, and made use of every means, to bring you into the fold of of Christ, and urgently saith unto you, "Come," but you will not come. So we think God hath taken a loved one out of your midst, for the sole purpose of softning those flinty hearts of yours, and to bring you down to the feet of Jesus, there to seek an interest in the wounds of a crucified Redeemer.

GEO. BRUMBAUGH.

An Important Question.

Will one of those brethren whose conscience will not all themlves, nor others to vote, answer the following question: The people of the State of Pennsylvania are called upon by an Act of Assembly to vote, on the third Friday of March next, for or against granting licenses to sell intoxicating liquors, excepting for medical and manufacturing purposes. Presuming that all Christians have the advancement of the Redeemer's kingdom at heart, *shall we not vote?* You need not tell us how to vote, only give us all the reason and Bible authority why we should not vote. Do it soon and oblige your brother in the Lord.

C. C. MUSSELMAN.

Somerset, Pa.

A SAD TRUTH.—The rose of Florida, the most beautiful of flowers,emits no fragrance; the bird of Paradise, the most beautiful of birds, gives no song; the cypress of Greece, the finest of trees, yields no fruit; dandies, the shiniest of men, often act more rowdy-like than gentleman-like; and ball-room belles, lovely creatures, sometimes behave in a very unbecoming manner. S. W. BOLLINGER.

SUNDAY-SCHOOL QUESTION.—Will some brother or sister explain what the least commandments are? Matth. 5: 19.

JOSEPH HOLDER.

Missionary.

DEAR COMPANION.—This lovely Sabbath, as I was at home, I was reading the Scriptures. While reading of the Apostle Paul's ministry, my mind was impressed with the grand importance of the missionary subject—a subject neglected by us, in part, as a church.

Never did the church enjoy liberties such as we do in this our land of gospel freedom; and I often wondered why it is we make so little progress in spreading the gospel. It seems we have not that zeal which was manifested by the brethren in the Apostolic Age. And why? we have all the means. We surely are not poor. There is no necessity of our ministers going at their own charges.

Oh, there is a great responsibility resting upon us as a church! Think, for a moment, what other denominations are doing. How zealous they are! And what is the result? Subverting the truth. Error is at work; and where are those who stand on the walls of Zion? Are the people warned? Do we put forth proper efforts to show them their great danger? It is a sad truth, that Satan has his ministers transformed as ministers of light. Darkness is taken as light, and light for darkness. What shall we do for these poor, deluded mortals? Can we not do something more than we do, to help them out of their perilous condition? I am fearful that, in the day of Judgment, some will say, 'No one cared for my soul." If we saw a burning house, and knew its inmates were asleep, what would we do? We would sooner drag them out by force than see them perish. Ah! how many such sleepers there are—lulled to sleep by the enemy!

We are hastening to an awful crisis! It cannot be possible that the world can exist much longer thus; and the Master has hired us in his vineyard to work. Are we at work as we should be? Let us go back to apostolic times, and see how Paul and his brethren were at work. We read that he went from city to city, ceasing not to declare the whole gospel, amidst the heat of persecution. I do not believe our brethren need fear such troubles under our present mild government, "though we know that this sect is every where spoken against." Still, what privileges we enjoy! When will we appreciate them fully? I belive it is the Lord's doing, that we may work a good work in this our day of gospel liberty.

In the 19th chapter of Acts, we read that, through Paul's ministry, the gospel was preached throughout all Asia, that is, almost a quarter of the globe, and many other places. Now think what we have done? Why, the pure gospel has not been preached over these United States. Considering our liberties, I think it cannot be. The apostle called his brethren to witness, that he was free of the blood of all men.

The commission read, that the gospel shall be preachedto everycreature. Let us see that there is no locality where the gospel has not been preached: so that we also can say, "We are free from the blood of all men." May God grant us grace, that we may stand as witnesses of Jesus, both ministers and laity, and put away this worldliness—the love of money. See that the work of the Lord is not hindered: because, perhaps, we refuse to lift up the hands of those who are fighting for the Lord. If we are the Lord's then all that we have and are is his.

I often ask myself the question, Do I love Jesus? The lips may often say it, when our actions deny it. Methinks we are still inconsisent in some things. My brethren, bear with me, when we put so much stress upon obeying the gospel. But how do we fulfil the commission? Does not that mean the same now, in the eighteenth century, as when Christ uttered these words? The fulfilling of the commission implies all that the angels sang when Christ was born. It breathes that spirit of peace on earth, good will to man, and glory to God on high. We cannot fulfil that great command, to love God with all our mind, soul, and strength, and our neighbor as ourselves, without engaging in this great work. The Lord has not given us anything to do that he will not help us to perform: but he sees fit to test our love and fidelity. Oh! let us not neglect the Lord's work. Our time is so short, eternity so long, our troubles and trials too short to be thought of. And how soon we must die! Then when we are laid on our deathbed, we know we have a clear title to mansions in the skies! None will then say they have done too much; but oh! I fear many will feel they might have done much more to warn poor souls.

SARAH J. MILLER.

MADISON, GA.,)
January 22, 1873.)

Dear Brother: When you last heard from me, I had the assurance of a brother and sister to help me in my temporal, as well as encourage and aid in my spiritual undertakings. But again I have been doomed to a sad disappointment. Such it really is; for I have almost come to the conclusion, that our only way to build up a church of the Brethren here, is, to get around us a few standard bearers, that we may meet together as worshippers, and so gradually overcome bigotry, pride, prejudice, and other evils that hinder the cause. The cheering hope of having a brother to talk with, work with, pray with, and go with me to the various meetings I have to attend, and bear up the hands of this weak one, has again departed; and now I feel, if possible, more lonely than ever. Don't you think a preacher without a church is in a worse condition than a church without a preacher? I do. Though destined to so many disappointments and reverses, I am not disheartened; but by God's help shall continue to do what I can, and pray for grace to make me better fitted for the position of an instrument in God's hands.

I often think of writing for the C. F. C., but urgent duties seem pressing. I do not feel capable of using its columns acceptably or with profit as an instructor; and having nothing of interest to communicate, have delayed till a more convenient season. In temporal matters I have no cause for complaint, only that I have undertaken too much for my capital; but with health and no mishap for a little while, all will come right. Here lies one disappointment in the failure of my brother's removing here, as agreed upon between us. I hoped he would take a share of that burthen also.

Amid the darkness that overspreads my pathway, I feel gratified in the assurance, that a kindling spark of hope occasionally manifests itself; and who knows but the time may yet come when our church will be well and favorably known in Georgia, as it is now in Pennsylvania, God grant it.

I did not intend this should reach this length; but I felt like talking a little, and I hope you will pardon the length of it. Of course I do not intend it for publication, but if you can find a kernel or two in the shell, and feel like taking the trouble to pick them out, I have no objection. I will try to get up something for the C. F. C. before long. Till then, Adieu.

E. HEYSER.

Religion Pays.

Dear Cousin Noah. I notice in COMPANION No. 2, page 22, a query on which you wished to have an explanation. Dear cousin, I am happy that we have such a blessed sheet as the COMPANION, through which we can converse with each other. The longer I take it, the better I like its contents. I love it because it is open to investigate subjects, and this

is really the way to truth; We see in Matthew 20: 9, concerning the penny a day. Suppose a servant of the Lord labors fifty-five years in the service, and gets his hundred-fold more than the wicked in this life, as we see Mark 10: 30; another works five years in the service of the Lord, commencing at the eleventh hour, and gets his hundred-fold for the twelfth hour. Now comes the evening, or end of life, of both, and both are richly paid for all the time they put in. Now there is no reason to complain. Now the Lord comes with his "penny a day," or eternal life, as a free gift.

MARTIN HOKE.

Huntington, Ind.

MARRIED.

January 23rd, at the residence of brother Reuben T. Myers, by Eld. P. S. Myers, Mr. B. F. SHADE, of Newton Hamilton, Pa., and sister BARBARA BESHOAR, of McVeytown, Pa.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

Near McCoysville, Juniata county, Pa., HOWARD BEAR, aged 20 years and 11 months. This young man came to his death in the following distressing way. He was returning home from Perrysville with two horses and sled, and passed his home and went up to the bridge, and on it crossed the Tuscarora Creek, went down the other side a mile or so, opposite his father's house, and in attempting to recross the creek came to his death by freezing, or some other way, as he was found next morning standing in the middle of the creek, in water to his breast and dead! The horses were dead also. Rumor has it, he was intoxicated! Now voters what do you say about "Local option?" Will you go and vote "No License?" Perhaps by neglecting to do so, it will be taken for granted you are in favor of "License," or so careless, that you do not care which side carries. *This is no political question*, IT IS A GREAT MORAL QUESTION.

S. W. BOLINGER.

In the Elkhart congregation, Elkhart county, Indiana, our beloved brother S. C. STUTSMAN, January 26; aged 49 years and 5 months. He leaves a wife, a sister in the church, and four children to mourn their loss; but we hope their loss is his great gain. The subject of the above notice was feeding a calf, on Tuesday morning, which bit him in the thumb, and taking cold in it, he died on the next Sunday at 12 o'clock A. M. Funeral services by brethren M. A. Hess and D. S. Shively, from Rev. 14: 13.

J. C. LEHMAN.

In the Upper Colorus congregation, York county, Pa., JOSEPH STAMBAUGH, only son of brother Jacob and sister Barbara Stambaugh, of typhoid fever; aged 21 years and 25 days. Occasion improved by brother Andrew Miller, from 1 Peter 1: 24.

PETER H. LAW.

In the Oakland branch, Darke county, Ohio, DANIEL LIME, January 18, leaving a widow and seven children to mourn their loss. He lived a good moral life. I was a neighbor to him for eight years. He was kind, always in good humor, and friendly, and in peace with everybody. He brought his age to 76 years and two days. Daniel Lime and Margaret Holinger were born and married in Pennsylvania. Moved to Ohio about thirty five years ago. They were friends to the brethren. Funeral services by the brethren J. Risser and Adam Helmon.

B. B. BASHORE.

In the Pipe Creek congregation, Caroll county, Ind., on the 3rd of December, 1872, brother ISAAC W. SHRINER, in the 54th year of his age. Brother Shriner was a deacon, faithful in his office, and in the church. He died of disease of the heart in his kitchen, in the absence of any of his family. May the Lord comfort the lonly widow, our sister Rachel. The funeral was very largely attended and the occasion improved, from the language of the Master; "Take ye heed, watch and pray for ye know not when the time is." by the brethren present.

Also in the same congregation January 12th, sister ELEANOR, wife of brother George Erb, in the 53d year of her age. Disease, Cancer. Funeral occasion improved by the brethren; text, "He that is not for us is against us."

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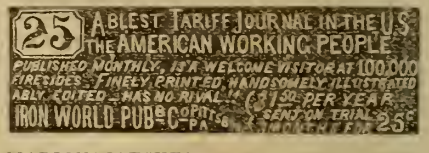
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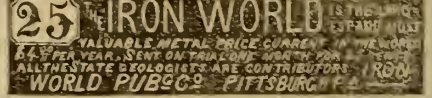
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Christian Family Companion.

BY H. R. HOLSINGER. "Whosoever loveth me keepeth my commandments"—Jesus. At $1.50 Per Annum.

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For the COMPANION.

Family Duties.

In chosing the above subject, I feel my inability to treat it as it deserves; but wish to give some of my thoughts,and then leave it for abler and more cultivated minds to give it its polish.

We have preachers, who proclaim to us the glad tidings of salvation, and the duties it behooves us as Christians to fulfill; but as the failure often lies in ourselves in not taking into account those little things at home,around the fireside, and in our daily duties, it may do no harm to note some of these small things.

The apostle says, "Let no corrupt communication pass out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers;" also, "Let all bitterness, and wrath,and anger, and clamour, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

We will now picture to ourselves, a young man and woman before the altar to be joined in the holy bonds of matrimony. Does not, then, love,one of the strongest ties of the human heart, reign supreme? They commence house keeping, and everything goes on pleasantly; because care is taken of these small things of which the apostle speaks. When the husband comes home he is met with kind words, loving smiles and words of cheer, and by the one ministering to the other.

The family may increase, the wife finds more work to do; but by the aid of her husband, in small acts of kindness, all will go on pleasantly. He may, if he has some spare moments, "fetch a pail of water," "bring some wood," "help to dress the children," and do a thousand other little things. He may even, if he has time, "help her wash;" and all this without her asking him; because there is love in the family. The wife, in return, will, of course, do similar acts of kindness to her husband. She may sew on a button, patch his clothes, &c.

Time moves on. The children grow up in the "nurture and admonition of the Lord." They mingle in this love, and home, to them, is the sweetest place on earth, and they can sing with the poet:

"There is beauty all around,
When there's love at home;
There is joy in every sound,
When there's love at home.
Peace and plenty here abide,
Smiling sweet on every side,
Time doth softly, sweetly glide,
When there's love at home."

We hear the cry, "To make home pleasant, get papers to read," &c. This may all be good enough in its place; but if there is no love at home, the most tender ties of youth will remain dormant, and those evils which the apostle warns us of will grow; such as, "hate, envy, strife," &c. We know that the "youths of to-day will be the men and women of to-morrow," and as the Proverb says, "As the twig is bent the tree is inclined." And this has no truer application than in regard to the treatment of children under the parental roof. If boys and girls are always kept at work, from dawn of day till late at night,no recreation being allowed to them and being ruled as with an "iron rod," nothing can be more certain than that suchchildren will become discouraged, and long for the time when they can go away from home and commence a life of their own. In place of raising them in the "nurture and admonition of the Lord," they are looked on as mere tools by which so many dollars and cents can be worked into the pockets of the parents. They are reproved so often that both body and mind become worn down. What may be the cause? Love, yes, in such children the kindest and most tender feelings remain uncultivated, and weeds will spring up in their stead. Such children will frequently seek that love and pleasure elsewhere which was denied them at home, and if they do not "turn out" to be among the lowest class of society,

will, in most cases, live through their lifetime in a discontented state of mind ; for, whatever they are made by home education, will, in most cases, be the character of the future homes they are destined to make in the world.

"Take care of the minutes, and the hours will take care of themselves," is another true saying, which may be applied here ; take care of the children, and the men will take care of themselves.

Parents, make home happy. "Be ye kind one to another, tender hearted,forgiving one another." If home is happy for you, it will be for the children also.

"Woman at home," is the true reformer, and can do more to make home happy than the brains of the loudest mouthed and strongest minded women of the age. A child is the true starting point, from which, if she turns it in the right direction, she may see success in a not distant future.

But some wives have great obstacles in their way, if the husband forgets that his wife is his best friend, the most steadfast on earth. She would do more for him in misfortune or sickness than any other on earth. To say nothing of the marriage vow made before high heaven, he owes to his wife a denial of self, by kindly assisting her ; but instead she is sometimes looked upon as a "woman of temper," and marriage is considered a mistake. We will now try and explain some of the causes that bring families into such a dilemma.

Some wives may be cross and sulky ; but I think this is the exception and not the rule, if husbands are aware of their duty. For the affectionate and steady interest,the pride and self-denying devotion, which wives have for the comfort and prosperity of their husbands and children, is a proverb and wonder in all civilized lands. She denies herself in this direction as constant as the flow of time, so loving, so uncomplaining, so heroic, that if angels make note of mortal things, they may well look down in commiseration. But what is her reward in most cases? She fails to be recognized by the very one who is the object of these heroic virtues. In plain language, it is a too general rule, that the wife works harder and endures more than the husband or hired help. Many a husband speaks to his wife in terms more impatient and petulent than he would to his hired help. He even speaks to her disrespectfully in the presence of the servants or children. The husband is the ruling spirit of the family; and the wife naturally craves his love ; but if she is slighted in this manner, the children; the servants, and hired help will soon disrespect her, and, I may say, treat her as their inferior. No wonder, I say, if she is trying to keep her place which by nature is designed for her, by feeling cross and sulky. "Thy desire shall be unto thy husband" is the language of scripture ; but we will still go on a little farther.

A child or other member of the family is taken sick in the night, the necessary attention nearly always falls on the wife, to be extended the greater part of the night. In the morning she is expected to see to breakfast as if nothing had happened. The husband perhaps does not notice the worn out expression, and if every thing is not just right, she is treated with harshness. How often is her rest broken by a restless or crying infant. But this is not all. When in addition to this want of sympathy, thoughtless complaint, and fault-finding, when she did all she could under the circumstances, no wonder if settled sadness is on her face.

The reader may now think for himself; but let us yet be reminded of the words of the apostle, "Nevertheless, let every one of you in particular so love his wife, even as himself; and the wife see that she reverence her husband. Children obey your parents in the Lord ; for this is right. "Honor thy father and mother,that it may be well with thee, and thou mayest live long on earth. And, ye fathers, provoke not your children to wrath ; but bring them up in the admonition of the Lord."

CYRUS BUCHER.

Schaefferstown, Pa.

God Makes no Mistake.

In a town in Massachusetts there is a young man of fine talents and capabilities for active life, who for years has been a cripple, paralytic, and so helpless that he would starve if left alone. A friend was commiserating his condition, when with deep earnestness he exclaimed, as he slowly raised his withered head, "*God makes no mistakes.* How noble the sentiment! "Shall not the Judge of all the earth do right? Is not this the the spirit of true and devoted piety?"

Thirty Reasons.

WHY THE EARLY CONVERSION OF CHILDREN SHOULD ENGAGE THE ATTENTION OF EVERY TRUE CHRISTIAN.

1. Because children are sinners, and may be lost.
2. Because Jesus Christ died for them, and they may be saved.
3. Because the simple plan of salvation through faith in Christ is the same for children as for grown up people.
4. Because there is a special promise for the young—"Those that seek me early shall find me."
5. Because very many dear children have found the Savior, and are now happy in his love.
6. Because his Holy Spirit is striving in the hearts of many more.
7. Because it it constantly found that there are little ones who want to come to Jesus, but do not know the way.
8. Because they are not safe until they shall come.
9. Because the child's heart is tender, and not yet hardened by a long course of sin.
10. Because the child receives the truth in more simple faith than the adult.
11. Because it is easy for children to love, and therefore they may be taught to love Jesus.
12. Because it is easy for children to trust, and so they may be led to trust in Jesus.
13. Because the converted in early life make the most earnest and consistent Christians.
14. Because they who spend their youthful days in learning in Christ's school will become the wisest Christians
15. Because, having life before them, they are the likely to be the most useful Christians.
16. Because we now have the children with us, and it is easy to get them to listen to the story of the Cross.
17. Because when they grow up to be young men and women it will be very difficult to reach them.
18. Because thousands of children leave our Sabbath schools at thirteen or fourteen, and leave them unconverted.
19. Because it is a startling fact that these old Sunday-scholars form nine-tenths of the criminals in our jails and the unfortunates on the streets.
20. Because we live in a fast age, when children rapidly learn the manners, and too often imitate the voices, of grown-up people.
21. Because these children may become the fathers and mothers of the next generation.
22. Because they may die while they are still young.
23. Because the Lord may come, and none of them may ever grow up to be men and women.
24. Because children may be so readily gathered together in the school-room, the cottage, or the drawing-room; in the open air, and by the sea-shore.
25. Because a little book or tract given to a child will always be accepted and read, which is not always the case with grown people.
26. Because a letter written to a child is sure to be treasured up and read again and again.
27. Because a word can be spoken with freedom to a child, and all of us meet with children sometimes, and have many opportunities of individually pointing them to Jesus.
28. Because this work amongst the young does not want special gifts so much as earnestness and love to souls.
29. Because it is a work that brings us so near to Christ.
30. Because the lambs are so dear to the heart of the Good Shepherd, who said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven."—*The Christian.*

For the COMPANION.

To-Morrow.

Dear reader, allow me to introduce a few ideas or thoughts on this important subject of not putting off your return to God until to morrow. Yes, to-morrow will be a very important day. We expect to accomplish a great many things to-morrow that we leave undone to-day. We will rest to-day, so that we can work with great strength to-morrow. It will require a great deal of labor and fortitude to accomplish all this work to-morrow, as we have been very negligent and idle ever since our boyhood, so that the mass has become almost like mountains, to remove. Yes, our sins are as mountains, and still increasing. Sinner do not put off your return until to-morrow, as to-morrow may not come. You have no promise for to-morrow. Ere the dawning of to-morrow you may be in a hopeless eternity; yes, death may intervene and blight all your expectations of to-morrow.

"To-day, if ye hear my voice, harden not your hearts." But alas! it is too often the case with us poor, sinful, fallen creatures, that we disregard his knocking at the door of our hearts, and turn a deaf ear to his many calls.

How many hopes and fears concentrate in to-morrow! and yet how uncertain is it, what the events of to-morrow will be! who can tell what a day will bring forth? To-morrow is near at hand: a few hours only separate it from the present moment, yet, what it will bring, with what events it will commence, with what changes it will progress, and with what events it will close, none can tell.

To-morrow may make the rich poor. To-morrow may make the well sick, and the happy, miserable. Those who laugh to-day may weep to-morrow. The good for which we hope, may not come with to-morrow, while the evil we never suspected, to-morrow may bring upon us. Some children who have kind parents to-day, may be weeping, sorrowing, friendless orphans to-morrow. What is a rose to day may be a withered stem to-morrow; and those whose cheeks bloom like the morning rose, may be cold in death to-morrow.

Dear friends, think of these things. Think how uncertain life is. Sinner, do not put off your return to God until it is eternally too late. Do not wander farther from him. Call upon him while he is near. Seek him while he may be found: for his Spirit will not always strive with man. "When they shall say safety then sudden destruction cometh, upon them.

S. THOMAS.

Shinbone, Pa.

An Item.

If you count the words in ten lines, in a book or newspaper, and divide the number by ten, you get the average number of words in each line. Multiply this by the number of lines in a column, and you have the number of the words in a column. Multiply these by the number of columns (provided they are all alike and set up in the same kind of type) in a single copy. Multiply this by the number of copies issued, (twelve if monthly: fifty if weekly) and you have the number of words in a volume. By this method it is easily ascertained that the CHRISTIAN FAMILY COMPANION publishes nearly as much reading matter as all the other papers of the Brethren combined.

The columns on title pages are shorter, and the editorials are leaded; hence these contain fewer lines. But those set up in smaller type contain more lines and more words. Hence allowance must be made in the calculations.

WESTERN BROTHER.

A fault of present day is that people are poorly instructed in the history of the Church. When books of sentiment and story-telling were less abundant than they are now, people read more history. The taste for solid reading was acquired, and conscience being awakened and developed by the study of the truth, the trash was not so much cared for. If all the Christian world would study the battles fought and sacrifices made for the cause of the Master, they would more highly appreciate it. By the mass of Christians it is only known in a general way that the track of the Church has been made in blood through many centuries.—*Us Pres.*

For the Companion.

The Scriptures. No. 3.

By referring to my former essays on this subject, the reader will discover, that I have briefly treated some of the leading characteristics in the history of the Scriptures; but many points have been left untouched, that might have been largely dwelt upon, even with interest and edification to the reader. Permit me however to say, that the Scriptures, as handed down to us by our predecessors, are nothing more or anything less than the pure and untarnished truths of High Heaven. They are "perfect, converting the soul; sure, making wise the simple; and right, rejoicing the heart;" so that the perfection of the Scriptures cannot be gainsayed, in this that they answer the original design. Yet skeptical men will use up and audaciously say, that Jesus Christ was an impostor; and consequently the Bible is an imposition upon the human family, from the fact, as they say, that the Scriptures of divine truth clash.

The writer not long since read in a regular Boston periodical, a carefully prepared list of scriptural passages selected from all parts of the Scriptures, that really seemed to contradict each other in the way they were selected. But when I came to examine closely into their proper connections, there was nothing but harmony and union throughout. Passages of scripture were taken, and, in many instances, disconnected and placed side by side with other full quotations, for the sole purpose of blindfolding the ignorant and unweary in their feeble search after truth. Thousands and multiplied thousands unfortunately, are led in this way to disbelieve the Scriptures, especially when men of talents and influence have the effrontery to make such delusive and uncalled for allegations.

The Scriptures, as handed down to to us through the many different versions, in a few instances, may seem to be more or less obscure. This may be on account of impure translations. Notwithstanding all this, the literality of the Scriptures is not so materially changed in our modern versions but that we can fully understand the mind of God, especially when we earnestly and prayerfully examine the same. Undoubtedly the Scriptures could now be read *Verbatim*, as they came fresh from the hands of the authors, and providing the people at the present day were surrounded by the same customs and manners of the people in vogue then, which not unfrequently gave rise to certain things recorded in the Scriptures by way of explanation, these difficulties would be unknown. From the spirit and tenor of the Old and New Testament writings, the Bible in its present canonical form, is beyond a reasonable doubt, God's own book. It was indited by men of old, who spake and likewise wrote as the spirit directed them; men who were supernaturally endowed with ideas from the mind of God himself.

In confirmation of this, the Scriptures bear abundant testimony that "all Scriptures are given by inspiration of God," &c. And again, when the Savior sent out his disciples among "the lost sheep of the house of Israel," to preach "the kingdom of heaven," a part of his charge to the twelve was, "Take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak;" "For it is not ye that speak but the Spirit of your Father which speaketh in you."

Paul, in his epistolary writings to the churches, gives us plainly to understand, that he belived in the divinely inspired characteristics of the Scriptures. Hear his own testimony on this point. "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God." Evidently the apostle's "speech" did not consist in sonorific or high-sounding words, and bring into play "the fancy flights of imagination," and "the flowers of rhetoric," merely to entertain and tickle the hearer's ear, such as infidel orators made use of in these days, and too many of one learned pulpit divines do now. A display of man's wisdom in the form of pulpit eloquence, does well enough to gain the good will and applause of men; but divine testimony can only be produced by the Spirit and power of God.

Again, Peter writes, "for the prophecy came not in old time by the will of man; but holy men of God spake they were moved by the Holy Ghost." David, the sweet Psalmist, says, "The Spirit of the Lord spake by me, and his word was in my tongue." Likewise in the second book of Kings we read, "And the Lord spake by his servants, the prophets." From the above quotations, as well as many others that bear on this point, the reader can plainly see, that the inspiration and antheuticity of the Scriptures is a fact beyond dispute.

The term *Scriptures*, as used in the New Testament writings, has direct reference to the Old Testament; in particular, to 'the Law" and "the Prophets." The Savior said on one occasion to the Jews, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." In fact, they foretold his coming into the world, and while he was here upon this stage of action, he frequently referred them to the Scriptures, that they might see and believe for themselves that he is the Messiah. Peter, when preaching to one Cornelius, and his associates, said, "To him give all the prophets witness." The Savior, in his last conversation and instructions, refers his disciples to the Scriptures, by saying, "These are the words which I speak unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning me." "Then opened he their understanding that they might understand the Scriptures." First, he refers them to the Scriptures—to Moses, the Prophets, and the Psalms—and then gives them to understand what was predicted of him especially at this time, in regard to his death and resurrection.

It appears that the disciples had an idea, that the Savior was come to restore Israel to its prestine glory again, from which it was fast departing, and in its stead establish an earthly kingdom. But when they saw their leader overcome by an infuriatee mob, and arrested to be tried and without a just cause condemned to die the most shameful and ignominious death of the corps, on the rugged tree upon Mount Calvary's brow, they felt forlorn and disappointed, perhaps, far beyond their expectations. The consequence was, they returned to their former occupation,—fishing. It appears that not a glimpse of hope remained, to cheer their gloomy minds in this dark and drooping hour of trial. All had fled from the tablets of their

minds. This sorrowful tragedy was indeed beyond their comprehension, when, perhaps, they retrospectively reviewed his past history, and reflected on how he "manifested forth his glory" in performing many diverse and wonderful miracles, and "Spake as never man spake." Well might the Savior say to his disciples, "Thus it is written, and thus it is behooved Christ to suffer and to rise the third day from the dead," &c., evidently referring to the prophetical Scriptures of Isaiah, that were to be fulfilled in due time. These things he said by way of comfort and explanation, and served as a clue to unravel the majority of unbelief under which they had been laboring. "And behold I send the promise of my Father upon you;" namely, the promise of the Holy Ghost, which was to qualify them for the great work before them, even to perform miracles in confirmation of the blessed truths, of the glad tidings of salvation, and to spread the Redeemer's Kingdom among the children of men.

W. G. SCHROCK.

Berlin, Pa.

For the Companion.

Is Elijah's Coming yet Future?

Our readers are doubtless aware, that the question of Elijah's coming has attracted the attenion of many. Some contend that he has come, while others look for his coming in the future. Now for the law and testimony.

As a starting point, we refer to the propheey of Malachi 4 : 5, "Behold I will send Elijah the prophet, before the coming of the great and dreadful day of the Lord; and he shall turn the hearts of the fathers to the children, and the children to the fathers, lest I come and smite the earth with a curse." In examining this subject, we must look carefully at the contents with which the promise stands related. The probet predicts a coming period, namely, "The great and dreadful day of the Lord." This day is to "burn as an oven," in which "all the proud, yea, and all that do wickedly, shall be stuble; and the day that cometh shall burn them up, * * * that it shall leave them neither root nor braneh." Malachi 4 : 1.

We must not forget that Malachi's propheey does not relate to the Gentiles, or the saints of God, but to the children of Israel. First, he charges Judah with having dealt treacherously; and declares that "an abomination is committed in Israel." This has truly been fulfilled

The prophet sees a day approaching in which the sons of Levi shall be purified and purged as gold, so that they may offer an offering unto the Lord in righteousness; then shall the offering of Judah be pleasant unto the Lord, as in the days of old.

This purifying process will be severe for those who pass through it. The prophet declares that he shall "suddeuly come to his temple;" but who shall stand when he appeareth? To those who are prepared to meet him, he will be a source of blessing aud joy; but to the wicked, he will be a consuming fire. He is compared with "a refiuer's fire and fullers soap," and declares that "he shall sit as a refiner and purifier of silver." Mal. 3 : 2, 3.

These comparisons clearly teach us that his character will be that of a Judge, who shall burn up the dross of Israel, leaving a purified remnant, who shall worship the Lord in true holiness. The proud and wicked will be severed from the just, and God's burning judgment will be showered upon their ungodly heads, reducing them to ashes under the feet of the righteous. The Lord will come, not as the despised Nazarene, but as a mighty conquerer. He will come, not to be dragged before a human tribunal, there to receive the insults of wicked men; but he will come as a Judge to execute judgment and justice in the earth. His glory will cover the earth as the the water covers the sea. His personal appearance will be brilliant. His countenance, John describes, as the sun shining in his strength, and his eyes as a flame of fire. The proud and wicked of the earth may call on the mountains and rocks to fall on them, at that time, but they cannot hide from him who sits on the throne; for as John says, "The great day of his wrath has come and who shall be able to stand?" Rev. 6 : 16, 17 : as the prophet Malichi says, "The great and dreadful day of ehe Lord." Before this terrible day, the Lord has promised the children of Israel, to send their old prophet Elijah. About fine hundred years previous to the days of Malichi, Elijah was removed from earth to heaven; 2 Kings 11 : 2. The Lord will send Elijah into their midst again. He will send Elijah, from which we understand that he was then in existence, but absent from them. He passed into heaven by order from the Lord, and by his power, he will be will be sent by the same from heaven, in fulfillment of God's promise to Israel.

For what purpose will he be sent? "Behold, I will send my messenger, and he shall prepare the way before me. Mal. 3 . 1. It is evidant from this, that Elijah's mission is to prepare the way for the Lord's manifestation to Israel. They have strayed away from God for ages past. They have been outcasts aud wanderers in the earth. They have rejected their king and crucified him. They have been suffering the vengeance of God in their d-spersions. Yet there is a day of reconciliation predicted by the prophets. At the present time they are yet far from God, and know not his will concerning them. They seek salvation in paths of their own choosings, and will not receive the word of the Lord in its simplicity. They They are in dispersion without a king or leader. They are powerless for want of union. Their Holy Land is trodden down by profane feet of Gentiles. They still reject Jesus as the Messiah. They are not in a fit condition to meet the Lord, the Judge. If he should meet them in their present condition, it would be to curse, and not to bless them. What is to be done? He says, lest he come and smites the earth with a curse, he will send Elijah to them, that good old prophet, who shall prepare the way of the Lord before them. How? "By turning the hearts of the fathers to the children," &c. His mission, then, will be one of reconciliation. He will convince the children of the errors of their ways in departing from God. In this manner the way will be prepared for the appearance of the Lord. But it is evident there will be stubborn souls in their midst. They shall melt like wax before him. Against all characters known as sorcerers, adulterers, &c., he will be a swift swifsness. Mal. 3 : 5. They will be consumed from his presence like the fat of Lambs: into smoke shall they consume away. Thus will he purify his people for the great work he has in store for them.

Has Elijah come? Matth. 11: 14, "For all the prophets and the law has

prophesied until John, and if ye will receive it: it this is Elias which was to come." Again, "This is he of whom it is written, Behold I send my messenger before my face, which shall prepare the way before thee." Matth. 11: 10.

Many, on reading these words, at once say the prophecy of Malachi has been fulfilled. Can it be possible that our Lord intended to teach his disciples that Elijah the prophet had actually come and fulfilled his mission? By no means. But he says, "This is Elias which was for to come." It appears as if John would be Elias to as many as received or believed his mission, and were thus prepared by him for the Lord's coming. John was a forerunner of our Savior's first advent. John prepared the way for our Lord, by taking out a people from the nation of Israel, who confessed their sins; and who, by bringing forth acceptance with God, preparatory to the coming of His Son. When the Son was manifested, he found a people restored by John, ready to accept him. Our Lord does not deny that Elijah's coming is yet in the future, but strengthens it by using the future tense in connection with it. Matth. 18th. After his transfiguration on the Mount, his disciples ask him, "Why do the Scribes say that Elijah must first come?" Our Lord replies, "Elijah truly shall come, and restore all things." This was spoken after John's mission was fulfilled At this time the Lord uses the future tense concerning Elijah's coming, and declares the statement true that "Elijah shall first come;" and not only shall he come, but he shall restore all things. It was predicted concerning John's mission, by the angel Gabriel, Luke 1: 17, that he should "go before the Lord in the spirit of and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people of the Lord." This removes every difficulty. He was not that Elijah promised by God through Malichi; but he was like him in spirit and power. He was a preparer of the people of our Lord's first advent. This he did by turning the hearts of the fathers to the children, &c. In this respect, he resembles Elijah, who shall come and restore Israel, and prepare them for our Lord's second advent, when he shall come as a great Judge, and as a refiner's fire, to purify his people with judgment. To as many as received him, therefore, he was that Elijah who is still to come. The reason why this is so, is, that Elijah's mission is for the same purpose as John's so far.

The priests and Levites who came from Jerusalem to ascertain who John was, proceeded to question him. They asked him if he was the Christ. He declared he was not. What did they say then? "Art thou Elijah?" "I am not." Now, did John speak the truth, or not? This answer was direct, "*I am not.*" Elijah could not be in existence in Heaven and yet be on earth in the person of John at the same time, nor in any case. Elijah the prophet is one person. He went to heaven in a fiery chariot, while John lived here on earth, and died here on earth. The angel Gabriel predicted the birth of John alluded to Elias; but did not say that Elijah the prophet should come in fulfillment of God's promise, but that a child would be born whom they should name John, and that he should "go before the Lord in the spirit," &c. If a person is said to have the spirit of another, it is clear that both can not be the same person, any more than a substance reflecting a shadow can be the shadow and the thing.

We conclude that Elijah's coming is still future; because the attending circumstances of his coming have never been fulfilled, at least in our estimation. He is to appear as a fore-runner of our Lord's second advent, as is evident from the fact that the Lord at that time will purify the sons of Levi; and purge the people with the fires of judgment, because, when Elijah comes, he will evidently appear just previous to "the great and dreadful day of the Lord," which is yet future. This is the day that "shall burn as an oven, and all the proud, and all that do wickedly shall be stubble; because at that time the righteous will be blessed"—"grow up as calves of the stall, treading the ashes of the wicked under their feet." This they never have done yet, but the reverse has often been.

A. Blough.

Lanark, Ill.

For the Companion.

What is True Conversion?

The question heading this article is one of vast importance, when considered in the light of the gospel, and one that justly demands the serious attention of every candid and intelligent mind.

It is admitted by all the different christian denominations, that conversion is a prerequisite to christianity, and that no man can possibly become a true follower of Jesus, without becoming converted. But when the question is asked, What constitutes true and genuine conversion? we find a difference of opinion.

The term conversion, as defined by Webster, in a moral and theological sense, means, "a change of heart or disposition, in which the enmity of the heart to God, and his law, and the obstinacy of the will, are subdued, are succeeded by a supreme love to God and his moral government; and a reformation of life."

I regard this definition as being a very good one, the full meaning of the term touched in a few words. In our natural state we are all at enmity with God; "The carnal mind is not subject to the law of God, neither indeed can it be." Hence it is evident that a change of heart must take place, in order to become truly converted to God. But here is the point where the difference of opinion seems to come in: How is this change of heart brought about? or how shall we know whether the individual is truly converted or not?

Some claim it is the work of the Holy Spirit, without any effort on the part of the creature. They will tell you, if the heart is right all is right. With the latter I acquisce, for the heart cannot be right without the love of God is shed abroad in it, and, if the love of God exists in the heart, then the heart must necessarily be changed already, and the result will undoubtedly be an entire resignation to the will of God, and a faithful discharge of all the duties enjoined upon the christian. But this change of heart will not take place without an effort on the part of the creature.—The truth is simply this, if it was the work of the spirit alone, then, God must be a respecter of persons, or he would certainly convert all, and any effort on the part of the creature to resist the Spirit, would have no effect to the contrary. But we are inclined to believe that by far the greater part of the human family die in an unconverted state. And yet we learn

that God makes himself free of the blood of all man. His Spirit is continually striving with man. Christ invites us to come, "the Spirit and the bride say come," and let him that heareth say come, and partake of the water of life freely without money and without price. Man is a free moral agent, and it is optional with him to obey or disobey God's law, to yield to the callings of the Spirit, or to resist it; but he must abide with the consequences. Our reward will be according to our deeds. When we yield to the callings of the Spirit, then it is that we become willing to follow the Lord in all his footsteps, we will find no non-essentials in the commands of God. Whatever is required of us in his word we will be willing to do. The office of the Spirit is to lead us into all truth. Therefore I assume to say that if a man is not willing to comply with all the requisitions of the Gospel, let it be whatever it may, we may at once conclude that he is not truly converted to God, however loudly he may profess christianity. By the fruit we must know the tree.

Oh, that all might become truly converted and "bring forth fruits meet for repentance," is the prayer of your unworthy brother.

L. B. BERKLY,

Waterloo, Iowa.

For the COMPANION.

Looking Back.

"And Jesus said unto him, no man, having put his hand to the plow, and looking back, is fit for the kingdom of God. Luke 9 : 62.

We may be looking back many times and not be aware of the fact. There are many ways of looking back, but we shall speak of but one; but this a very conspicuous one. When we leave the good old order of the church, and take up with the foolish fashions of the world, we are looking back. We have seen many young brethren and sisters at the table of the Lord dressed after the custom of the world; and it is only at communion seasons that some of the sisters wear a cap, and then a circular comb placed on top of their heads to keep the cap from touching their heads. I suppose, perhaps, the cap so seldom worn hurts their heads a little. We are very much pained to see the fruits of looking back. Whenever we put upon our garments a ruffle, or trim the borders, and put in a great quantity of tucks, we are desirous of again participating in foolish fashions of the world; consequently we are looking back. Some parents dress themselves very plain, but dress their children just as the world does. We believe this is cultivating a taste, and instilling a principle that will be very obstinate to subdue, and they, (the pareuts,) cannot be justified in any such doing; they, too, are surely looking back.

There can be many excuses offered, but they all have a similarity to that of our father Adam. When the Lord called him, he said he was afraid because he was naked; and being asked if he had eaten of the forbidden fruit, Adam replied, "The woman which thou gavest to be with me, she gave me of the tree and I did eat." But this did not justify him in the act; neither will any excuse offered in defense of fashion have any effect. It would be just as well to own, with our mother Eve, that "the serpent beguiled me and I did eat."

Some excuse themselves by saying that there are other members that dress fashionable, and that we have as good a right to dress as they. A very poor excuse, indeed. If we see others do wrong, we will do wrong too; instead of pleading with them to do right, we will encourage the wrong, by taking pattern after their ways.

It may hurt the feelings of some very much to abuse the poor, perishing fashions; but if we are all going to sit and watch pride climb into the church, and say nothing, and not give admonition because we are afraid of touching the feelings, the world will be in the church with all the pomp and style. If we see others looking back, we will stand and watch them; thus we are all looking back together. "Them that sin rebuke before all, that others may fear." Oh, how beautiful it would be, if we would all do right—all keep to the good old way.

To those of us who are looking back, we would say: "But thou, O man of God! flee these things; and follow after righteousness, godliness, faith, love, patience, and meekness." "Prove all things; hold fast that which is good." "Let us watch and be sober." Let us cease to look back. Written in love.

HANNAH L. SNAVELY.

Hudson, Ills.

Love God.

"But as it is written, eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him;" 1 Cor. 2: 9. What lovely words, full of rich consolation, and nourishment for the soul. When we read them over we stop and try to view with the spiritual eye, those things which God has in store for those that love him; but if we do not love him we have no promise; consequently may not ever be in possession of those valuables.

Once in talking of this verse, a friend of mine remarked that every one will share of these things, for said he, we all love God. It is quite easy for us to say, "we love." But merely saying so, will not do. We should give evidence that we love our God. And we do not really love unless we obey him. Not only a part, of his command. It will take us our lifetime to prove that we love our God. In all our talk, in all our walk, and in our every action, we are only proving, whether we love or not. No difference where we are, no difference what circumstances abound, this proof is going on all the while. If we love God, we will come to him, and endeavor to be like him; meek, gentle, lovely, merciful, and good in every way. "God is love."

But if we love the world, we will go with them, and try to imitate them; we mingle and co-mingle with them, and thus will prove that we love the world better than we do God? Although we may say we love God, our actions prove where our love is.

But the "enemy of our souls" will endeavor to get us to believe that we can be a little like the world, and partake of their pleasure, and yet love God. Let us read Luke, 10: 27, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." We can plainly see that it will occupy all of our time to love our God without being encumbered with the world, or worldly things. If we would dress and act a little like the world, and go and enjoy their mirthful amusements, we would surely love so to do. Consequently we would only love God with part of our heart, soul, mind, and strength. May our Father dwell near by us, who are so weak, and help us to live in an acceptable way before his face, so that when we depart from this world, we can fly with full assurance to our God, for the reception of the things which he has prepared for them that love him, is the prayer of your weak sister.

REBECCA SNAVELY.

Hudson, Ills.

Galileo Before the Inquisition.

The following interesting account of the great Astronomer's troubles with the Inquisition is condensed from the *Private Life of Galileo*, recently published.

The most interesting period of his life was that in which he was brought to trial before the Inquisition on the charge of heresy.

We, in these times, can hardly conceive of anything so ridiculous as bringing a man to trial for asserting that the earth moves, and that the sun is the centre of the solar system, yet Galileo had committed no greater offence than this.

He had written a work in the form of a dialogue, in which were discussed the two systems of the world, the Ptolemaic and the Copernican. Before this could be printed, it was necessary that he should obtain permission from Rome. After a delay of nearly two years, in which Galileo experienced much anxiety, he was allowed to print his work, provided a preface written by the Pope should be incorporated in the text. Galileo, of course, felt much reluctance to accede to this requirement, but rather than have his book suppressed, he consented, and soon copies of the work were circulated all through Europe; it was received apparently with great gratification. Soon, however, there came from Rome an order for the sequestration of the book, and then a summons for Galileo to appear before the Sacred Congregation at Rome and answer to the charge of disseminating in the *Dialogue* heretical doctrine. The old philosopher– for he was now nearly seventy years of age—received this order with sorrow and apprehension. His physical condition would not admit of so long a journey at once, and he procured a respite for some months, when he was again ordered to appear immediately. Finally, he set out upon his journey in January, 1633, and arrived at Rome on the 15th of the following month. As a mark of respect to his age and condition, he was not at once confined in the Holy Office, but was allowed to be the prisoner-guest of the Tuscan Ambassador, Niccolini, who was one of Galileo's best friends at Rome, and one of the most influential intercessors with the Pope in his behalf. On his first appearance before the dreaded Inquisition, he was merely asked if he knew why he had been summoned, and answering in the affirmative, he was remanded, and this time to the Holy Office, being provided, however, with one of the best rooms, and receiving every attention, besides being allowed the liberty of walking freely in the court.

When next he was brought before the Inquisition, he was suffered to speak for himself. He offered to add two more chapters to the Dialogue, refuting the Copernican theory, as a proof that he did not hold the forbidden doctrine. After this examination, Galileo was conditionally released from the Holy office, and allowed again to become the honored guest of Niccolini.

On May 10th, he was brought before the inquisition for the third time, and was told that he might have eight days in which to prepare his defense. His written defense embodied in the main the answers and explanations he had made during his previous examinations, and terminated with a most touching appeal for the mercy of the tribunal. Galileo had been given to understand that many of the members of the Inquisition were personally well disposed torward him, and that he might expect an immediate discharge. But he was not to get off so easily. The Pope caused a decree to be issued, in which a final investigation was ordered for June 21st, when he was to be rigidly examined as to his motive in writing the Dialogue. He was to be menaced with torture, which, if not successful, was to be followed by exacting an abjuration from him of the charge of heresy. Whether the Pope meant this to go into effect or not, is not known. Meanwhile the Inquisition were deliberating upon his sentence. On June 22d he was ordered to appear before the Sacred Congregation and receive his sentence. Upon his knees he received it. He was condemned to imprisonment during the pleasure of the Holy Office, and was, by way of penance, to recite the Penitential Psalms once a week for three years. He then recited the abjuration which the Pope had prepared for him, and signed it with his own hand. In this occurs the following: "I have been judged vehemently, suspected of heresy—that is, of having held and believed that the sun is the centre of the universe and immovable, and that the earth is not the centre of the same, and that it does move. I abjure with a sincere heart and unfeigned faith, I curse and detest the said errors and heresies, and generally all and every error contrary to the Holy Catholic Church. And I swear that, for the future, I will neither say nor assist in speaking or writing such things as may bring upon me similar suspicion. I also swear and promise to adopt and observe entirely all the penances which have been or may be by this Holy Office imposed on me. And if I contravene any of these said promises, protests, or oaths, (which God forbid), I submit myself to all the pains and penalties which, by the Sacred Canons and other decrees general and particular, are against such offenders imposed and promulgated. So help me God, and the Holy Gospels, which I touch with my own hands."

It is said that when Galileo arose from his knees after the abjuration, he murmured: *Eppure si moue*"—"It does move, though." But if he was not so bold as thus to bid defiance openly to the Inquisition to which he was so obedient, he held his opinions the same as ever, and had multitudes of such oaths been required of him, they could not have changed his opinon, which his intelligent mind taught him was right and incontrovertible. It is a fact, that at that time, of the many who so loudly inveighed against the Copernican theory as advocated by Galileo, most knew little more about it or about Copernicus than do some of the inhabitants of Africa at the present time. Some of the priests even preached against the doctrine held by "Ipernico, or whatever you call him."

"To the Poor the Gospel is Preached." Luke 7: 22.

These words Jesus spoke to the disciples of John in answer to the question that John wished to know whether he was the Christ, or whether there would be another. John no doubt understood the principles of the Christian religion, from the answer that Jesus sent to him. Jesus was showing faith, at that time by some of his works, and among the rest the poor were to have the Gospel preached to them, which was a new principle at that time, as the poor, according to the Gospel, the real poor had no privileges according to the law. In other words, the poor, as Lazarus had not wherewith to fill the requirements of the law, but under the Gospel, the real poor have not only the privilege of hearing the Gospel but of obeying the same. Then brethren, let us be careful, that we lose none of those first prineiples, by which the power of Christ was known. In looking around us at this present time, we think the real poor, are, by some, very much slighted. In fact, it is doubtful whether such a character, as Lazarus is represented to have been, would be allowed to enter some of the magnificent temples, where the Gospel is represented to be held forth to man. Let us look well to ourselves, that we slight no one, let their standing in this world be what it may. Jesus has been the friend of the poor, and has given them the promise of his kindness and has specially commanded his followers to condescend to men of low estate, and not to be high-minded, for what is highly esteemed, is abomination in the sight of God. "Do justly, love mercy, and walk humbly before thy God."

BENJ. BENSHOFF.

Johnstown, Pa.

Pious Youth Department.

The Origin of Scandal.

Said Mrs A.
To Mrs. J.
In quite a confidential way.
"It seems to me
That Mrs. B.
Takes too much—of something—in her tea."
And Mrs J.
To Mrs. K.
That night was overheard to say—
She grieved to touch
Upon it much,
But "Mrs. B. look—such and such!"
Then Mrs. K.
Went straight away
And told a friend, the self-same day,
"'Twas sad to think"—
Here came a wink—
"That Mrs. B. was fond of drink."
The friend's disgust
Was such she must
Inform a lady "which she nursed,"
"That Mrs. B.
At half past three
Was that far gone she couldn't see!"
This lady we
We have mention, she
Gave needle-work to Mrs. B,
And at such news
Could scarcely choose
But further needle-work refuse.
Then Mrs. B.
As you'll agree,
Quite properly—she said, said she,
That she would track
The scandal back
To those who made her look so black.
Through Mrs. K.
And Mrs. J.
She got at last to Mrs. A.
And asked her why
With cruel lie,
She painted her so deep a dye?
Said Mrs. A.
In sore dismay,
'I no such thing could ever say,
I said that you
Had stouter grew
On too much sugar—which you do.

Boyhood Memories. No. 2.

BY F. M. SNYDER.

Like most boys of those days, I entered school very young. Regardless of the distance, I was anxious to accompany my senior brothers to the old country school-house. I had heard them talk much about their good times there, and wished to share with them in their boyish amusements. During the more disagreeable weather, when fierce winds blew, or when the white snow flakes came noiselessly down on the frozen earth, I would sit at my lonely window, eager to catch a glimpse of my brothers on their return home. I would then have been the first to meet them, had not another friend of their's—our dog—managed to out run me, or run in my way and have me fall over him. Some dogs are tricky.

At last the cold days of winter disappeared. Spring returned. The sun shone beautifully in a clear sky. The earth put on a new beauty. The birds sang sweetly. The green creeping grass could be seen everywhere. The buds on the trees began to swell; and the early flowers began to bloom. School was again in session; and I was going to be admitted as a new scholar. Imagine my delight on hearing that I was permitted to attend. No longer need I ask so many questions concerning school life. I was now going to see and learn for myself. A few more days were required to dry off the roads, and then a little rugged country boy would count it only fun to walk a mile and a half to where he expected to have lots of sport.

Soon the day arrived, when, with my primer under my arm, I could start for school. It was a bright Monday, I believe. It seems to me now, that it could not have been otherwise. Many were the questions I asked, while on my way to school, the most of which I have now forgotten. Soon we passed the ruins of an old log cabin, that looked more like the home of the dead than of the living, whose rude appearance had so often frightened an old deaf lady who believed in ghosts. However, I managed to pass it without any fears of seeing ghosts. You see it was day time, and I was taught to believe that ghosts were night animals, and that they generally made their appearance during those intervals in which the owls hoot. How foolish, that little girls and boys ever believed in ghosts. On our way we saw but little more to attract us, save the roaring of the water, and a large wheel that set in motion a woollen factory.

Scarcely had this passed my notice, when I was lost to know what I had best do with myself when I should reach the school-house. It would not do for me to go there and lie down on the shelf; for I knew that was the place where they put books. I did not dare to ask my teacher to do any such thing, for she could only have laughed at me, and with a toss of her dignified head, asserted; "I've better use for you, sonny." This would have been the way it would have turned out, I believe. She din'nt believe in idle boys, lying on shelves, who some day might lie senseless on side-walks.

But here we are at school. Almost I can persuade myself how I then felt. The little boys gathered around me, peering into my eyes, eager, perhaps, to know whether they might see in the new scholar a warm friend. I don't know exactly how I treated them. I believe I acted selfish. I had never been used to meeting so many little boys, all at once. I could see too plainly that, while some liked me, others did'nt. They had the advantage of me, too. While I did not know all the alphabet, they knew more than I did; for they had attended school long enough to gather some wit, which some used in kindling a smile in my face; others, in putting a blush on it.

You don't know how glad I was when we were called to our books. Then I could sit down with my primer; with nothing to trouble me, save the penetrating gaze of a handsome lady teacher, who managed to hold my eyes, with hers, long enough to induce me to smile in spite of myself. But I must confess I did it with some degree of bashfulness. Perhaps she was contriving a plan to get me in readiness to tell my name, without being asked for it the second time. Soon, as I had expected, I was called for the first time in my life to recite my lesson in school. How changed since then! How many who shared in childhood sports in those days, have passed the meridian of their youth, and are engaged, some in making themselves useful: others in making themselves miserable.

My son, defraud not the poor of his living, and make not the needy eyes to wait long.

Make not a hungry soul sorrowful; neither provoke a man in his distress.

Add not more trouble to a heart that is vexed; and defer not to give to him that is in need.

Turn not thine eye away from the needy, and give him none occasion to curse:

For if he curse you in the bitterness of his soul, his prayer shall be heard of him that made him.

Memories.

BY WIEN FORNEY.

Who lacks memories, sweet, enchanting,
Trooping on his vision dim—
Memories of the dead or lost ones—
Sighs for error and for sin?
In my reveries oft I gather
Sweet responses from the plain
Of recollection's richest harvest,
Piled with sheaves of golden grain.

First come memories of our childhood—
Rushing like a fountain bright,
Paths with flowers forever blooming,
Days which never knew a night.
There are eyes now beaming on me,
And a face angelic sweet—
With a form of beauty beck'ning
At the trusting place to meet.

True love never dies in memory—
Mem'ry keeps it green and vernal—
It survives all pain and changes;
Like the soul, it is eternal.
Memories of such love surround me,
Whereso'er my footsteps stray—
Like the prophets' holy ensigns,
Fire by night and cloud by day.

Memories of a homestead humble,
Where dwelt honor, virtue pure,
Where the psalm of life was duty,
Where naught of evil did allure.
If man ever had a memory
Which gave his heart exalted tone,
It was recollections, hallowed,
Of his boyhood's sinless home.

Mother! with enrapturing feeling
I have clung to thy dear name—
Waking, thou art lingering near me—
Sleeping, it is still the same.
Wearily, I have strayed, since when
At thy feet I kneel'd a child,
Thy tender caresses to receive,
Or admonition wisely mild.

There is devotion, grand, exalted!
Shrinking from no danger near—
And dauntless courage courting conflict,
Which doth scorn ignoble fear.
But of all devotion earthly,
That no sacrifices can move,
Lofty in its constant strivings,
Is a mother's trust and love.

Memories of old friends departed
Long since to the silent grave—
Dreaming, I have heard the calling
From old Jordan's stormy wave.
"Hasten, brother; Oh! life is weary;
Hasten to the shore, Oh! come:
Warmer welcome here awaits thee
Than e'er greeted thee at home."

Hark! I hear their heavenly cadence,
As the psalm of life they sing,
And sombre shadows I feel on me
Of my guardian angel's wing—
And thus ceaseless memories stir me
With a rapture ill express'd
With aspiration ever reaching
To the realms of the blessed.

The Cripple at the Gate.

There was every reason, he might think, why he should be contented. What if he could not walk? He managed to be carried every day. What if he did not get all he wanted? He did not have to work for what he did get. Putting all things together, he was probably as well off as the average.

So that day when "Peter and John went up together into the temple," he held out his hand without raising his eyes, asking an alms. If they had anything to give, he would be glad to receive it, and if not, he would ask those that came next.

The apostles stopped. Something attracted their attention. Fastening their eyes upon him, Peter said: "Look on us." He raised his eyes, still holding out his hand, "expecting to receive something of them."

No money had they to give, but in Christ's name they offered him, something far better. Such as they had they gave. "In the name of Jesus Christ of Nazareth, rise up and walk."

"What do you mean? Rise up and walk? Why, I do not know how to walk; I never learned. I could not balance myself if I should try; I should only fall. Even if I could make it out now, I am not sure I should succeed. I want some assurance that I could keep agoing, before I am ready to begin. It would be a great deal worse to begin and then fail, than not to try at all. I want strength for all my goings now. And then, really, if I could not walk better than some people I know, I would rather not make the attempt. There's so and so, who makes great professions to be a walker, but he fell the other day and broke his leg. And another acquaintance sprained his ankle just by stepping on a little piece of orange-peel. And some one else climbing up a ladder, lost his hold and had a terrible fall. There are many who go by on crutches, and some have a wooden leg, and plenty just limp and hobble along; and of those that go all right now, there is no telling how long it will last. No, no, if I could not walk better than such people, I would rather not walk at all.

"Besides, I can't give up my present pleasures. It is very comfortable lying here lazy, in the shade; and when it gets too hot, or when it rains, why, they just carry me over there under cover. It is very pleasant to see the crowd go by, and it is a very easy way of getting my living. I enjoy myself altogether too much to think of undertaking the arduous responsibility of walking.

"No, no, Peter; some other time, not now. I really have not the time to attend to it. And don't you see, you are interfering with my gains. All these people going by, and I have not been able to ask or receive anything. Some other time perhaps I should like to make the attempt, but not now business is too good. Come sometime when the crowd is not here, and we will talk about it."

Is that the way the cripple replied to Peter's effort to help him? Ah, no! Faith flashed from eye to eye. The outstretched hand of the beggar was siezed by the apostle, and Jesus' "name, through faith in his name," made the man strong. "And he leaping up, stood, and walked, and entered with them into the temple, walking, and leaping and praising God."

And so, my friend, lying conscious of your helplessness at any of the numberless beautiful gates that lead up to grace and glory and God, "in the name of Jesus Christ of Nazareth, rise up and walk." Sweep away the cobweb excuses which would still keep you helpless, and believe on him. "Christ Jesus makes thee whole."

Jacob Abbott says, somewhere, that if the matter communicated is within the reach of children's minds, no special pains need be taken to bring down the language to their comprehension. A writer in the *Sunday School Times*, speaking to the same point, says:

A preacher of great celebrity was once publicly giving his experience in the line of children's preaching, his efforts in which have been attended with great success. It was agreed by most of those who heard him; that to preach once a month to the children is a fine thing.—But another, a minister of even greater success, followed him with the remark. "I preach to my children twice every Sunday." And so he does. Instead of setting one table for children, he portions out to all from the same board a gospel feast, ample for all, and plain enough for the refreshment of the least and lowest. Would that thousands of our ministers would do likewise. Our children do not want baby-talk. All they ask for is a sound, common-sense gospel, expressed so they can understand it.

For the Companion

Loved Ones, Mingle not with the World.

A few days since, sister H. and I. called at the house of some of our friends in our town. On our leave we were much astonished, as the gentleman invited us to remain until evening, so as to attend their social gathering. Our tongue was just going to excuse us by saying, that, according to Scriptures, we cannot attend such places. This reply would not only have concurred with our sermons every Sabbath, but it would have been scriptural. But I suppose our countenance at once spoke our sentiments; for, before we had time to reply, his daughter said, "Do stay, the sociable is so nice." "Why," said she, "some of your members attend and write pieces for it." I acknowledge we were hushed up in shame, and did not utter our sayings; because they could at once have said, "You do not all speak the same thing; for some think it no harm to go, for they prove it by their attendance; while some of you, and your ministers, speak so much against such gatherings." This surely is a mistake. Can it be that any of our members attend this society, and write for it? No, it cannot be; they surely cannot go there and feel that they meet Divine approbation; because we cannot find one sentence in the New Testament to uphold such, but many to the contrary.

What would we think, to know of members attending the theatres and ball-rooms? We would at once know that they were not drawing nigh to Christ, so as to have him draw nigh unto them; but that they were going from Christ so that he would go from them

"But," says one, "this society is not a theatre." No, it is not; but is it not one step toward it? Oh, I fear it is. Then stay from it. I suppose that it is a nice place for the worldly; but it cannot, surely, benefit the Christian to go there and spend his time in writing in that cause; while, at the same time, our editors, not only plead with us, but try to hire us, to write and assist them. But that is not heeded: for we have no time, talent, or opportunity. What a shame that we do not try to spend our time in as profitable a way as we can; and try to assist in some good cause.

Perhaps, my readers say, "Sister Snavely, you are too hard; the young members like to be in company too, and not always stay at home." Well, let us see, it may be, but I have the Testament right along with me; especially, where good old Paul emphatically says, "Abstain from all appearance of evil;" 1 Thess. 5: 22. As there is no appearance of good there, it must be evil. Then flee from it. There are other places where there is appearance of good; go there. In our town, close at home, we have no less than four widows. When the young members wish to take a walk, there are those to visit and comfort, and that will be doing good; consequently Christ will draw nigh to them then. How good they will feel! And when they wish to write, let them help to support our valuable paper.

It appears to me to be impossible that any of our members would thus imitate the world. Why, we may just as well imitate them in dress as in ways and in manners. I see no difference. We had much better try to get them to imitate us in visiting the Sick, and the Widows, and Orphans, and in doing good every way we can.

Dear ones, do you not know that worldlings are astonished at you for gathering and mingling with them? They are surprised when they see you come; for they know as well as we do ourselves, that it is not right for the Christian to countenance any such doings. But, of course, they rejoice at winning you back again. They know we preach it down; but if you go and help them build it up again, where is your gain.

Now, brethren and sisters, if any of you have been ensnared and attended this or any other worldly, mirthful place of amusement, please, do stop, and say, "I have erred in once going, but will not again." Do not say that you see no harm in going there; for we all know that there is no good done there; and we know very well that Christ is not near by us at any such places. So, next Friday evening, when you would repair to the society, wend your steps to the house of our loving old sister Burns; there spend the evening with the lonely widow and fatherless children; and I know that Christ will be in the midst of you. You will feel that he is right with you. Thus you will meet divine approbation. Draw nigh to Christ, and he will draw nigh unto you. Please read my scattering thoughts in the same spirit in which I have written them, in love.

Rebecca Snavely.

Hudson, Ills.

There is much goodness in the world, though at a superficial glance one is disposed to doubt. What is bad is noised abroad, is echoed back from side to side, while what is good goes at best like sunshine, quietly through the world.

A muddy stream, flowing into one clear and sparkling, for a time runs along by itself. A a little further down they unite and the whole is impure. So youth untouched by sin, may for a time keep its purity in foul company, but a little later they unite.

Christian Family Companion.

DALE CITY, PA., FEB. 18, 1873.

On account of a press of outside work this week we have been unable to prepare any editorial for this number. We hope in a short time to be able to direct our attention into the direction in which it ought to be laboring. In the mean time our correspondents are making our paper sufficiently interesting, for which they have our thanks.

Answers to Correspondents.

S. H. Caylor: You had the proper credit on our books. It was a typographical error, and should have been $10 50 instead of $10.00.

Christ. Myers: We did not acknowledge it, because we had no account of it; but the almanacs were sent and we do not intend to charge you for them. The paper and envelopes were also sent.

J. W. Byrne: We noticed it. Are sorry for it; but hope there will be sunshine when the cloud has passed by.

J. D. Leedy: The one dozen cost $10.00. We had sent one before, at $1.25.

Wm. Leatherman: No account of the money. Tune and Hymn Books, 6 for $5.00 sent by express; by mail $6.00.

John H. Wirt: Don't know where the trouble is, as you are all right on our books.

J. Zug Jr.: All right. We will gladly make the exchange.

D. J. Meyers: After sending the book you are still entitled to $1,50 percentage.

C. C. Andress: We have examined, but can find neither of those names on your former list. They are now entered.

Louiza M. Engle: The names were all entered on our book, but when they were to be put into type, a number of them were omitted by the printer. Such errors sometimes occur, and we are always sorry for them. Hope all will be right hereafter.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

A General Appeal to the Church.

We have been solicited repeatedly to appeal to the annual conference for a hearing, but hitherto have refused. We are now willing to make an appeal to all the saints, as a united body, acknowledging the supremacy of the Father in Legislation, the Son executively, and the Holy Spirit judicially. And the gospel of Christ to be the power of God to salvation, to them that believe, and condemnation to them that disbelieve; and the miraculous operation of the spirit of God, of raising the dead, and healing the sick, ending with the confirmation of the gospel. "And after the gospel was confirmed, with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to his own will;" (Heb. 24.) Necessity did not require a reconfirmation.

And all the strenght of receiving or excluding members is continued in the divine law.

And all sincere persons manifest their faith in the Lord Jesus, and compliance with his laws, by making application to be baptized into Christ.

And all forms of doctrine that are given by inspiration, ought to be obeyed from the heart.

And no form of doctrine that was not introduced by the great Head of the church, and his witnesses (the apostles) ought to be held sacred by the church.

The only form that we have for baptism is given by Matthew, 28: 19.

The form of washing and wiping the Saints feet is recorded by John 13: 45.

The preparation and partaking of the Lord's Supper, and the emblems, are recorded by Matthew, Mark, Luke, and Paul. Passover supper and Lord's supper, in the divine law have reference to the identical meal. And the preparation and partaking of the supper, and also the partaking of the emblems, ought to be in strict accordance with the law, with all its bearings. No Interval between the supper and the partaking of the bread and cup. Matthew's testimony (26: 26). "And as they were eating, Jesus took bread and blessed it. Mark's testimony (14: 22). And as they did eat Jesus took bread and blessed and brake, and gave to them, and said, take eat (not tarry) this is my body.

Dear brethren we believe that the laws given by inspiration, ought to be obeyed, according to their original forms, without any alteration whatever. And the official members of the church will have to be either Elders or Deacons, not sub-deacons, neither sub-elders. Traits of character, and a supply of Holy Spirit, qualifies brethren for the office of bishop or deacon.

Now dear brethren, if you feel disposed to let us have a hearing through the C. F. C. not for the sake of contention, but for edification, that we all might be more fully united in the bonds of peace. And if the brethren would be so kind as to correct us, if we have erred from the truth, in relation of our views, we will confess our faults and solicit your fervent prayers. This seems to be the main object of the C. F. C., to advocate truth and to expose error. And we trust that the object will be performed by the Spirit of meekness, for the edification of the church, and not for destruction.

Yours in love.

SAMUEL A. LEEDY.

On the Goodness of God.

The love of God has indeed abounded toward me in innumerable ways, both in temporal comforts and spiritual privileges; but especially am I indebted to his long-suffering and long-sparing mercy, that I have not been cut off in the midst of my sins. There is a way of access to the throne of grace. No one can keep me from holding communion with God in secret. No time is unfit for such a purpose; no place unfit for such devotions. There is no corner so dark, no place so secret but God is there. I am still lying on my bed, or sitting on my bed side. My limbs are swollen and as weak as they were at first. I do not know that medicine strengthens my limbs any. I have not been able to move one of my feet for almost one year without some assistance. Many are the trials I am called upon to encounter; but all these things do not move me from my steadfastness in the Lord. I know that it is my duty to depend upon that supreme power by "whom we live, move, and have our being."—Unless we are aided by the blessings of an over ruling providence, the medicine we use will be of no use to us; but with that sweet peace of conscience, with that implicit trust which maketh our election sure, we feel that our afflictions are but for a day, and if the giver of all good will bless the means used for our restoration, we may be satisfied; if not, still the same; for I know that the time is not far distant, at the longest, when I shall have done with trials, and then I shall be forever at rest.

ANNA W. REEDY.

Kellersburgh, Pa.

Dear Editor: I would inquire of the C. F. C., if there is any such a thing as getting religion at a mourners bench? I live near a Methodist church, where there is a protracted meeting in progress; and several of my friends have declared that they have experienced religion at the alter. But I have never seen it manifested there. I never could perceive how they could get religion there. Many of them have declared that they have got through, and their souls are greatly blessed. Now I would ask some reader of the COMPANION, if there is such a thing as getting through, as I am only 13 years of age. I have never read much of the Bible; but I have never seen anything about the mourners bench in it,

CARRIE ROELKY.

New Market, Md.

Sister Catharine Longanecker will confer a favor by informing me what volume of the Gospel Visitor she has on hand, and oe what terms per Vol. she will dispose of them. Address, and much oblige, your brother in Christ,

J. H. MOORE.

Urbana, Campaign Co., Ill.

District Meeting of Southern Missouri.

The District Meeting for the Southern District of Mo,, will be held in the Nevada church, Vernon Co., Mo., on the third Friday and Saturday before Pentecost. Place of meeting near Nevada City. Brethren coming by R. R., from Sedalid, Southwest on the Mo., Kansas and Texas Railway, will stop off at Nevada City. A general representation of the churches

comprising said district is earnestly solicited. Any correspondence in relation to the meeting, direct to John Harshey, or S Mohler, Cornelia, Johnson Co., Mo.

S. S. MOHLER.

(*Visitor* please copy.)

Information Wanted.

We have relatives living in the East somewhere. Information through the *Companion*, or by letter to my address, will be thankfully received. In 1816 I emigrated, with my family, from Franklin county, Virginia, to the State of Ohio. I had two brothers, John and Samuel Starne. My father-in-law's name was Christopher Walker; He lived in Bedford county, Va. There were ten children in the family: William, Andrew, Josiah, George, Samuel and Henry; Elizabeth, Hannah, Sarah, and my wife Mahala.

JACOB STARNE.

Cerro Gordo, Piatt Co., Ill.

BROTHER HOLSINGER: As you desire church news, I will give you an item. A little over one year ago brother John L. Hook, and our old bishop, Jacob M. Thomas, commenced a meeting, in what is known here as the Boyer school-house. They continued the meeting for about a week. Through their efforts, accompanied with the blessing of God, there were eleven added to the little flock in that neighborhood.

This fall the same brethren held another meeting, about the same length of time, and with the blessing accompanying their labors, there were twelve more made willing to unite with us, and were baptized, as Christ has given command. This makes 23 members in less than one year, all in one neighborhood, besides large accessions, in other sections of the congregation. This church extends over a large territory, a good part of Preston county, W. Va., Alleghany county, Md., and part of Fayette county, Pa., so that, besides the body of members at Salem, we have two sub districts for the transaction of business. One at Markleysburg, Pa., and one at the Boyer school-house. We have regular meetings in convenient distances for nearly all the members to reach.

Oh, what a blessing it is to live in a place where we have good church privileges, and that we can after meet with those we love, and to anticipate the great meeting that knows no parting, where all is peace and joy.

We see in many places near where the church well established, neighborhoods where much good could be accomplished, with additional efforts on the part of the ministry; but many of our ministering brethren are not able to spend much of their time in travelling to preach the gospel. I often think if the brethren would, in certain cases, extend a helping hand, and give more encouragement to the minister of the gospel, that the cause of Christ might be advanced, and much good accomplished. We are placed here for the purpose of helping one another, and to love one another, and to live in such away and manner as to accomplish the most good we can in this world. And while we have the privilege let us be engaged in the cause of our Redeemer, and let us all try and do something to advance his kingdom and the enlargement of his church here upon earth. Let us all be up and doing while it is called to-day for the night will soon come when we cannot work.

Our old brethren are working and laboring hard, and why should we, who are younger be idle, and not do our part? May the Lord help us that we may all become faithful laborers in his vineyard, that we may receive the crown that is laid up for the finally faithful.

J. B NICOLA.

Mill Run, W. Va.

Voting for No License.

By reading the COMPANION, I read two articles, the first, headed, "License or No License," on page 37, present volume, written by my beloved brother Moses Miller. The other headed "An appeal to the brethren and friends in Pennsylvania," on page fifty, written by brother C. G. Lint. By reading the said two pieces, I was induced to write the following in my weakness, and limited knowledge.

What my dear brethren have written appears to be very plausible and right, but it appears to me there is some danger connected with this going to the polls to take an active part in voting with the world. Yet I shall not dictate, whether the brethren shall go and vote or not, but those that will go, I would advise to consider well what they are doing, considering the following passages of Holy Writ.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" 1 Cor. 3: 16. "For as many as are led by the Spirit of God, they are the sons of God. The Spirit itself beareth witness with our spirit, that we are the children of God;" 8: 14–16. Now if the Spirit of God dwelleth in us, and if we are led by the Spirit of God, and that Spirit beareth witness with our spirit," then the question would arise: Will the Spirit of God and Christ go with us to the polls, which is an arrangement of the world? If not, then we can certainly not go and mix with the world, and take an active part in their doings. I think it very dangerous to go to any place where the Spirit of God and Christ will not accompany us, for we are then on strange ground, and will hardly come away without more or less injury to our souls. For there will be no edifying. There is levity and vanity, and sometimes it fits very well to throw an idle word in with their vain talk, of which we have to give an account in the day of judgment. A brother must be exceedingly well guarded if he comes away as he goes there.

One of the above named writers says, this is no political question. Yet some of our tectoralers have heretofore tried to make it such.

Now if the election on the 27th of March next would be exclusively for to decide for or against License, then it might be a little different, but at the same time the township officers will be elected and some of our neighbors will run for an office. They will come very friendly and offer you their tickets and say, you are here now, you may as well put my ticket in with your "No License" ticket, and it is very likely your good neighbor will persuade you to do so, and you violate the words of Christ when he says, "My Kingdom is not of this world."

And again, our neighbors, especially those who sell or drink strong liquor, will censure you and say, now the Dunkards come out to vote, why don't they come to other elections?

But if, I say, if the Spirit of Christ will go with us to the polls, then we need not care what the neighbors will say of us.

We have often been asked, why don't you vote for good men? You wish to have a good Government to protect you and your properties. Then we are ready to tell them, that we belong to a Government or Kingdom, which Christ says, is not of this world, and tell them, we do pray for those in authority. They say, if your prayer availeth anything in behalf of our men in office, then it certainly must have the same effect in praying for "No Licens." There is something in this, which is to be considered, as, "The effectual fervent prayer of a righteous man availeth much:" James 5: 16.

Brethren, let us weigh the matter well, and not only consult reason, but also the denying doctrine and principle

of our Lord Jesus Christ. Then if done so go and cast your vote, if you can do it with a good conscience to God. For my part I must say, according to my knowledge and understanding of the doctrine of my Savior Jesus, I cannot go and take an active part at the polls with the world.

J. E. Pfautz.

Ephrata, Pa.

Congress, Ohio. Feb. 7th, 1873.

To the Readers of the Companion.

Dear brethren and friends, during the present week I have witnessed much and felt some sorrow. Brother Elijah and sister Catharine Showalter, from Waterloo, Iowa, came to Wayne county, Ohio, to visit their relatives. While being at brother Mahlon Meyers', the parents of sister Showalter, their little boy, Jesse Lyndon, was taken sick. Medical aid was sommoned, but the disease was unyielding. The loving parents and grandparents watched over the child with tender care for some weeks; but, finally, on Saturday, Feb. 1st, death received the little sufferer, at the age of three years 2 months and 22 days. On Sunday 2nd we buried him at the Mohican meeting-house, a large congregation being present, to whom we tried to preach, from 2nd Samuel 12: 22, 23.

Before we left the house, we received the sad, but not unexpected news, that we are to meet again on the next day. John Garver son of David Garver dec'd, was born April 12th, 1825; was united in marriage with Catharine, daughter of Elder John Shoemaker, March 12th. 1846: united with the church in 1848; has for many years held the office of deacon, and has always done his duty faithfully. About 8 weeks ago he was prostrated with a complication of diseases, which successfully baffled all the medical skill that was brought into requisition; and on Saturday Feb. 1st. at 4 P. M. the spirit took its flight. On Monday the 3rd, all that was left of brother John was laid into that gloomy prison that waits for us all. Thus passed away one of our number; and one whose place in the church, and in the neighborhood, we are not able to fill. Brother Garver was a man of good natural abilities. In counsel, he was wise and discreet. His words were generally put to the right place, and spoken at the right time. In exhortation and in prayer he was strong. As a neighbor and friend there are no better. He always had a cheerful word for all; was ready to "rejoice with them who do rejoice and weep with those who weep." In summing up his character, I would not do justice to the memory of brother John, if I did not say that, in his death, I have lost a valued personal friend—one who stood by me, for the past ten years, in sunshine and shade, and especially in storm and trouble. Peace to his ashes. Sometime previous to his death, brother John took the advice of the apostle James, called for the elders of the church, was anointed "with oil in the name of the Lord." Being absent from home, I was not permitted to witness this ministration; but, at a subsequent visit, he told me all was clear—all was well. He retained his mind to the last, and died in peace. He had selected 2 Tim. 4: 6—8, for his funeral text, with a request, that brethren Jacob Garver and Brown preach it. Which we tried to do to the best of our ability. The day was stormy; the weather disagreeable; yet, the large meeting-house was nearly filled with relatives and neighbors. Brother John had many friends; and as is usually the case with men who are worthy, he had but few enemies. These seem to be a necessary evil, and a man that has none at all, will not be likely to be of much use in the world—even "A man's foes shall be those of his own household." Matt. 10: 36.

Brother John leaves a sorrowing widow, a sister in the church, and nine children, three of them married, one in the medical and one in the legal profession; but sorry to say, none in the Christian profession.

On Thursday [the 6th] of the same week, we were called to preach the funeral for a grandson of old brother Wm. Ramsey, in Ashland county. The parents, Samuel W. and Catharine Ramsey, of this young man, (named after his grandfather, William R Ramsey,) live in the State of Michigan. The boy being in feeble health, and the climate and medical facilities not being favorable for his recovery, he was sent to Ohio, and placed under the treatment of Dr. C. J. Warner, of Congress, Ohio. But, "When death enters there is no defense."

Although the parents were far away in the snow-clad wilds of Michigan, all that human aid could do was done for the boy; but he died on the second of February, aged 18 years and 2 days. The mail and telegraphic facilities were used and the corpse was kept from Sunday until Thursday, in order to get the parents to the funeral, but all in vain; the other relatives wept over his grave in their stead. He was buried at Orange, in Oakland county, and the funeral was preached in the Presbyterian meeting-house at that place. A large congregation was present. Text Isaiah 38: 1. Brother William Sadler being present and like a true brother he assisted in the exercises. "Therefore be ye also ready." P. J. Brown.

New York, Feb. 1st, 1873.

H. R. Holsinger,

My Dear Christian Brother, It has been a long while since I have had the pleasure of seeing you, and longer since I have said anything to my dear brethren and sisters through the columns of your much valued paper. There are various reasons for this, chief among which is the fact that I have all the while been undecided as to how long I should stay. I have been here since the 8th of last April, except the little time spent in traveling, and now I find myself so completely absorbed in business, that to find time to write seems almost wholly out of the question. I can assure you, however, my interest in the cause of our blessed Redeemer, and the success of his church is not abated.

I have learned since my stay in this city, that New York is truly, not only the metropolis of business, but also the maelstrom of fashion and dissipation. Yet, with all this, if we had a church organization here, we would certainly be the means of accomplishing a great good. There is here such a powerful tendency to infidelity, that Christians of whatever name, are warmly welcomed in most of the churches.

The people here are sociable and warm-hearted; and but for the want of the society of my brethren and sisters, I could find contentment and happiness. But I can not become reconciled to the place for the want of this *precious Christian intercourse.* And because I was undecided, I have not changed "papers;" hence it is only occasionally that I have had the happiness of reading the "news from the churches," and seeing those old, familiar names, which used to afford me so much pleasure. I have now instructed one of your agents to send me the Companion, which, I am sure, will be like a feast to the soul in a desert of sin.

I was very much interested in the work of the Maine Missionaries; and as soon as I heard they passed through this city, I wrote to brother Longaneeker, at Skowhegan, asking him to stop and see me on their return. I presume, however, they had already left the place, as I have, as yet, received no reply.

Pray for me, brethren, that I may not enter into temptation. I presume

I have not a brother or sister in all this great city. May heaven water and bless the good seed *wherever sown*, until all the ends of the earth shall hear the glad news of salvation.

J. L. KITTINGER.

658 *Broadway,*
New York.

Change of Address.

Brother M. M. Basher has changed his address from Freedom Tenn., to Trinidad, Las Animas county, Colorado.

BROTHER HENRY :—Can you, or any of the readers of the COMPANION, inform me where to address Peter F. Latshaw; son of Joseph Latshaw. They moved from Augusta county, Va., to the state of Indiana; but were formerly from Penn'a. or Md. They were members of the church while here. I would be very much pleased to know their address.

Yours in the bonds of love.

DAVID GARBER.

MARRIED.

On the 23rd day of Jan., by the undersigned, at his residence, Mr. L. BAUM and Miss H McCOLLY, both of Columbiana county, Ohio.

JOHN A. CLEMENT.

On the 23 inst, by Eld. Michael Weyand, at his residence, JOHNATHAN J. KIMMEL and Mrs. SARAH CRONER of Brothers' Valley twp., both of Somerset county, Pa.

On the 26 inst, at the house of J. J. Kimmel, by Eld. Geo. Schrock, Mr. JOSEPH GLESSNER and Miss MARYAME KIMMEL, both of Stony Creek Twp., Somerset Co., Pa.

FRANKLIN FORNEY.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Oakland branch, Darke county, Ohio, October 17th, 1872, brother JACOB V. BASHOR, aged 61 years 4 months and 29 days. He formerly came from Pennsylvania, lived in Cincinnati, Ohio, 34 years; then came to Darke county, where he lived until his death. He became a member of the church about a year before his death.

Funeral services by the brethren.

B. B. BASHORE.

In Pipe Creek congregation, Md., on the 20th of January, sister HANNAH ENGLAR, widow of Philip Englar, in the 74th year of her age. She was attacked with a severe cold, which terminated in paralysis of her left side. She bore her affliction with much Christian patience, and appreciated the kindness of her relative friends, whose duty it was to attend to her wants during her illness.

When brethren visited her, she told them to pray for her, but not that she might get well. In her death we were reminded of the words written in reference to Jacob. Num. 23 : 10.

[*Visitor please copy.*]

On the 23rd day of Jan., in Columbiana Co., Ohio, SALLIE SHIVELY, infant daughter of brother Samuel and sister Elizabeth. Disease, Congestion of the Lungs. Age, 2 months and 7 days. Also on the 29 h of Jan., MARY OLIVE, daughter of the aforesaid parents. Funeral services by the undersigned.

JOHN A. CLEMENT.

In Nevada City, Vernon county, Mo., in the Nevada congregation, Nov. 21, 1873, bro JOHN BRILEY, aged 73 years 1 month and 17 days. Brother Briley was born in Oswego county, N. Y. From thence they moved to Montreal, Canada, where he served an apprenticeship in the shoe-making trade, and at the age of 22 years left, and after some time returned to New York again, and married to Mary Dugal.—After which they emigrated to Wisconsin, and from thence to Iowa, where both he and his wife were received to the Brethren. After some time they moved to Atchinson, Kansas, and from thence to Nevada City, Missouri, and after six years died in the triumph of a glorious resurrection, leaving a widow with seven grown children to mourn their loss. Funeral services by brother S. Click and the writer, from John 5 : 28, 29.

J. D. Yoder.

LIST OF MONEYS RECEIVED for SUBSCRIPTION BOOKS, etc.,

H B Paul	$ 1 50	R B Relgert	20
L M Emmert	2 25	Jacob Conner	3 00
P Metzker	1 60	B E Plaine	18 50
J S Hoffert	3 00	T O Cloyd	1 50
F Shade	3 00	J H Moore	8 10
M E Yeagly	10	J Berkley	1 50
J Y Heckler	1 50	Enoch Beery	3 00
J Aldinger	1 50	P B Shoemaker	1 50
T V Reinnecker	1 25	Allen Boyers	15 00
Rachael Boyle	50	S Z Sharp	2 00
Samuel Wine	1 00	P C Hetrick	1 25
E C Packer	1 60	E River	1 50
John Diehl	1 50	A H Cassel	10 50
D Miller	9 00	George Levan	1 50
W N Clemmer	32 79	W McWhorter	1 50
H A Snyder	20 00	J D Leedy	10 00
J B Allensworth	6 20	Summum, Ill.	1 50
D H Ruffner	10	D E Brubaker	20
I Blickenstaff	75	D L Miller	3 00

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One insertion, 20 cents a line.
Each subsequent insertion 15 cents a line.
Yearly advertisements, 10 cents a line.
No standing advertisement of more than 20 lines will be admitted, and no cuts will be inserted on any considerations

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The Spring term, third year, of this institution, situated on Bourbon Marshall county, Indiana, on the P. F. W. & C. R. R., will begin March the 19th, 1873, under the charge of brother O. W. Miller, who has kindly consented to act as President.

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THIS IS THE SPACE FOR DR. FAHRNEY'S ADVERTISEMENT SEE NEXT WEEK.

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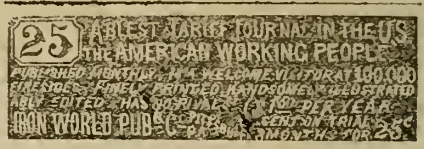
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For the COMPANION.

Faith Alone.

Brother J. S. Flory's article in No. 5, p. 21, has forcibly brought to my mind the great necessity of warning the repenting sinner against so dangerous a doctrine as the faith alone doctrine. We are glad when we hear of sinners repenting; and the Savior has told us that the angels in Heaven rejoice when a sinner repents. But, after all the rejoicing, there is danger of the sin-sick soul being lost, by not receiving the right kind of medicine. It appears sometimes needful to take up the prophet's lamentation, "Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughters of my people recovered?" The balm certainly is there. But what of the physician? Yes, there is a balm to be had, and free for every one. If the sin-sick souls would only resort to that instead of those miserable quacks of divinity, they would speedily recover. But they have sent their palatable and easily administered medicine broad-cast over the land, so that you can scarcely pick up a religious tract without finding lots of it advertised for the sinner. The dangerous doctrine of "only believe in Jesus, and lay all your sins on him," has taken such a firm hold on some, that it is almost impossible to get them to believe otherwise.—When once they imagine that they have gone to Jesus and laid all their sins on him, they are indeed in a hopeless condition. Now I doubt whether any one can lay his sins on Jesus. It seems to me it looks too much like imposing on the goodness of Christ. I do not believe that the Savior is pleased with such proceedings.—But there are some who have so much faith in Jesus that they leave all for him to do, and they go on their way quite contented, without ever touching one of his commandments; they don't appear to be in the least concerned about those outward ordinances, or non-essentials, as they call them. They profess to have been to the fountain's head and there received the assurance that they are accepted of him; and some of them have such a high opinion of themselves that it is beneath their dignity to stoop so low as some of the commandments require. They ask the Savior to be their servant, and give him all the work to do. Not considering that Christ has already done more for the sinners than they deserve. Jesus has provided the means whereby we can get relieved of all our sins, and they who will not accept of these means, if they are placed on the left hand of the Judge, it will be their own fault. Many poor souls will be wofully disappointed when they are brought up to give an account. "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven." Thus it is plain that there is something for us to do, and that faith is dead without works. Our sins, with the sins of the whole world, were once laid on the Savior, when in the garden of Gethsemane, and became so heavy that an angel was dispatched from heaven to strengthen him. "And being in an agony, he prayed more earnestly, and his sweat was as it were great drops of blood falling to the ground. And to attempt to lay our sins on him the second time would be nothing less than to crucify him the second time. It would be best not to harbor such a thought, or depend upon it, you can not do it. Our Savior has risen triumphantly over all sin, death, hell, and the grave; and has taken his seat at the right hand of the throne of God, where no sin can enter. But, says one, did he not say, "Come unto me all ye that labor and are heavy laden?" Yes, certainly, you must go to Jesus and confess your sins, and your inability to do anything of yourselves, and ask him for strength and courage to do your duty; and then take his yoke upon you, which will not leave you the liberty to take your own way when he directs another. Never go to the Savior with the intention of laying your sins on him, but take them to the place where he has told you through the apostle Peter on the day of Pentecost, and there have them buried beneath the waves in a watery grave. Then you have the promise of the gift of the Holy Ghost, which will lead you into all truth, and you will

also receive that rest which is sweet to the soul But then don't forget to go daily to him, and ask for strength to hold out faithful, and also thank him for providing a place wherein you could get relieved of all your sins, and be assured they will all flow down with the stream into the ocean of forgetfulness; and then try to be consistent with what you profess. Let all our actions correspond with our profession. Give no occasion for the enemy to bring reproach upon the church, but walk in wisdom's ways toward them that are without. David prayed to be led in a plain path, because of his enemies, and his observers. They know we profess to have renounced the sinful pleasures and vain pomp of the world, and to see the contrary in us confirms them the more in their deluded way; and it is one of the greatest hindrances to the cause of Christ. Brethren and sisters, let us be careful how we walk towards those that are without, and at the same time not forget the love we are to go by towards those that are in the sheep-fold. Let us not unnecessarily find fault with our brethren, and give room for the enemy to say, "They are fighting among themselves." Give no occasion whereby our brother or sister may become offended, or made weak in the faith. Christ has so indentified himself with his people, that when we sin against the brethren we sin against Christ. I know we have to meet with many difficulties and trials, and it is not always easy to decide which is the best way to pursue so as not to offend. One thing, however, is clear; our young members ought not to give any occasion for the more thoughtful members to feel that the church which Christ has purchased with his own blood, is losing its strength and beauty through their conformity to the world. It is the duty of all of us to aim for peace in the church; but then it will not do to cover the truth for the sake of peace. We need brethren and sisters that are not afraid to stand in the hottest of the battle, to contend for the faith once delivered to the saints. The apostle Paul urges us to lay aside every weight, and the sin which doth so easily beset us, and run with patience the race set before us, by the consideration that we are compassed about with so great a cloud of witnesses. Some say that each one has his besetting sin, some one way, and some another way; but I think the apostle here means *unbelief* to be the besetting sin. I think he proves it by bringing in so great a cloud of witnesses in the preceding chapter, who having all died in the faith without receiving the promises. If we would always keep in view the promises that are promised to the faithful there would, perhaps, be less imperfection. But we are such forgetful creatures, that we sometimes do things we ought not, before we consider. But, nevertheless, let us lift up the hands that hang down, and the feeble knees, and make straight paths for our feet; and pray to God to make us more perfect in every good work, to do his will, working in us that which is well pleasing in his sight, through Jesus Christ to whom be glory forever. Amen.

MARGARET DEARDORFF.

What Constitutes Gambling.

Chief Justice Thompson, of Pennsylvania, in a recent case gave his opinion of gambling in the following words :—Any thing which induces men to risk their money or property without any other hope of return than to get for nothing any given amount from another is gambling, and demoralizing to the community, no matter by what name it may be called. It is the same whether the promise be to pay on the color of a card, or the fleetness of a horse, and the same numerals indicate how much is lost or won in either case, and the losing party has received just as much for the money parted with in the one case as in the other, viz: nothing at all. The lucky winner is of course the gainer, and he will continue so until fickle fortune, in due time, makes him feel the woes he has inflicted on others. All gambling is immortal. I apprehend that the losses incident to the practice disclosed within the past five years have contributed more to the failures and embezzlements by public officers, clerks, agents, and others acting in fiduciary relations, public and private, than any other known, or perhaps all other causes; and the worst of it is, that in the train of its evils there is a vast amount of misery and suffering by persons entirely guiltless of any participation in the cause of it.

The Religion of Paying Debts.

Men may sophisticate as much as they please, they cannot make it right, and all the bankrupt

laws in the universe cannot make it right, for them not to pay their debts. There is a sin in this neglect, as clear and deserving of church discipline as in stealing or false swearing. He who violates his promise to pay, or withholds the payment of a debt, when it is within his power to meet his engagement, ought to be made to feel that in the sight of all honest men he is a swindler. Religion may be a very comfortable cloak under which to hide, but if religion does not make a man deal justly it is not worth having.

Change.

The written words we dim with tears,
Traced by the dead in other years;
When from its temple flown the mind,
How dear each record left behind!
How mournfully our glances rest
On aught by their loved hands impressed;
Each penciled word, each careless line.—
Lost friend, how may I look on thine?

The smile that oft my glad eyes met
Doth beam for others brightly yet;
The voice I loved of old to hear
Still falls on many a listening ear.
The angel of the silent land
On thee hath spared to lay his hand;
But, even than death, more sad and strange,
Between us lies the gulf of change.

The dearest hopes that life hath brought,
The holiest dreams, the purest thought,
By thee inspired in days gone by,
I would not bid their memory die.
So bright these long-departed hours;
So crowned with hope's most fragrant flowers,
That thoughts of thee, through good or ill,
For their sweet sakes I cherish still.

The idols of those years passed by
All broken on their altars lie;
No hand their beauty may restore;
The young heart's trust will come no more.
Yet, as we dream, 'mid winter's snows,
Of the sweet time when bloomed the rose;
So fond and faithful memory
Whispers of those past hours and thee.

—*Peterson's Magazine.*

For the COMPANION.

False Precept.

We lately took up a monthly paper, originating from one of the publishing cities, in which we found an article headed, "*Earning and Spending.*" The first part was sensible and true enough; but the latter portion expressed a theory quite unsound and in opposition to the plain teachings of the Bible. It was this, 'See that you are proud." Let your pride be of the right kind·" "Be too proud to be lazy." &c.

A great blunder indeed—a gross mistake—to exhort and encourage persons to be proud, or to contend that pride is ever necessary when nothing in scripture is more positively condemned. "Hear ye, be not proud; for the Lord hath spoken. But if ye will not hear it, my soul shall weep in secret places for your pride." Jer. 13: 15, 17. "See that you are proud"—"Be not proud." Can two such opposite principles harmonize? No better, we think, than truth and falsehood can. One is a human requirement, the other divine. Which shall we obey, God or man? "Every one that is proud in heart, is an abomination to the Lord." Prov. 16, 5. Is it proper to commend what the Lord abominates? Even a "proud look" Prov. 6: 17, is hated of the Lord. "An high look and a proud heart is sin;" Prov. 31: 4. How does the ring of the writer's bell chime with this? If pride is sin, then there is such an article as "the right kind" of sin required of us. Nothing can be more false or unsound. That which qualifies the noun heart, the Bible pronounces sin; and 'Sin is the transgression of the law." John 3: 4. What is "the right kind" of transgression of God's law? The conspicuous writer might call it "the right kind of pride." But we have never believed in the existence of such an abstract. Pride is all wrong; because it is sin and because God hates it. "God resisteth the proud but giveth grace unto the humble." James 4: 6. "I am against thee, O thou most proud, saith the Lord God." Jer. 50: 30.

Pride prevents men from seeking after God; it leads to destruction. "The wicked through the pride of his countenance, will not seek after God." Ps. 10: 4. Pride goeth before destruction." Prov. 16: 18. It is what "will finally destroy its possessor." "And he shall bring down their pride." Isa. 25: 11. "Woe to the crown of pride." 28: 1. Many other texts might be cited in its condemnation; but not one found where it is commended. Not one particle of Bible logic is in its favor. Hence all other logic when opposed to God's word must be false, if the Bible be true. But humility, wisdom, and prudence are commended.—These applied in practice will comprehend man's duty. If the definition be correct, that prudence means "a conformity to the rules of reason, truth and decency, at all times, and in all circumstances," instead of saying as many of the ignorant, and those devoted to foppery and fashion will say, "Have pride enough to be decent," we should say, have prudence enough to be decent; prudence enough to speak the truth, and not to lie, cheat, steal, or to be lazy. We think it proper for all to examine the scriptures more fully, and to seek the true meaning of words befor applying them. Let the best lexicons be consulted, and language used corresponding and coupled with God's word. This will constitute the basis of all true principle.

T. F. TUKESBURY.

Brentwood, N. H.

How Long!

"Behold I make all things new." Rev. xxi, 5.

Still do they linger—these slow treading ages,
How long must we still bear their cold delay?
Streak after streak the glowing dawn presages;
And yet it breaks not the expected day

Each passing year with prophet lips has spoken,
"Prepare your praises, Earth awake and sing!"
But yet yon dome of blue remains unbroken;
No tidings yet of the descending King!

Darkness, still darkness;—nearer and yet nearer
The lightning gleams, the sea's scorched billows moan;
And the sere leaf of earth is growing sorer;—
Creation droops and heaves a bitter groan.

O storm and earthquake,-wind and warning thunder,
Your hour is coming;—one wild outburst more,
One other day of war, and wreck, and plunder,
And then--your desolating reign is o'er.

These plains are not your battle-fields forever;
The glassy deep was never made for you;
These mountains were not made for you to shiver;
These buds were not for your rude hand to strew!

Flee! and give back to earth its verdant gladness,
The unsoiled freshness of its balmy dew!
Take hence your sackcloth with its gloomy sadness,
And let the wrinkled skies their youth renew!

Give back that day of days—the seventh, and fairest,—
When, like a gem new-set, earth flung afar
Her glory,—of creation's gems the rarest,—
Sparkling in beauty to each kindred star!
Come back; thou holy love—so rudely banished,
When evil came, and hate, and fear, and wrong!
Return thou joyous light,—so quickly vanished—
Revive, thou life that death has quenched so long!

Re-fix, re-knit the chain so harshly broken,
That bound our lower orb to your bright heavens;—
Hang out on high the long-desired token—
The sign of earth renewed and man forgiven!

Withdraw the vail that has for ages hidden
That world of brightness from our lower sphere!
Renew thy fellowship so long forbidden!—
O God! Thyself take up thy dwelling here!—*Sel.*

Is Christ's Coming Delayed?

When Christ spoke to his disciples of his second advent into the world he said, "Of that day and hour knoweth no man, neither the angels in heaven, nor the Son, but the Father only." How the Son, as one with the Father knew not the day neither the hour in which this event shall take place depends mainly upon the meaning of the term *know*. The passage has given rise to many speculations, and is freely used by those who do not believe in the essential Deity of of Christ. It is, however, not with this aspect of the passage that we are now concerned. We believe that the text clearly teaches that eighteen hundred years ago the Father knew the day and the hour of Christ's second advent. It was then as definitely fixed in his mind as it is now; as definitely as the time of the first advent when Daniel's prophecy of seventy weeks was delivered.

Not only does this passage indicate that fact, but there are others equally clear on that point. We may make such a broad application of the passage in the Acts, where it is said. "It is not for you to know the times and the seasons, which the Father has put in his power" With more immediate reference to the second advent of the expression made in 2 Tim. vi: 15, Which in his times (or time) he shall shew. That is, God, the Father of our Lord Jesus Christ, will show, set forth, or bring to pass the glorious revelation of his Son at the time which rests in the counsels of God.

From other events, as well as from the infinite perfections of God, the same fact is evident. The first advent, as above stated, occurred when the "fullness of the time was come." Other events have occurred "in his time," as specified by the word of inspiration. And from the general tenor of revelation we are warranted in concluding that the times and seasons of all events are known to God.

At the times thus known to God all events transpire. There is no delay in the transpiring of any events; there is no actual hastening of them. We need not even fall back upon God's prerogative to predestinate events in order to find a ground for such belief. His unlimited foreknowledge of all future events includes a foreknowledge of this particular event, the second coming of Christ. And although it is natural to conclude from the language of the apostle that they looked for this event in their day, yet it never was so fixed in the counsels of Jehovah. He changeth not, neither in his plans, purposes or knowledge.

The time of the coming of Christ has, therefore, not been deferred; his coming has not been delayed by any untoward events which may have occurred. When he will come God knows, and in the fullness of that time he will come—not sooner nor later. It, therefore, makes altogether a wrong impression on the minds of hearers and readers to speak of the delay of Christ's coming. Some men have become so completely possessed of the idea that this event will take place at a certain period, that when it does not they are prone to speak of the delay of the second advent. The signs may now favor the belief that the event is not far distant, but we are not warranted to make any positive declarations on this head, as if we knew the day and the hour, and then speak of a delay when we fail to realize our anticipations. We prefer to leave the times and seasons with God, just where the Bible leaves them, and yet so to live that that day shall not overtake us as a thief in the night. It is inconsistent with our belief in the omniscience of God to intimate that any special event has failed to transpire "in his time."

For the Companion.

License or No License.

The people of Pennsylvania will, ere long, be called upon to vote on this question. Some of our able brethren have given in their views upon the matter; and, so far, those that have written on this point, have all expressed themselves in favor of No License. This alone should give us a reason, that we should, if we

are spared, go to the polls and vote No License.

But the question arises at once, what class of people is for and what class against license? Let us, all my dear brethren, consider this matter, not only carefully, but prayerfully, in a Christian spirit. I ask again, who asks for license to sell the poisonous drug? Is it the true Christian? "No," you answer. Well, is it the moral man? "Well, yes, I suppose it is," you will say. Well, let us sift the matter a little.

We have it on good authority, that, in our own county, those landlords who keep what we may call a moral tavern, are in favor of No License. This proves to us that the moral man is not in favor of License. But we go on, and we find a class of people, who not only have no respect for themselves, but no fear of a God of justice, who will drain the poor beggar's pocket of the last dime in his possession, take the last piece of clothing off the drunkard's body, do not care to ruin the peace and happiness of poor families here, and destroy the immortal part of their victims. These are the men, with their customers, who will vote for License.

But some of the Brethren will say, "I am no drunkard, have no desire for the pernicious cup, therefore have nothing to do with this question." Brethren, you who reason thus, let us reason the subject a little farther. Let me ask you first, what is the duty of the Christian? is it not to love God supremely, and our fellow-men as ourselves? Well, now, if we love God supremely, will we not then do all we can to bring the evils of our day to a decrease instead of increase? You will, no doubt, admit, that, under our present License system, the evil of intemperance is on the increase. And may we not give all the opportunities which are afforded unto us to bring it to a decrease, a helping hand? Where is the brother in the whole church, if in his power to sweep drunkenness out of existence, who would not do it? Have we such a brother in the whole church? If we have, he is one only such in name, and no member of Christ's church.

Again, it may not interest us so much individually. I can say this, brethren, if I had no other temptation to overcome than the appetite for ardent spirits, I would indeed feel a happy man. So, individually, I am not concerned in this matter. But to love my fellow-man as myself, is my Master's command; and how can I love him, when I help to destroy both body and soul? Brethren for the sake of our holy religion, which we profess, let us deal with this matter carefully. Who of us knows and remembers not a dear friend, who has been ruined by the use of the intoxicating cup? I could name numbers of families, who, had it not been for these hell-holes, could have been useful to society. But need we go out of our own families in order to find one of Satan's servants in frequenting these hell preparing places? Where is the father or the mother, whose heart has not almost been broken by some drunken member of the family? Parents, who have watched their children from their infancy to keep them from all the danger humanity is exposed to, whose prayers have ascended to God, to keep their children in the path of virtue; but on a day when no danger seemed to threaten, when perhaps they looked upon their children, with a clear conscience, knowing they had raised them according to Paul's direction, when they were in hopes that they would be ornaments, in God's house, when, perhaps, the mother was looking for the return of her loving son, from the place of business, instead, of receiving, perhaps the welcome kiss of a husband, she had to behold a drunken husband, or the return of a drunken son. Only a few years ago, a case very like the above happened in our neighborhood. A son of a worthy brother and sister, who I feel had done their duty in raising their children, went away in the morning, to school. By the enticement of others, who had not been raised so carefully as far as regards Christianity, he was induced to visit one of these manufactories. In the evening he was brought home drunk. And oh! the mother! I know, if she could go to the polls, she would vote No License. The father and the son, who now is a respectable young brother will go and vote, unmistakably No License.

Brethren, I feel, if we examine this matter carefully, no one who is able to go will stay away, but go and swell the majority against License, that others will say that we, the church of the Brethren, are certainly a strong Temperance Society.

M. Hady.

Dale City, Pa.

A Foretaste of Hell.

Brother Holsinger: I did not think that so soon after leaving you, I would find one of those little primary habitation of devils, too often unseen by the thoughtless, but always recognized by serious thinkers. Your readers will please excuse me for clothing my thoughts in such a tasteless, and unpleasant garb. I feel as though the horrors of hell had taken hold on me. I only need to step through one door to get into the bar-room, where there is enough sin to make angels weep. Those who were once so pure and innocent, are being poisoned by that deadly fiend—king alcohol. O, that there might yet be a remedy. I feel so unpleasant. The wife of the whiskey vender has just passed me. Pity caused me to look up. For a moment my eyes were peering into her sad face. What a volume I read at a single glance! She looks so unhappy. You know she could not look otherwise. Sunshine warms other homes; but here there is nothing but darkness. Great God, pity the creatures whom thou hast made!

A rather dull looking boy, with long, disheveled hair, handed me the pencil with which I am writing. Will I ever grasp that hand in heaven? Perhaps not; and yet his soul is as precious as mine. His little girl is standing on the otherside of the table, studying her spelling lesson. She spells aloud. Her voice seems to me rather pleasant, and I have almost forgotten the unhallowed influence, with which I am surrounded. But, she has dropped her book; gone out into the kitchen and her mother speaks to her, as she looks at me, and that makes my blood run cold. Shall she be brought up under such unhallowed influence. O how I wish that I were in some happy home to-night, where I could bask this weary soul of mine in the light of the unseen world. Will the holy angels watch my silent breathing when I lay my weary head upon its pillow, in a home like this? Why did not I try to stay one night elsewhere? Why am I staying at a hotel of this kind? I wiee did I shudder at the idea of staying

here, only to get my consent after being assured that intemperance is the worst crime—the only real crime aside from ignorance, that holds in bondage this Christless place. "All things work together for good to them who love God," says the Bible, and the lesson that I learn here to-night is one of profit to me, may it be the same to our readers who should pray for and labor in the temperance cause.

F. M. SNYDER.

Pleasant Plants and Strange Slips.

"Because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength, therefore shalt thou plant pleasant plants, and shalt set it with strange slips. In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish; but the harvest shall be a heap in the day of grief and of desperate sorrow" Isaiah 17: 10, 11.

"Because thou hast forgotten" signifies thou hast known these things. They do reasonably apply, at the present day, to those who have embraced Christ, and learned his goodness in taking away our burden of sin, and bringing us into close relationship with him. "Oh happy day, when Jesus washed my sins away." We felt then as though we never again would go back into the "beggarly elements of the world;" but now Satan comes to us as he did to Jesus after he was baptized, and tries to get us to worship him, by leading us away from the path of the cross. We feel strong at first, and could by no means be persuaded to leave or forget our Master

But we are living in a world of labor and business, and many are the avocations of life to which our minds are attracted in order to gain a livelihood, which also is a command of God. Now Satan is ready, and while the mind revolves in business, he holds before man the most glowing and brilliant prospects. He shows him all the kingdoms of the world, the wealth of the face of the earth, and the hidden treasures in the earth, and says, "Of all these you shall have abundance, if you will just come with me." But the Christian who stands upon the rock, says, "No, I love not the world, neither the things that are in the world. I am seeking 'the riches of the full assurance of understanding, to the acknowledgement of the mysteries of God, and of the Father, and of Christ, in whom are hidden all the treasures of wisdom and knowledge.'" Col. 2: 2, 3.

Jesus said, "Watch and pray that ye enter not into temptation." The spirit is willing, but the flesh is weak; and if we neglect this duty we give occasion to the adversary, and are most likely to be led captive at his will. The tempter seeks opportunities, and will steal into our minds and tell us, "You are a little late this morning and hav'nt time to pray, it will do as well at night." We partake of our bounty and go about our business, leaving the soul without a morsel of food. We pass the day in busy cares and toil; night comes; I am tired, the flesh is weak, the soul also has been fasting to-day, no time to read or pray, consequently, can not watch. The tempter is on time, and reasons thus, "I have had good thoughts all day, been honest in all my dealings, God knows I am all right, I'll go to bed and take my rest." Soon I fall asleep and sleep all night, wake up in the morning, well rested, ready for another busy day, forgetful of thanks for this rest. Business is now the master-piece, and the time for prayer is soon forgotten. Sometimes thought of, but hastily passed over, as it becomes a gloomy thought. Now the charms of earth grow brighter, and the prospects for life fairer; I see no use in so much self-denial; I will lay aside the cross of humility; there is no use in being old fashioned and keeping myself out of society; there is no harm in going to the state fair and see what improvements are made, or to picnics: is it all civil amusement; it matters not whether we go to church so often, we can do just as much good at home, or whether we belong to a church at all; we can be just as good outside the church as in it. This is pleasant reasoning and very agreeable to our nature. But let me call your attention to the text, "Thou shalt plant pleasant plants," because thou hast forgotten, and what next? "shall set it with strange slips." Now turn to your test book and see what kind of slips these be that you are setting, before you go too far. "In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish." But what of the harvest? "It shall be a heap in the day of grief, and of desperate sorrow." What a disappointment!

Man's ways are not God's ways. There is a way that seemeth right unto man; but the end of that way is death. We cannot be guided by any such reasoning. We have the plain written word, and it must be our light, our guide, and life. The Christian way is a rugged path; thorns and briers infest it. Many inconveniencies and little crosses come to us, but when we look to Christ he makes them easy. Alongs ide of this path are many beautiful gardens which our eyes may behold, but we dare not stop to look at them; we are running a race, and if we stop, we retard our speed and may become a stumbling block in the way of others; and if we pass over to them, we may be enticed to remain there, and turn in with those gardens in setting pleasant plants.

My dear young Christians, as you travel along on this apparently rough, and ugly road, and see these beautiful gardens by the side, where many laborers are employed planting pleasant plants, just say to yourself, "They are setting strange slips, which they know not, but I know that my redeemer liveth, and that he has walked this way before me, and I can follow where he leads, and my reward shall not be "a heap in the day of grief, and of desperate sorrow; but the association of angels and the riches of God's heavenly storehouse."

MARY ROHRER.

Honey Grove, Pa.

For the COMPANION.

Variety.

In nature we see variety everywhere. The earth, with its hills and valleys, its mountains of snow and mountains of fire, its rivers and lakes, its seas and oceans, presents to the eye and the imagination, a variety and grandeur pleasing to behold and contemplate.

If we examine the animal, vegetable, and mineral kingdoms, many things will be seen that are much alike in appearance, yet the eye will behold a pleasing variety in every face, leaf, and stone.

All creation being filled with variety, it is no marvel that man refuses to eat bread alone.

Many of us remember well the time when water-baptism began and ended almost every sermon preached. Now, however, for a minister to read for a text, "He that believeth and is baptized," &c., is quite as new as many other texts we hear expounded.

The COMPANION has variety in every number. Yet the fields and mines from which its corps of correspondents may range and dig are inexhaustible. May they, as they travel over the fields and excavate the mines, pen that only that will educate, purify, and elevate the mind. Give us variety, brethren, but let it be a good variety.

In jotting travels, that only should be noted that is of general interest. To go on a tour and write a report for the COMPANION, and tell with whom I dined and with whom I took tea, &c., could only interest the actors, and would be of no use to the general reader. But when we are permitted to enjoy the hospitality of those whose families are an exception for their true piety and Christian walk, our pencil might make a sketch that would cause others to have Christian homes.

Old Hundred is a good old tune; but if we hear no other it becomes dull, and we desire new tunes. New tunes, and old ones, too, are found in the Brethren's Tune and Hymn Book, and by a little effort every congregation might procure them, and easily learn to sing many spiritual songs understandingly. The songs of Zion are food to the soul; and, if the food of the Shepherd is not palatable, the songs of the fold may be made sweet to the taste and cheering to the soul.

It is said, that it costs the United States $50,000,000 annually for tobacco. How many meeting-houses could be built every year with the money that the brethren expend for tobacco, no one knows. If it could be so applied soon, every congregation would have a comfortable house, in which to worship God.

S. M. MINNICH.

For the COMPANION.

Different Degrees of Glory.

Sometime ago, as I was visiting at the house of a brother, the conversation turned upon the subject of different degrees of glory, which caused me to search the Scriptures, to see what foundation I had for my opinion.

I find in my Bible many texts, that, according to my way of thinking, will prove that there are different degrees of glory, a few which I will cite. Although it is not the "one thing needful" to secure the soul's salvation yet, that being our belief, it may incite us on to nobler deeds of action in the cause of our blessed Lord and Master. I will now call your attention to a few passages of scripture that will substantiate my ideas.

The first that I turn to is, Matth. 5: 19, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

Rev. 22: 12, "And behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

For the sake of brevity, I will point you to a few texts which you can read at your leisure: 2 John, 8th verse; 1 Cor. 15: 41; 3: 8; Luke 18: 16,18.

I add no more, for I think these are sufficient. We know that we are but unprofitable servants at best; yet we should be careful that we are not drones in the hive, but be busy workers in the Master's cause.

Dear brethren and sisters, let us work earnestly and faithfully while it is called to-day; for the night cometh wherein no man can work. Let us try and be instrumental in leading some, if it is only one, sin-sick soul to Christ, and let us also be careful, that, while we try to do good to others, we ourselves are not castaways. For verily we will have our reward; for,

"Our troubles and our trials here,
Will only make us richer there,
When we arrive at home.
Oh, what a happy time that will be!

If we have lived a truly Christian life in this world, our heavenly Father will bid us come and sit down on his throne, then we shall know for surety what our reward shall be.

SOPHIA WISSINGER.

Johnstown, Pa.

How the World Judges Christians.

There are persons who would judge of Christians as men would judge of apples, who should enter an orchard and go stooping along upon the ground in search of them. He picks one up, a hard, green, thing, no bigger than a walnut. He bites it; it puckers up his mouth and sets his teeth on edge.—"Ha!" he says, throwing the untimely fruit away, "I hear them speak of apples as being so delicious; I am sure I don't think much of this one."

He picks up another which looks yellow. There is a hole in it, but he don't know what it means, so he bites into it and finds a worm.

"Bah! apples delicious, indeed;" he cries in disgust; and picks up a third, which is crushed by his touch, for it is rotten. So he condemns apples because he has looked for them upon the ground instead of on the trees above head, where they hang ripe, juicy and luscious, a chief treasure of autumn.

So men judge Christians, so long as they take for fair samples those that lie rotten on the ground.—*Beecher.*

Lifting up Both Hands to Christ.

During the winter season a young lady, while crossing the ice, came to a thin place, and fell through. A gentleman sitting by his office window, hearing a cry for help, hastened to the spot. He immediately put out both hands, saying, "Clasp my hands tightly, and I will save you." She replied, "O, I cannot lift up both hands! one rests upon the ice; were I to raise it I should surely sink." He answered, "Let go your hold upon the ice; trust me, and I will save you; were I to take but one I could not draw you out." She then raised up both hands, he caught them, drew her out, and she went on her way rejoicing. Are there not many who, while walking upon the sea of life, come to some point when they see their needy condition and cry for help? The Savior hears the cry, and stands with "outstretched arms" to save them, but like the young lady they are unwilling to put up both hands, saying in heart, if not in words, "O, were I to loose my hold upon earth I should surely sink for He might not save me; then what should I have to lean upon?" But the Savior stands waiting, saying, "Trust me. You cannot cling to both. Let the fleeting world go. Look to me. I will take you from the horrible pit and miry clay, and set your feet upon the rock, where you can rest secure for time and eternity." Some obey the voice, lift up both hands, crying, "Lord, save me or I perish," are saved and go on their way rejoicing. But, alas! too many would be saved by raising one hand to Christ, while cleaving to the world with the other, placing it either upon its riches, honors, or pleasures, feeling they cannot give up all for Christ. And when Christ says, "Leave all and follow Me," they turn back and sink deeper into worldliness and sin and are lost; yes, lost forever.—*Selected.*

He that will not hear before hand, must take what comes afterward.

We would better not profess Christianity at all, than to fall back into pride afterward.

We cannot expect a blessing from heaven, if we are ashamed to ask for it.

MY GRANDMOTHER'S HOUSE

BY MARGARET MASON.

Built years ago—large, quaint and square—
Things old-fashioned everywhere;
Grandmother's house, were you ever there?

In quest of a place on a summer's day,
When they went to build, did they lose their way
And among the buttercups go astray?

Lose their way, and say to each,
We'll place it here by the rocky beach,
Just from the waters out of reach?

And so they built it; large and square
Cosey corners here and there,
Old-fashioned wonders everywhere.

Unlooked-for nooks on every side,
Queer old places where one might hide,
Grandmother's house, our childish pride.

Old-fashioned dishes, fit for elves,
Stowed away on closet shelves,
Unmatched platters by themselves;

Curious China, quaint and old,
Thirteen stars in blue and gold,
Two gilt doves in circle hold.

All alone there stands a plate,
On topmost shelf, without a mate,
Relic of an ancient cate.

Oft have I turned from dainty spread,
Forgot my slice of wheaten bread,
To con that pictured plate instead.

Its full-rigged ships of deepest blue,
The seas unruffled, sailing through,
Toward a distant landscape view.

Flying pennants at masthead each,
Ships that sail, but never reach
The bluish pebbles on the beach.

In its red case, standing tall,
Ticks the clock against the wall,
Its benediction on us all.

On braided mat in a cosey chair,
The glory of the house is there,
Time's gathered snow upon her hair.

The story of her life is told,
She's drifting away in the mist and gold
Of a life beyond that never grows old.

Drifting away, and out of sight,
Into the glory of greater light,
Into a day that has no night.

And in all the world there never will be
A house, old-fashioned, like this for me,
Among the daisies down by the sea.

Home Culture.

Children's Literature.

Some one exclaimed, upon some occasion long ago, "Thank God! A song for the women as well as the men." Looking over the long lists of publications designed exclusively for children, I am always moved to parody the grateful little outburst with "Thank God! books for the children, as well as the men and women."

But a careful reading of the reviews of some, will dampen the delight of the children's best friend among us "children of a larger growth." There is any amount of fairy stories. New ones and new versions of old ones, bearing such bewitching titles as "War in Dolldom," and "The Pea Green Nose," etc. And mentions of, with quotations from, the most musically jingling rhymes for the littlest of little ones.

Now, why in the name of common sense could not these books have been books containing truth and facts? Why not have a book entitled "The Rose Red Nose,"—an alliterative title, bearing a truth on its face, instead of "The Pea Green Nose," which never existed in actual life? Whereas, the other does, and perhaps under our very noses,—if not on our faces. This book then, not bearing an untruth on its cover, might contain a lesson inside. A lesson to be learned and attractively taught, of a vice to be shunned. For, surely a writer with the ability to make a story about a "Pea Green Nose," could dress out fact charmingly.

I am to the rescue of the children, the little human rose buds, from whom I would not take the shadow of a joy or pleasure. Their dear little soft heads may not be able to take in Latin or Greek in the beginning of what, *we* know, alas! will be a toilsome march. But I do maintain, that they might from the first be better fitted for it, by being taught wholesome truths. They can be sottened or given in as light a dilution of fanciful thought as one chooses. A thoughtful mother dilutes wholesome food for their stomachs. Why should not those who have their mental health in charge, dilute facts, truths, and even science for the children. "Truth is stranger than fiction," to us. Might it not be presented in as beautiful form to the little ones as fairy nonsense and rhymes?

It may be urged that in this age, children need no forcing or stimulus, that the mind of the average American youth is already too advanced. To such an objection, one need only answer—With what? And the reply to that in all honest, thoughtful minds is, with books that are going to form character, that is, at best, formed in a fragmentary way. Nonsense and flippancy predominate. There is nothing to set the young minds to that investigation and thought, that is quite as effective to keep them from turning to mischief or evil, as it is to put employment in their fingers. Their childhood's days would not hold less brightness, but their manhood's or their womanhood's might, if a toy were a philosophical one, instead of a "jumping jack," or contained a principle of chemistry instead of sawdust. Knowledge is always power. It is the Thor's hammer, that comes back to the hand of the hitter with increased momentum for another fling. Then why not train the tiny hands to use it, after making it light in accordance with their little strength. Teach the children to *think*. Give them *something* worthy to think about, and for mothers.—Time will be conquered, and their crown won!—*Free Lance.*

HOMES REDUCED BY DRESS.

Only those women who have not the money to "dress" can fully appreciate the weight which society ruthlessly heaps upon this disability. To be unable to "dress" is to be treated with almost disrespect in the car, the boat, at the public gathering, the street, and the shop; to be ignored; to feel the shrug of contempt, the sneer of levity, and the smile of scorn; to be thrust aside, to be laughed at, to be unceremoniously displaced, to be cruelly driven out of good society, to have your heart, your intelligence, your thoughts, your virtue, your character, held as nothing against silk; to be stung, to be outraged, to be proscribed, to be insulted; all this and much more for the lack of money to "dress."

It matters not whether this rule of society is right or wrong, the fact remains to blight and ruin. The fashionable lady thinks nothing of paying $75 for making a dress, made up of forty yards of silk, at from $4 to $10 per yard. These are the women who rule the street, drawing-rooms, theatres—dare we say churches? After such the lesser lights pattern. What defence have the girls who work for from $4 to $10 per week against this array?

The rich can be fashionable, the poor cannot be by honest means. The poor industrious shop girl looks upon even $50 dresses, and they are beyond her reach. There is a $40 gulf between her and them—between her and the respect and attention of society. Her virtue will span the chasm. She longs to lift the load of poverty, to receive the caress of society, to be freed from bondage. She sells herself to hell for dress. After the first step is taken, it is not long before all useful labor is eschewed, and the foul vice made to be the only service of income. This is no picture, but what happens every

day, and is a plain statement of how the recruits to brothels are made. This mania for "dress" is devastating our American women to an alarming extent. The wives and daughters of the rich men who lead society in this fearful race of extravagance are responsible for a great share of the prostitution which curses the nation, as well as for thousands of business failures, scattered families, and the long train of miseries among us under the cover of "keeping up appearances." Let those who have the courage take this lesson and act upon it.—*Exchange.*

A Woman's Counsel to Women.

"Shirley Dare" gives some useful hints to women in these paragraphs:

Does a woman deserve respect who calls the work of her sex drudgery? There are women who always speak of it by that name, but they are usually inferior and underbred—women who write about "musses" and "messes" for print, prigs or guys of the feminine gender, tiresome in society, egotistic at home. These are the class who complain of cramped faculties and heavy burdens, whose time and ability are too precious to waste in seeing that the soup is piquant, or the shirts well aired. They bring out "last articles" in manuscript to amuse particular friends, and converse in a topical way, unconscious what a stuffy odor pervades their rooms, or how shockingly matched all the colors of their furniture may be.

I do not speak of the women who neglect their houses either for study or society, but of those half-sensible women who perform commonplace duties in a grudging, disdainful way, all the time feeling that they waste, to use their formula, "abilities which might be so much better employed." They dust rooms, and mend clothes, and bake cake, and call this housewifery, and say the noblest calling of women means no such frivolous pretense, but work genuine and comprehending washing of dishes and kettles, scouring of tinware, and blacking stoves, paring of potatoes and putting on of coal; in short, the whole horrid round indispensable to bright houses and good fare. Many women may not be called on to do these things, but every woman, princess or peasant, ought to know how they should be done, and have dexterity and practice enough to do them. This is woman's province, which all gentlewomen should learn, just as men of rank learn the science of war, till they know how much sand goes to a charge of gunpowder, and how much labor goes to squaring earthworks. Many people are saying this over in different ways—George Eliot and George Sand indirectly, in their heroes and heroines, who are never, by any possibility, afraid of the meanest labor; Mrs. Craik, Fredericka Bremer, and Mrs. Stowe more explicitly.

Noble Words.

Dr. Chalmers beatifully said, "The little that I have seen in the world and known of the history of mankind teaches me to look upon their errors in sorrow, not in anger. When I take the history of one poor heart that has sinned and suffered, and represent to myself the struggles and temptations it passed through—the brief pulsations of joy; the tears of regret; the feebleness of purpose; the scorn of the world that has little charity; the desolation of the soul's sanctuary, and threatening voices within; health gone; happiness gone—I would fain leave the erring soul of my fellow-man with Him from whose hands it came."

It is only a poor sort of happiness that could ever come by caring very much about our own narrow pleasures. We can only have the highest happiness, such as goes along with being a great man, by having wide thoughts and much feeling for the rest of the world as well as ourselves; and this sort of happiness often brings so much pain with it that we can only tell it from pain by its being what we would choose before everything else, because our souls see it is good.

Cannot we trust God, who has given us ninety-and-nine pleasures, that if He withhold the hundredth it is from no forgetfulness, no niggardliness? Cannot we feel assured that He ever makes us "as blest as we can bear," as happy as will consist with our highest welfare now and forever?

Some have an early religious education. They accept Christianity in certain stereotyped forms. They could hardly change their faith if they would, and would not if they could. Others are left entirely to the many conflicting winds of doctrine to be shaded by this, and that, or all, else to grow up unconsciously and fearfully indifferent to the whole matter. The preacher of partial and distorted views of the gospel of Christ has driven many into skepticism and infidelity.

The spirit of true religion breathes gentleness and affability; it is social, kind, and cheerful; far removed from that gloomy, illiberal superstition and bigotry which cloud the brow, sour the temper, deject the spirit, and impress moroseness on the manners.

Have courage enough to review your own conduct; to condemn it where you detect faults; to amend it to the best of your ability; to make good resolves for your future guidance, and to keep them.

Ill Reports.—Resist the temptation of circulating ill reports. If you cannot speak well of another, at least do not speak ill of him. Never speak ill of another behind his back. Why should you consider his character of less value than your own? Speak of others as you would were they present; speak as a friend of him who is absent, and cannot speak for himself.

With all the characteristic energy of the people of this country, it is a remarkable and lamentable fact that the children of those who have raised themselves to social position and influence by their personal efforts, almost invariably waste what their parents accumulated. With superior advantages and a bright prospect before them to occupy a higher place than their prudent, persevering fathers, they fall by vice and dissipation into neglect and absolute nothingness. Neglected opportunities is the sin of those who imagine themselves something, when, at the end of a useless life, they discover themselves to be nobodies. It is natural for parents to hope, pray and labor for their children, with an ambition to leave them useful and prominent among men. But necessity alone develops power, and honest devotion in the steady pursuit of a reputation above reproach, secures what those who waste their opportunities never obtain—a good name.

Christian Family Companion.

DALE CITY, PA., FEB. 25, 1873.

Proposed Visit.

We wish to say to our brethren and friends in Armstrong county, that we intend to leave Dale City on the 7th of March, to spend about a month with them. This notice is given so that the necessary arrangements may be made to use our weak services to the best advantage. We have long been impressed with an ardent desire to make one more effort to encourage our brethren and sisters in the Lord, and to reclaim our associates, friends, and neighbors from error's way.

We would prefer to labor principally in the Cowenshannoe congregation, at the meeting-house and at some point in the other end of the territory; but we will be subject to whatever arrangements may be made.

If the brethren can procure a fellow-laborer, we will feel grateful. Upon this however we will not insist, as there is ample force in that county, if it can only be concentrated. But we recommend that the brethren and sisters devote themselves to united, fervent, and unceasing prayer, that the Lord may work mightily among them through our weak instrumentality. Let them consecrate themselves wholly to his service; and so arrange their affairs that they may meet with us punctually and regularly, to encourage and assist by their presence and their prayers.

J. W. Beer.

Lippincot's Magazine.

An illustrated monthly of popular literature and science. The March number. J. B. Lippincott & Co., Publishers, 715 and 717 Market St., Philadelphia:

The current issue of *Lippincot's Magazine* is highly attractive, both in respect to its articles and its illustrations. "The Roumi Kabylai," which forms the initial contribution, describes a tour through modern Algeria, and is replete with interesting delineations of a country which, although abounding in natural beauties and historical associations, is seldom visited by travellers, and but little known to the general reader. The engravings which accompany this article are beautifully executed. "The National Trans-Allegbany Water-Way," by Professor Thompson B. Maury, describes the method by which it is proposed to connect the waters of the Mississippi with those of the Atlantic Ocean, and thus establish direct communication between Omaha and the ports of Europe. The almost incalculable advantages which would result from the realization of this scheme render the present paper not only interesting but profoundly important. Several views and explanatory diagrams accompany the text. "New Washington," by Chauncey Hickox, is a sketch of the æsthetic, social, and political condition of the National Capital. It contains many shrewd remarks and pertinent suggestions, and deserves a careful reading from all who feel a proper interest in the good order, beauty, and dignity of the representative city of the land. In the article entitled "Cuba," the main points of the difficulties which have arrayed the inhabitants of that country against the Spanish government are presented in a clear and succinct manner. "Unsettled Points of Etiquette" dwells upon the unfortunate diversity of opinion which prevails in elevated circles of American society regarding the propriety or impropriety of certain polite observances. The remedies suggested are both simple and reasonable. The poems in the present number of *Lippincot's Magazine* are "The Hermit's Vigil," by Margaret J. Preston, and "Winter," by Lucy H. Hooper. Both are above the ordinary average. "In the cradle of the deep," by Charles Warren Stoddard, is a well-written sketch of an experience of maritime life gained during a long and tempestuous voyage.

We notice that the publishers of *Lippincot's Magazine* offer as a club premium one of the most magnificient chromo-lithographs ever executed in this country, and upon the productions of which eight thousand dollars have been expended.

Great Industries of the United States.

The above work will be found advertized elsewhere in to-days paper. The price is $3, postpaid, bound in cloth. Will be sent upon receipt of price. We will give the book free for twenty subscribers, and thirty dollars.

Cruden's Concordance.

Any of our brethren wishing Cruden's Complete Concordance of the Scriptures may order it through us, at $2.75, cloth binding, or $3 50 sheep binding, postpaid.

Cruden's Concordance is invaluable to the minister, or Bible student.

Tune and Hymn Book.

At last we have caught up with our orders for the Brethren's Tune and Hymn Book. We can therefore solicit orders, with promise to fill promptly. Price ten dollars a dozen, by express; single copies, $1 25, postpaid.

Chicago Pulpit.

We are in receipt, promptly every week, of the Chicago Pulpit: a weekly publication of the ablest sermons by leading Chicago ministers. Each number contains a sermon, besides two departments headed respectively, The Church Reporter, and the Church Critic. Price $2.50 a year. Address, Carpenter & Sheldon, No. 958 Wabash Avenue, Chicago. Ills.

Answers to Correspondents.

Rachel Boyle: Check was all right.

E. C. Packer: It was an oversight.

John Dehl: Money was received. Almanacs sent.

S. M. Minnich: You have a credit of 77 cents.

D. B. Teeter; We did not yet receive S. C's. letter.

D. L. Miller: Your letter, mailed Jan. 1st, containing $7.50 has come to hand in safety.

A. N. Hetric: I was an oversighs. Thank you for the reminder.

D. H. Miller: The $8.00 was received. Our account was square. Agents pay the express charges on Tune and Hymn Books.

M. M. Bashor: We hope you will keep our readers posted in the progress of the good work in your part of the West.

A. S. Chamberlin: According to our book we had sent back No's to C. A. H., hence his subscription closed with volume 8. We have entered his name for volume 9, and charged to you. Is it right.

For the Companion.

How to be Saved.

"Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else." Isaiah 45: 22.

What glorious news to poor sinners lost in sin, under condemnation, on the very brink of ruin, struggling for life everlasting. God says, "Look unto me." Does sin oppress you? Have all your prayers failed? Have you resolved to live a better life and failed? "Look unto me," says God. Are you afraid you cannot hold out, but will fall back as others have done? "Look unto me," says the Lord. Are you young and subject to the temptations of youth? "Look unto me." Are you old and hardened in sin, and fearing your day of grace passed? "Look unto me; for I am God." Have you tried some of the means of salvation that men offer, and failed to receive peace? "Look unto me and be saved." "Be saved;" not that you may hope to be saved, but saved. "I give unto them eternal life, and they shall never perish," says Jesus. Take God at his word, and be still. If God is for you, who can be against you?

Now, anxious one, if your eye sees this, look to God with your heart open to him, and you will have peace. Do not say, "Oh! if I could only look aright, I would have peace." No, look to Christ, as your righteousness. Come, look to God as your advocate, and all will be peace and joy. Many are kept back by trying and not looking. Jesus becomes your Savior as soon as you give him something to save for you. You may believe he died to save sinners; that he is able and willing to save, and yet he is not your Savior, until he is actually saving you. The banker, however safe his bank, or honest the man, or how willing to receive deposits, is not your banker until you make a deposit with him, he is a banker for you, but not your banker. So with Jesus. He is a Savior for you, and becomes yours when you deposit your soul, your hope of heaven, with him. Then your life will be hid with Christ in God; your treasures will be in heaven, where rust doth not corrupt nor thieves break through and steal.

Mary E. Weimer.

Mineral Point, Pa.

For the Companion.

All Things Earthly Have an End.

But who believes these things? who realizes them? and so the whole careless multitude of mankind will run the rounds of mirth and sin, squander the hours of grace and the opportunities of salvation, till their mirth shall be turned to wailing, and their glory, to despair, when the last day shall burst in all its majesty upon a sinful world. The scoffers, walking after their own lusts, say, "Where is the promise of his coming?" but whether men admit or deny it, they will know it and see it all at last. They will understand it when it is too late. The present things will be the last things ere long; there will be for every sinner a last Sabbath, a last solemn assembly, a last sermon, a last entreaty, a last invitation, a last warning, a last appeal. There will be a last hesitation, a last struggle, a last decision, a last refusal to heed the gracious call. There will be a last rejection of the offers of mercy, a last neglect of the great salvation, a last despising of the riches of God's long suffering, a last resisting of the Holy Ghost, a last trampling underfoot of the Son of God, a last hiding of the deep drawn sigh, a last smile to veil the anguish of a burdened heart, a last light answer to the solemn question of eternity, a last saying, "Go thy way for this time, when I have convenient reason I will call for thee." There will be a last opening of the book of God, a last rebellious rejection of the rule of Christ, a last refusal to confess him as Lord of all, a last day of mercy to a godless world: the last tear will be shed by those who go forth weeping, bearing precious seed; and the last sheaf will be gathered for the garner of the Lord. Some faithful minister, some praying church, some godly father, some pious mother, some believing brother, some pleading sister, will have gathered the last soul in by some last appeal, some strong exhortation, some tender invitation, some tearful entreaty. It will be well for those for whom the last crown of glory is prepared. What a prize! millions of brows, and only one more crown, only one vacant place in the shining ranks of the redeemed, only one royal seat at Christ's right hand, only one more diadem of glory which shall shine through all the coming ages of the incomprehensible existence of our God! The last soul in the ark, and the flood will come; the last wise virgin will be gathered to the marriage feast, and then the door will be shut; the last sinner saved, and he "that is unjust shall be unjust still." Men will not know the last opportunity. When it comes they will not believe it is the last, until it is gone; they will spend that day as carelessly as they have the days before it; they will dream and idle, they will forget their Maker, they will banish from them the thoughts of God, and death, and judgment and eternity; they will set their hearts against the voice of mercy and the call of grace; they will walk boldly towards perdition across the crimsoned soil of calvary; they will tread beneath their feet the broken body of the Son of God; they will count the blood of the eternal covenant an unholy thing; they will do despite to the Spirit of grace; they will stop their ears to the divine entreaty, "Turn ye, turn ye, for why will ye die?" and they will dream of hope, and pardon, and salvation, until they wake in terrible surprise, to find that all is over, and that they are lost at last. Then those who had been warned shall wail because of him; the saints shall rejoice that their redemption has come; the thronging multitudes of men shal divide to the right hand and the left, before his throne. On which side then shall we be found? How shall it be with us then? Let us rather ask, how is it with us now? As we stand in time we must stand in the judgment day. If we are saved here, we shall be saved eternally.

Anna W. Reedy.

Kellersburg, Pa.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

Church News, from Ephrata Congregation, Lanc. Co., Pa.

Brethren Editors, I will try to give you a few lines of church news, and thereby tell you how we are getting along in this part of God's moral vineyard. We have our ups and downs, our joys and our sorrows, but we still try to take new courage and press forward in the work whereunto the Lord our God hath called us.

The members are in tolerably good health, as far as I know, except a few old ones, and one of our ministering brethren—Wm. Brice—who was very seriously injured, about three weeks ago, by being thrown from his sleigh upon a large stone, while on his way to meeting. His horse became uncontrolable and run off, hence the cause. Although his skull was somewhat fractured, otherwise used up, he is doing better than was at first expected; and we hope he may soon be able to be at his post again. We have a sort of Social Meeting once every week, at one or the other place in our branch of the church, in which we sing and pray, read a chapter of the Sacred Word, and then try to edify and build each other up in our faith; and we feel as though all present are more or less encouraged thereby on their way Zionward.

On the 29th of January, we had two young maidens, aged about 16 and 18 years, added to our number by baptism. Although the temperature was near Zero, the rite was well accomplished, it being performed in spring-water. We hope these two young pilgrims may go on their way rejoicing, and be true to their Master, and grow in faith to the Lord, and thereby become examples to others. We also had several very good meetings not far from us, which we attended, and feel assured that the power of the Lord was there, and the "sword of the spirit" was wielded with such power and demonstration of the truth, that it made many almost quake and tremble, and we hope the good fruit may come forth in due season.

LEVI ANDES.

Lincoln, Pa.

DECKER'S POINT,
Feb. 13th, 1873.

Dear Editors: I read a good deal of church news which is interesting to me and I hope to others also; and as I know of none you ever received from this small branch of the church, by request, I will present to the brotherhood in general, a few thoughts.

Now, through the grace of our Lord Jesus Christ, we do not frustrate the grace of God, but this one thing we endeavor to do; forgetting the things that are past we are pressing forward toward the mark of the prize of the calling of God. We are few in number, but we trust not without the help of God; for we are still gaining ground, as the common saying is. About six gladly received the Word of the Lord, baptized, and added on the Lord's side, and one restored again, within two years. One of them came about fifty-five miles to have baptism administered according to the word of the Lord. The number of brethren and sisters here is thirty-four—sixteen brethren, and the balance are sisters. We have three speakers and four deacons. We have preaching every two weeks; and when preachers from other districts come to us, we have more. We had very good meetings on the 27, 28 and 29 of Jan., by brethren Jos. Berkey and Hiram Musselman.

I will now tell you, my much esteemed brethren and sisters, that we, here in these backwoods, are poor and deprived of a privilege that very few are deprived of in the Western District of Pennsylvania; namely, that of the meeting together in meeting-houses for the worship of God. We have to meet together in our dwelling houses, barns, and work-shops; and, as a general thing, they are not comfortable, especially for that purpose. This is known to the brethren that visit us. On some former occasions, we fared some better. We had the public school-houses to hold our meetings in: but are deprived of that privilege now. We undertook to build a meeting-house about the time the war broke out. Different arms of the church sent in their mite which was thankfully received by us. We gathered up quite a lot of materials, and thought we were getting along well; and I believe, could have built easier then than we can now, had our brethren escaped the draft, but this was not the case. We paid commutation as long as we could, and those that could paid for themselves. This stopped the meeting-house building for that time. However, I want it understood that we paid back what money had been sent to us, as far as we could.

Last Summer we tried it again, with a hope that the brethren would help us; and, up to this time, I think we have received about twenty-five dollars from adjoining churches, which was thankfully received. Now our means are about exhausted, and our house is not fit for meeting, yet. We have it raised, planked, and roofed, partly floored and weather-boarded. Doors and sash are made. The size of the house is 40x60 feet, with a basement 20x60 feet. We are short of means about four hundred and fifty dollars. Now brethren, and especially you that live in Western Pennsylvania, we call on you for help; and if you feel that we should have it, as much as we feel that we need it, you most assuredly will help us. But you, brethren and sisters, are to be the judges of this matter: it is our place to make the call, and yours to receive and heed or refuse. Those wishing to help us, can send their contributions to Henry Spicher, Hillsdale, Indiana Co,, Pa., as he is our treasurer, or to brother H. R. Holsinger, the editor of the C. F. C., or the money can be sent with the delegates to the district meeting from the churches that would prefer this plan. Our begging, we are aware, is not very pleasant to you, and much less to us, but it is necessity that moves us to make this call. We read that "it is more blessed to give than to receive;" so, in this case, you being the givers, will receive the greater blessing. In Matt. 25: 40, our blessed Savior says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Many of our preachers that have been with us here in the Montgomery branch know this statement to be correct. I will give you the names of some of them: Eld. Grabill Myers, brethren John W. Brumbaugh, George W. Brumbaugh, Solomon Bensboff, Joseph Berkey, Hiram Musselman, William Beyers, Samuel Brallier, Jos. W. Beer; and quite a number of other speakers, which we cannot here name, know our circumstances to be as I have stated: I will now close

my article by saying to my brethren and sisters, give the request your prayerful consideration, and then do what you know to be right in a needful time; and the grace of our Lord Jesus Christ be with you all, now, henceforth, and forever more. Yours in hope of heaven.

PETER BEER.

Explanation.

MARTIN HOKE, Beloved brother, you want to know "Why the woman should have the sign that has no husband." Woman is dependent on man, whether married or unmarried. Before she is married she is to be in subjection with her father, or, if she has no father, to him on whom she is dependent.

But you might again say, that woman do not all marry. If so, I would reply that that is not God's fault; for the word says, "Let the younger woman marry." The angels are "ministering spirits, sent forth to minister for them who shall be heirs of salvation;" but can we for a moment believe that they would be permitted to minister unto those who are disobedient and exalt themselves in their pride? Therefore let the woman "have power on her head because of the angels."

Rebekah covered herself with a veil before she met Isaac, although he was not yet her husband, no doubt, as a sign that she considered it her duty to be in subjection to him if he should become her husband, in order to please God, so that he would send forth her ministering angels to minister unto her wants. "Because of the angels," are words of meaning.

Beloved brother, I cannot understand why you say, "You seem not to know what the covering was." Refer to my article and you will find these words, "It was a disgrace for a woman to be stripped of her *veil*." There is one thing that I am ignorant of, as already stated, namely, in what way God informed woman first to put on this veil. I know not how God informed Cain and Abel to offer sacrifices, but I do know that they did offer them. I know that the phrase, "because of the angels," is differently understood; but I hope you will bear with me for only giving the view I have adopted. If we would pursue the same course with our garments as you would have the brethren pursue with the covering, or veil, we would involve ourselves in many difficulties. I think that it would be your duty, brother, to show by Paul's writings, that the brethren have substituted the present covering in place of the one that Paul commanded to be used, and then the brethren will soon "come back to the old order." But until this is done we cannot "consistently make a change for the better." "Love the brotherhood." "By this we know that we have passed from death unto life, because we love the brethren." May the Lord perfect us in love. Peace be unto you and yours. NOAH LONGANECKER.

North Industry, O.

Faith 100 per Cent.—Works 25 per Cent.

In current volume number 4, of COMPANION, I notice the above heading; and the writing so forcibly expresses my sentiments, that I cannot forbear giving my approval to the same, may it be worth ever so little; if nothing more should be gained by my effort than to give some encouragement to brother P. H. Beaver, who is a vigorous writer; and I hope that he may be prepared at all times to unlimber his heavy ordnance, and pour his grape andcanister right into the strong fortifications of the enemy. The field is a large one, and the enemy is well fortified. They also have a shrewd leader; though they may not acknowledge him, or, in other words, they may not know who their leader is. Under a former dispensation, certain people worshipped a golden calf; in this our day, many worship, not an image of gold, but dollars and cents. The way some people hold to them is a caution. For the sake of a few paltry dollars, they will barter their souls salvation Esau selling his birth-right for a mess of pottage, is not to be compared with these modern self-styled servants. The monster is showing his brazen head in the church, to an alarming extent. "The love of money is the root of all evil;" and yet people, and, I am sorry to say, men who profess to be the followers of the meek and lowly Jesus, will strive, day and night, with mind and body to obtain it. They will worship at the shrine of wealth without ceasing, and tug and toil to such a degree that, when the day of rest comes, they are so worried that they cannot keep it holy; for they must of needs worry about the next week how or in what manner they can bring a few more of the coveted dollars into their coffers; or if they do go to church, ten to one if they do not go to sleep before the minister has fairly opened his subject. Now if this is not "whipping the devil around the stump" I do not know what is.

"How can they hear unless they have a preacher?" and how can they preach, if they have no place to preach in? I fear if the brethren would go to Altoona, when the mercury sinks ten degrees below zero, as at the present time, their hearers would be few, were they to stand on the streets and preach. Why all this? Just because the brethren in the Middle District of Pennsylvania are not able (willing) to give up of their abundance to purchase a commodious house at a very reasonable price. Surely, religion must be at a very low ebb.

Brethren there is something wrong in this. If some who are adding acres to their already large farms, or dwellings to their possessions, or dollar after dollar to their already overflowing coffers, would consider that they have all this on trust only, and that soon they will be brought to a strict account for their stewardship, perhaps there might something good result from the experiment. Try it brethren. Now do not each of you look to your brother to commence. It is you—"thou art the man." It is passing strange that, whenever there is an effort made in the good cause that requires the purse-string to be opened, there are always such very *plausible* objections: "So and so it was when the brethren first started in America; and so it ought to be still." I wonder if the brethren then were so extremely careful to keep their purse-strings closed. I wonder if they could sport beautiful match horses and vehicles to correspond. I wonder if they could furnish their children with such gaudy dresses. I wonder if they were in the habit of training their children from the cradle to worship dress? All this costs money. So much, at least, that we have very little to give for religious purposes.

I once saw an article headed, "When has Man Enough? Not until he has a little more." I have been taught by my own observations that the saying is only too true. When the brethren have to resort to the laying of taxes when they wish to build a meeting house, in order to raise the neces-

sary funds, instead of a liberal donation given by all, it looks to me as though there was some other God who deserved the first notice; at least, it shows that some would not like to give up all for the Lord's sake. "It is more blessed to give than to receive," is certainly lost sight of by some of the brethren; and oh! what a terrible waking up will there be, when Christ comes to collect his jewels—when to those who lulled their conscience to ease with the thoughts, "I belong to the church of God; I attend to the ordinances of his house; all at once, the truth will be made known, in thunder tones, that they had been worshipping the mighty dollar instead of the Almighty God At the shrine of wealth you have paid your devotions! It is all over. You are lost, and why? Because you were covetous. "Be not deceived, God is not mocked; whatsoever a man soweth that shall he also reap."

J. L. WINELAND.

Answers to J. T. Meyers.

Editor of the Christian Family Companion, Allow me to offer a solution of the two queries by J. T. Meyers, of Somerset, Pa., in COMPANION Vol. 9, No 4, page 62.

QUERY 1st. The inquirer wishes to know the antecedent of the first pronoun *he*, appearing in verse 11th, chapter 11th of St. Matthew.

ANSWER. The two words, "he that," taken together, are equal to the word whosoever. The antecedent to "he that," or whosoever, is understood, and not expressed. It may be James, John, Samuel, or any one. The plural might have been used; as it is not very likely that only one person of billions would alone be in a certain one degree of existence in heaven. Then, the language would, no doubt, have been, "They that, (they who,) or, those that (those, who,)" are least in the kingdom of heaven are greater than he.

QUERY, 2nd. The inquirer wishes a reconcilation of the declaration, "This is Elias which was for to come," by Christ, in verse 14th, chapter 11th of St. Matthew, and the answer, "I am not," by John the Baptist, to the question "Art thou Elias?" by the Jews, in verse 21st, chapter 1st of St John.

ANSWER. The answer to this question is rather complicated, by covering a wider field, and therefore more lengthy than the first one; but it is equally certain and clear.

Let me here remark, that both the above questions are very important, and deserve the serious attention of all faithful believers in God; especially, the second one, for it is upon such, that skepticism bases its argument in attempting the destruction of the Divinity of the Bible. And if such questions are simply sneered at, and not fairly and reasonably answered by the Chirstian world, it makes their cause only the more dark and insignificant, and draws forth skepticism only the more conspicuously, and makes the invalidity of the Bible more likely. We have come to such a state of existence, when the civilized world is no more governed by myth and faith, but by truth, from the stand-point of reason.

Before I proceed to answer the second query, allow me to point out a very peculiar feature contained therein, as given by the querist. He seems to ask the question more for himself than to allow the Jews to ask for themselves; since he asks to this effect, "Are you the Elias, that was to come before Christ?" Mark! the Jews simply ask, "Art thou Elias?" and not as the querist asks. This difference is of the most vital importance; for, as given by the inquirer, it would produce the most fatal result; while, as given by the Jews, no difficulty at all is pendent.

In answering the second query we must notice:

1. That Elijah and Elias have the same signification, only that one is a latin, and the other a greek term.

2. That the Jews, and all who paid any attention to prophecies, were, for four hundred years laboring under a very grave error, as to the forerunner of Christ.

3. That the great mass of people had, at the words of the prophet Malachi; (chapter 4: verse 5th,) conceived the idea that Elijah, who had ascended in the chariot, would again bodily and personally return to the earth, and strike the first note of Messiah's immediate coming. This theory was so well established among them, that it required more than ordinary efforts to reform the mistake.

4. That the drift of the question, "Art thou Elias?" by the Jews, to John the Baptist, is, as to whether he was the Elijah who had long since left the earth; and the baptist knowing this, very appropriately answered, "No."

5. That Malachi in his prophecy (Chap. 4th, verse 5th,) had no reference to Elijah the ascended, as the Jews thought. Hence the answer by John the Baptist.

6. That Christ also knowing this old fashioned belief among the Jews, corrected and completely upset their old theory, by a well worded and a well fitted speech, made prior to the declaration of the real facts. Mark the strong, forcible, and well built language, used from the beginning of verse 7th, to the first comma of verse 14th, of chapter 11th of St. Matthew, altogether preparatory to the declaration, "This is Elias &c. The very, last sentence, "And if ye will receive it," is very forcible indeed, and well grounded. The anchor is well pitched, the point is well gained. "If ye will," the very climax of the forcible and astounding, preparatory speech, intended not to leave the least chance at rebuke. Then comes the declaration, "This is Elias which was for to come." This really must have been very absorbing to the hearer who was so long in this peculiar error. Whole pages could be filled and hours consumed in commenting on the forcible and beautiful speech of Christ, prior to the declaration, but I will, as speedily as possible, come to a close.

In summing up the evidence, we see:

1. That Malachi spoke of the Messiah's fore-runner, whom he names, Elijah; but not meaning that old Elijah should return.

2. That, from this prophecy the Jews expect the prophet Elijah, to return to the earth, as Christ's fore-runner.

3. That the Jews asked the Baptist, John, theoretically, whether he was Elijah (Elias) of old.

4. That Christ corrected the Jewish error, and declares that John the Baptist, was "Elias which was for to come," and not Elijah who had ascended in the chariot.

Finally, we see the reconciliation existing in, John the Baptist not denying what Christ declared him to be; but simply stating that he was not the Elijah whom the Jews expected.

J. P. MILLER, M. D.

Philadelphia, Pa.

CORNELL, ILLS., Jan. 20th, 1873,

DEAR COMPANION:—While I was passing the time this cold and stormy day, the thought came to my mind, while looking over your columns, "What a blessed thing it is that we have a paper in the brotherhood. We can hear from the brethren from all parts of the United States." And as I am writing to the COMPANION, I would say, by way of advice to those who are fond of reading, to send brother Holsinger $1 50, and he will send you the COMPANION one year, instead of paying out money for some political paper, or a paper made up of loose stones or foolishness, which can benefit you nothing. I do not take the COMPANION myself, but my father takes it, and has taken it ever since the first issue; and I read it ever since and found it growing better every year. In February, 1872, I united with the disciple church, being baptized by backward immersion. During this time I have read a great deal in the Testament, and doubted the path I was pursuing; and,

I think, if I propose a portion of scripture, to some of the COMPANION readers can help me out of the dark. The scripture that I would like to have explained is recorded in Rom. 6: 3, 4, and reads as follows, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; like as Christ was raised up from the dead by the glory of the father, even so we also should walk in meanders of life."

S. A. HECKMAN.

MARRIED.

On the evening of Feb. 6th, at residence of the bride's parents, in West township, by the undersigned, Mr. FRANK L. HESTAND and Miss NANCY E KELLY, both of Columbiana county, Ohio.

JOHN A CLEMENT.

On Thusday, Feb. 5, by the undersigned, at the home of the bride's parents, brother SAMUEL C. KEIM, of Salisbury, Somerset county, Pa., and sister FANNIE HERSHBERGER, daughther of brother H. Hershberger, of Bebford county, Pa.

SILAS C. KEIM.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

ELIZABETH SOUTHWORTH was born Jan. 7th, 1806, and died in the Cowanshanoe congregation, Armstrong county, Pa., Nov. 14th, 1872 aged 66 years, 10 months, and 7 days. Her illness was of a lingering character, which she bore with christian fortitude. Disease, dropsy and consumption. Funeral services by the undersigned, assisted by Bro. Levi Wetts and Robert Whitacre, from Psalms 8: 4.

Brother JOHN K. ZIMMERMAN was born May 23, 1834. He lived a faithful member of the church during much of his eventful life, and died, with a strong hope of a blest immortality beyond the grave, on the morning of December 7th, 1872. Aged 38 years 6 months and 14 days. He left a dear companion, a sister, and five children to mourn his premature death; to whom we say, love the Lord and put your trust in him, for he has declared himself "a father to the fatherless, and a husband to the widow." Funeral services by the undersigned, from 2 Cor. 5: 1. J. P. HETRICK.

Died on the 1st day of Feb., in Columbiana county, Ohio, EMMA, daughter of John and Magdalena Andrist, of Minneso a, while here on a visit with her mother. Funeral services by the undersigned.

JOHN A. CLEMENT.

In the Middle Creek congregation Somerset county, Pa., Feb. 2nd. sister CATHARINE SNYDER. wife of Elder Adam Snyder, aged 67 years 4 months and 2 days. Thus passed an other bright and shining ornament from our midst, to breathe the fragrant atmosphere of the heavenly climes. Earth seems lonely as friends and cherished ones leave for the better land; but precious and sweet are their memories, and comforting the hope of meeting at last on Eden's fair and beautiful shore.

To the afflicted father and children, we offer our deepest sympathy. Their loss is no common one; yet we congratulate them that it is theirs to cherish the memory of so worthy a mother, whose example in the divine life is so worthy of our imitation. Blessed is the memory of good and pious mothers. Funeral services by brother Tobias Myers and the writer, from the words, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands eternal in the heavens"

J. T. MYERS.

(*Visitor* please copy.)

On the first day of Feb., 1873, SARAH JANE HAWK, wife of friend Theodore Hawk. She was a faithful sister. She espoused the cause of Christ in her single days, and manifested a great anxiety for the welfare of those who are out of Christ. She left a sorrowing husband, two small children and a large circle of friends to mourn her departure. We say to her husband you know your duty, prepare to meet her in the New Jerusalem. Her age was 29 years, 10 months and 16 days. She was buried on the 3rd. Funeral discourse from 2 Samuel 12: 23, by Elder Joseph Rittenhouse, to a large and attentive audience. "Peace to her ashes."

GIDEON BO. LINGER.

LIST OF MONEYS RECEIVED for SUBSCRIPTION BOOKS, etc.,

Daniel L Miller	10 00	J ames Shirk	3 00
H Musselman	6 75	J P Hetrick	14 75
David Lichty	1 35	Ann E Hoke	50
E Mishler	1 50	D M Miller	28 50
A F Thomas	7 90	A B Miller	30
J L Miller [per Lichty]	1 50	Abner Fidler	75
John A Miller	75	J B Wampler	5 50
L D Rohrer	1 50	E L Rosenbereger	75
Anna C. Boyer	75	Jos. M Kline	1 50
J J Johnson	75	John Knisely	20 00
D J Myers	1 50	N F Arnold	75
L Overholser	4 10	Jos. Leslie	1 25
D E Brubaker	10	D J Meyers	4 50
Eld. T Graham	3 00	James Kelso	1 50
D E Boli'n	3 25	D Gonchnour	2 00
J C Ulrey	2 70	Samnel Wimer	75
N T B'ough	1 25	E W Stoner	30
Noah Smith	1 50	J W Emmert	30
J H Fishel	2 00	E Nearhoof	1 50
E Zimmerman	4 60	Andrew Kolp	1 50
H Longanecker	6 00	Levi Andes	12 00
J D Myers	7 00	D Shafer	1 50
M M Bashore	2 00	J B Sharrets	2 00
C C Frantz	1 60	S Zumbrum	50
D B Puterhaugh	6 00	S M Mohler	1 25
H H Folck	5 00	S A Walker	16 95

WE will admit a limited number of seletc advertisements at the following rates

One insertion, 20 cents a line.
Each subsequent insertion 15 cents a line.
Yearly advertisements, 10 cents a line.

No standing advertisement of more than 20 lines will be admitted, and no cuts will be inserted on any considerations

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The Spring term, third year, of this institution, situated at Bourbon, Marshall county, Indiana, on the P. F. W. & C. R. R, will begin March the 19th, 1873, under the charge of brother O. W. Miller, who has kindly consented to act as President.

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For the Companion.

"Who Hath Believed Our Report?"

It is natural to suppose, that every person ought to believe the report of our Lord and Savior Jesus Christ, as it is proclaimed to all, and is so faithful and so well worthy of all acceptation that we would think it should be received and believed by all. But it appears to be otherwise; for few believed the prophets who spoke of Christ before his coming; and when he came himself, few of the rulers or Pharisees followed him, and the unbelief of the Jews in our Savior's time is expressly said to be the fulfilling of his word. How many, to this day, do disbelieve the report of the prophets of old concerning Jesus, our Savior, "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace," and of the apostle, as recorded after the birth of our great and glorious Redeemer, who went about doing good, and preaching and teaching the doctrine as set forth in the book of divine inspiration, that all who would come may come and drink of the water of life freely, and go in and out and find pasture. Yea, think for a moment, the grief and sorrowing of our Savior, who, when he was a little above thirty years of age, was supposed, by the Jews, to be not far from fifty.

His condition, on many accounts, was a sorrowful one. He was unsettled in life. He had "not where to lay his head," and was opposed by his own; for "he came to his own, and his own received him not." He was "a man of sorrow acquainted with grief;" not only in his last scene, but throughout his whole life he underwent the sentence sin had subjected us to, that we should eat bread in sorrow all the days of our life. And now look for a moment at Christ in the hands of his enemies, where he was scourged, a scarlet robe put upon him, a crown of thorns on his head, a reed in his right hand; "and they bowed the knee before him and mocked him, saying, Hail, King of the Jews!" and they spat upon him, and smote him, and mocked him, and then led him away and crucified him. Behold! the veil of the Temple was rent from the top to the bottom; the earth did quake; the rocks were rent; "and the graves were opened, and many bodies of the saints which slept arose."

Kind reader, think for a moment of Jesus, who made the lame to walk, the blind to see; who raised the widow's son; who said, "Lazarus, come forth," and he came; who saved Peter when he cried, "Lord, I perish, Oh save;" now nailed to the shameful tree. O thou sinner! thy heart is harder than a rock, if it will not yield or melt at the suffering and death of our Lord and Savior Jesus Christ, who came into this world to save all who would follow him. Now is the day of salvation; harden not your hearts. Turn to the Lord, and call upon him while he is near. To-day is yours, to-morrow is the Lord's. Oh, "how beautiful are the feet of those who preach the gospel of peace, and bring glad tidings of good things!" But if you have not believed the report of Jesus as once delivered to the saints, you shall be cast into outer darkness, where there is weeping and wailing and gnashing of teeth; where the moanings and groanings of the lost shall ascend from the bottomless pit forever and forever. But if you have believed the report of Jesus, then you shall hear the welcome voice, "Well done thou good and faithful servant, enter thou into the joys of the Lord." This is our hope. Blessed be God, that the righteous have hope in death, through Jesus our Lord.

J. W. WILT.

Rural Village, Pa.

Sheep have become so poor in these days that there appears to be room for both the sheep and the wolf under the same fleece. The only effectual way of keeping out the wolf, is to fill the fleece yourself.

For the COMPANION.

Robbing Churches.

The above may seem a little coarse for the heading of a religious article ; but we can think of no other that is so short and explicit.

A very plain answer is given in number 3, by brother S. M. Minnich on this subject, to which we believe the scriptures will give sanction. But this subject comes up at a very eventful time, and for that reason we feel more than common interest in it.

When Paul said that he had "robbed other churches taking wages of them" to do the church at Corinth service, he was writing to them his second letter. In his first he had met the errors they had fallen into, by one of the best productions that ever came from any man's hand ; but it remained for a second letter to answer the charges brought, by his enemies, against his own person and character. In meeting these charges, he tells them that he had preached the Gospel to them freely ; that the brethren of Macedonia had supplied all his wants when he lacked ; and that, in this condition, he intended to keep himself. This all seems very plain ; but we have another view or two to give upon the subject of robbing the church, or churches.

When it was necessary for Paul to write to the brethren at Corinth, to correct their errors and reprove them for their blunders, it consumed time, dear reader, that might have been given to other churches that demanded his care and attention. You remember that he said something about his trials, his perils, and his sufferings, "besides * * * the care of all the churches." Had they all obeyed his word, his cares had been fewer and much lighter ; but they ran into sin, and he labored night and day for himself and for them. Had the church never suffered any hindrance from its members, there would be few people in the world to preach a Gospel to. Thus you see, dear reader, this church, by the course they had taken, cost the apostle more labor, more care, and more time, all of which might have been given to other churches or to other people. But, perhaps, it was well for us ; for we could not have the examples of wrong-doers and their reproof as a warning to us, if every one had done right in the church in early Gospel times.

Another view. Our brother, with many others, thinks that the ministers of the Gospel should be paid something for their preaching, and that they have a right to expect it. We only give our view. So far as expecting pay for preaching is concerned, we know that that part is fulfilled by some, at least, whether they have a right to it or not. We have a question to ask : Do you look upon preaching the Gospel as a business by which we can obtain a living for ourselves and our families, or do you hold it as a sacred duty, that we owe to God and our race, as much as in you lies, to preach the Gospel to every creature? If the first is your view, and you can secure an engagement of that kind, and for that business; you may have a right to expect pay ; but if the second is your candid conviction, what reason have you to expect pay for doing your duty ? If it is your duty to the church, to the world, and to God, you ought to do it freely ; and, brethren, you know how we value the word "OUGHT." If at home, we go to meeting anyhow ; and we need not refuse to speak because we are not paid in money for it. If we do refuse, how can we explain the words of Jesus, "Whosoever shall forsake houses, lands, wife and children, for his name's sake," &c. ? Besides, not one in fifty of our brethren, and, perhaps, of all the preachers on this round earth, need any other support than their two hands. We think expenses should be borne, and if all the time is spent in preaching, more should be given. But it is not a business, brethren, and but few really have need of more than kind faces and warm hearts, with the prayers of God's people.

LANDON WEST.

About the river of human life there is a wintry wind, though a heavenly sunshine ; the iris colors its agitation ; the frost fixes its repose ! Let us beware that our rest become not the rest of stones, which, so long as they are torrent-tossed and thunder-stricken, maintain their majesty, but when the stream is silent, and the storm passed, suffer the grass to cover them and the lichen to feed on them, and are ploughed down into dust.—*Ruskin.*

He who teaches men the principles and precepts of spiritual wisdom, before their minds are called off from foreign objects, and turned inward upon themselves, might as well write his instructions, as the sybil wrote her prophecies, on the loose leaves of trees, and commit them to the mercy of the inconstant winds. —*Leighton.*

For the COMPANION.

The Door of the Church.

"I am the door: by me if any man enter in he shall be saved, and shall go in and out, and find pasture." John 10: 9.

In the above passage of scripture, Jesus compares himself to a door; his church, to a sheep fold; his followers, to sheep, and his word, to pasture. Christ entered in through obedience to the will of his Father, and baptized by John, in Jordan, was recognized as the Son of God, and became the door leading into the church. This teaches us that there is but one door into the church, and that door is Christ; that by entering in through the door, we enter in through Christ, and "put on Christ." See Gal. 3: 27, and Rom. 6: 3. It, also, teaches us that if we do not enter in by him unto the sheep fold, we shall not be saved.

By entering in through Christ, we all become sheep; all become one in Christ Jesus—pure, harmless, teachable—acknowledging but one Shepherd. "The Lord is my Shepherd; I shall not want. He maketh me to to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his namesake." Ps. 23.

Jesus declares himself to be the "Good Shepherd," and that all that ever came before him are thieves and robbers." Mention is made of these false shepherds in the 34th chapter of Ezekiel, in these words: "Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock." These characters the Savior openly reproved, as thieves and robbers; for they had stolen the key of knowledge, and robbed God of the fruits of his flock, by prejudicing the minds of the people of Israel against the doctrine of Jesus, and by imposing tithes and burdens grievous to be borne. It is but just to remark that false shepherds are still in the world, who prejudice the people against the truth, and who care more for the fleece than for the flock.

But the question may arise, how can Jesus be the door into the sheep fold, and the good shepherd of the sheep at the same time? This is a proof of his divinity: He is everywhere present. I thank God for the assurance that there is but one fold and one shepherd, and that no one is able to pluck them out of his Father's hand. We as the sheep of his pasture, belong to God. We are all sheep, whether bishops, ministers, deacons or lazy-members. The scripture directs us to a higher leadership than man. Titles of honor, such as Pope, Archbishop, Heads of churches, Reverend, Right Reverend, &c., with those who wear them, must belong outside of the fold and flock of Christ.

"And shall go in and out." Does this clause give the sheep the privilege to jump the fence occasionally and eat a little pasture outside? is a question with some. In Acts 1: 21, we have a scriptural illustration of the meaning of the phrase, "In and out." Wherefore of these men which have companied with us, all the time that the Lord Jesus went *in and out* among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection." Will any one dare to say that the Lord Jesus went outside of his duty, church, or kingdom from his baptism by John to his ascension into heaven? *Into*, denotes an entrance, whereas, *in*, denotes a condition within: but the phrase "in and out" has a grander meaning.—It implies, according to Webster, the different departments of duties in any organization, civil, moral, or religious. It means that we must go into one duty and out of it, and into another and out of that, and so on, in order to the development of all our spiritual powers. Action is development; such is the school of Christ.

The good shepherd maketh his flock "to lie down in the green grass: he leadeth them beside the still waters." They "find pasture:" the bread of life which came from heaven—the word of God. "Man liveth not by bread alone, but by every word which proceedeth out of the mouth of God." Let us, then, obey all the commandments of God; for it is only by obeying all, that we can live by every word. This is real Christian life and experience: we feed on every word of God by passing through every department of christian duty, and thus prepare ourselves for eternal glory.

DANIEL HAYS.

Bible Quotations not in the Bible.

There are many familiar phrases in constant use which the majority of people suppose have their origin in the Bible, and use them in that connection. The New York *Observer* corrects this error in the following manner. But, as the phrases are very fine, we still love to use them. To prevent misquotations from the Scriptures it gives them thus:

"God tempers the wind to the shorn lamb." From Sterne's "Sentimental Journey to Italy." Compare Isaiah xxvi: 6.

"In the midst of life we are in death." From the "Burial Service," and this originally from a hymn of Luther.

"Bread and wine which the Lord hath commanded to be received." From the English Catechism.

"Not to be wise above what is written." Not in Scripture.

"The merciful man is merciful to his beast." The Scriptural form is "A righteous man regardeth the life of his beast."—Prov. xii: 10.

"A nation shall be born in a day." In Isaiah it reads: "Shall a nation be born at once?"

"As iron sharpeneth iron, so doth a man the countenance of a friend." —Prov. xxvii: 17.

"That he who runs may read." "That he may run that readeth."—Hab. ii: 2.

"Owe no man anything but love." "Owe no man anything, but to love one another."—Job. xii: 8

"Prone to sin as the sparks to fly upward." "Born to trouble as the sparks fly upward."—Rom. 5: 7.

"Exalted to heaven in point of privilege." Not in the Bible.

Eve was not Adam's helpmate, but merely a help meet for him; nor was Absalom's long hair the instrument of his destruction; his head, and not hair upon it, having been caught in the boughs of the tree. (II Samuel xviii: 9.) A London wig maker once had a sign upon which was painted Absalom suspended from the branches of the oak by his hair, and underneath the following couplet:

"If Absalom hadn't worn his own.
He'd ne'er been found a hanging there."

He that will not hear before hand, must take what comes afterward.

We would better not profess Christianity at all, than to fall back into pride afterward.

We cannot expect a blessing from heaven, if we are ashamed to ask for it.

For the COMPANION.

Love and Fear.

"God hath not given us the spirit of fear, but of power, and of love, and of a sound mind." 2 Tim. 1: 7."

Effects prove their cause. A slavish fear arises from a consciousness of guilt; but whensin is removed, the fear of punishment is taken away. Nothing tried more to hinder our usefulness than a base fear. It was this that caused the wicked servant to bury his talent when he ought to put put it into the hands of the exchangers. Truly, all men are to be loved, but no man is to be feared. (Luke 12 : 4,5.)

Beloved, zealous follower of the Lord,through our repentance, conversion, and acceession to the church of Christ, our heavenly Father hath taken from us the spirit of fear; but observe attentively what he hath given us in lieu of it: the Lord has given us the "spirit of power"—of courage and resolution to meet all trials and difficulties with becoming fortitude. View the contest. The Son of God had battled with the power of darkness; he met the enemy with the power of God—the word of God. Therefore, humble believer look to the Lord, and he shall strengthen our hearts by illumminating the mind and drawing our affections to himself.

Our heavenly Father has also promised us, through his Son, our blessed Redeemer, "the spirit of love" to God, which will not fail to raise us far above the fear of man and all that men can do unto us. Then let us be of good courage; and let this hope that is within us, inspire us to press on vigorously toward the reward set before us in the Gospel. Thus we are inspired, by the spirit of grace, to fight valiantly under the banner of Christ, feeling certain of being led on to victory.

Dear, fellow Christians, the Lord also promises us the "spirit of a sound mind;" Yea, a quiet, peacable, and gentle mind, so that we shall enjoy ourselves under all circumstances. But we have many things to discourage us in our way of duty, by the creatures of our disordred imaginations, which a sound, solemn thinking mind would remove. The spirit God gives to his people, is not a fearful, but a courageous spirit. If we are members of the body of Christ,how safe and secure is our salvation, if we trust and confide in the promises of God. Our strength lies in the Lord; and we only can realize it by faith in the Lord, or his word. The spirit of love to God supremely, and to man dearly, needs only to be exercised to inspire us with new life, and strengthen our feeble powers to be successful in our calling; while a sound mind will give us fortitude to face the most intrepid foe, though he come with a mealy tongue, or water on two shoulders, before your face your best friend, but when absent your worst enemy at heart—"the roaring lion." "Let us be as wise as serpents and as harmless as doves," or stand the most impetuous storms of life, which we all know are so incident to the Christian life. Let us remember David, the little shepherd boy, who went forth to meet the Philistine general, Goliah, trusting alone in the strength of the God of Israel. Then, dear brethren and sisters,let us all take great courage, considering what the apostle Paul said, when moved by the spirit of Christ. In the midst of his trials he besought the Lord that the thorn in his flesh might depart from him; therefore,we, with him, can and will give him glory and everlasting praise. that, in the midst of our trials, he appears unto us chief of all that is lovely, and hear his voice, "My grace is sufficieut for thee, for my strength is made perfect in weakness." Therefore, beloved, let us be strong in the Lord, that, when we are done with the troubles and sorrows of this life,we all may enter into life eternal.

J. F. OLLER.

The Model Family.

The model family is au *orderly* family. "Order is heaven's first law." To have order, there must be system; to have system, there must be rules and regulations. The laws of the family should not be too stringent nor too flexible. There should be a place for everything, and everything in its place—a time for everything, and everything in its time—a way for everything, and everything in its way. "Let all things be done decently and in order."

The model family is a *polite* family. They need not study Chesterfield; but they must learn the manners of common sense and good rebeding. The members should treat each other as gentlemen and ladies. "What?" should not be used for "sir?" or "ma'am?" and "yes" aud "no" should be followed with "sir" or "ma'am."

The model family is an *agreeable* family. In any family where there is individuality, spirit, and independence, there will be differences; but they should not be permitted to grow into disagreements. "For where envy and strife is, there is confusion, and every evil work."

The model family is an *industrious* family. Rich or poor, every one is bound to be busy in some good work. Manual labor or mental toil, or both, is a binding obligation. The diligent parents will bring up their chil to honest industry. "Why stand ye all the day idle?" "We command you, that if any man would not work neither should he eat."

The model family is a *cleanly* family. Tidiness, neatness, cleanliness, is amiable. The cleanness must respect the house, the furniture, the cookery, the person. "Be clean and change your garments." (Gen. xxxv. 2) "Let them wash their clothes." Ex xix 10. Ceremonial, but founded on the literal.

The model family is a *cheerful* family. At home, there ought to be more sunshine thau shadow. Books and papers are funds of enjoyment as well as information and profit, and, first of all, the good book and religious paper. "A merry heart doeth good like a medicine."

The model family is a *pious* family. A Christian home is next to the sanctuary, the place where God records his name, and where he delights to dwell. "It shall be well with them that fear God."

The model family, in a word, is a family where *love* is the ruling spirit —love to God, love to each other, love to man.—*Christian Instructor.*

Science and the Bible.

The thing to be lamented is, that the moment men of science get hold of a fact they instantly begin to set it in opposition to God's word. But the vaunted "fact" of Tuesday often takes another shape on Wednesday, and by Thursday is found to be no fact at all. The truth is that geology, as a science, consists mainly of probable guesses. "That field of peat," says Sir Charles Lyell, has

probably been 7,000 years in course of formation." "No," replies a friend of his own, in a published criticism, "I think it quite possible that it has only been 700 years growing." A piece of pottery is found in the valley of the Nile, and a geologist immediately argues that it must have lain there more than 20,000 years. But an antiquary soon points out marks upon it which show it to be less than 2,000 years old. Yet it is upon guesses of this kind, which do not amount to a tenth part of a proof, that the Lyells and Owens and Colensos venture boldly to assert that it is clear that Moses knew nothing whatever of the subject on which he was writing. Just in the same spirit do Bunsen and his followers unhesitatingly assert that the growth of languages proves that the world must be more than 20,000 years old. We refer them to the confusion of tongues described by Moses, which at once dissipates their dream. "Oh! but that was a miracle," they reply, "and we have made up our minds never to believe in a miracle." Very well, gentlemen, there we must leave you; for men who make up their minds before inquiring are not acting like reasonable beings. A dozen other little juntoes are now at work in the same laudable fashion. One set is not quite certain that man was "developed" out of an ape. Well, and what was the ape "developed" out of? They do not know. Our comfort in all this is, that this influenza will wear itself out like the Tractarian, or like the infidel fashion of the days of Bolingbroke. Men have been striving to get rid of the Bible and its inconvenient morality for nearly these two thousand years; but they were never farther off from their end than they are at present.—*Shaftesbury.*

For the COMPANION.

Our Primary Existence.

Prior to the fall of man, obedience to the Divine law produced the same effect, that could have been produced in any age in which the sacred oracles have been accessible. The Supreme Being, through his infinite wisdom, created man in his own image, a little lower than the angels, though much inferior to him, intellectually. However he gave him a law, which, if obeyed, would make him no less intelligent than he was holy. Having, as our foreparents did, the vast universe before their eyes, and enjoying the sweet fellowship of God himself, there was nothing to hinder their happiness, nor molest their silent intercourse with each other, and with their Maker, so long as they remained in innocence. But, as there was a power that had germinated, and been brought into existence—a power that opposed all good—secondary only to that of the great I AM himself, it was necessary that they should be governed by a law that was calculated to keep them pure, and assimilated unto Him, in whose society it was impossible for them to discover the least taunt of sin. It was not until after the human family had violated the law of their Maker that they lost his favor and became the slaves of sin. But we don't deem it expedient, in this essay, to point out the misery, so clearly set before our eyes in every day life, wich was inherited through the fall. We want to impress upon the mind of the intelligent reader, at this time, the beautiful thought that there is yet vitality enough in the world of humanity, to restore more than its original happiness, if placed again into the element from which it has fallen, there to regain through obedience, what was lost by disobedience—a right to the tree of life.

We are only on probation now. This world is not our real home. None but infidels deny that there is life beyond the tomb. But, like the idle school boy, who would sooner play truant every day of his life than acquaint himself with books of the most primary significance, we may live and die in ignorance, little thinking that it is in this life that we secure either happiness or misery. "What we know not now, we shall know hereafter;" and if a man fails to discover how near he likens himself unto the devil, in this life, he will know how little he is an angel after he has left this world.

As we pass through life, we must necessarily enjoy a higher degree of happiness, or reap a part of that misery which will torment us in hell; for what is begun and finished this side of the tomb, will exist, in like manner, beyond it. Assuming the angelic appellation, "Christian," will avail us nothing while there is enough sin in our hearts to render it impossible to enjoy the peace of an approving conscience. Unless we are wholly submissive to the will of our Maker and let the fervent prayer: "Create within me a clean heart," ascend up before the throne, there is no such thing as entering upon a higher life, without which there can be no increase of holiness. Daniel Webster did not hear the inspiring voice, which said, "Join a higher class," until after he had mastered the lower branches of science. It was by making an effort and pursuing, regardless of the taunts and jeers of his school fellows, that he succeeded. And if there is a higher life, on which we wish to enter; a holier sphere in which we wish to dwell; a purer atmosphere, filled with the sweetness of heaven's floral domain, of which we love to breathe, we must cultivate a taste for the bliss that fadeth not away. Look seriously at your present life, and judge what your future may be. We are daily going through a process of training that will result in eternal happiness or misery.

Character is formed by that influence which bears heaviest upon it. Hence the importance of holy living. That we can reject, all through life, that sacred influence, emanating from Infinite Purity himself, and accept an influence that will make us the slaves of sin, and then, after time knows us no more, take up that form of character that will assimilate us unto angels, is an error that must be attributed to ignorance. Death does not destroy the character that is formed in this life, allowing us to take up in heaven, a character that we were too obstinate to acquire on earth. The reader may take exceptions here; but, if you please, I have no reference here to that death which represents us as dying unto sin. However, we do not wish you to infer that we are going to extremes in this matter, as do those who hold to the theory of entire sanctification: but we do believe that their is an end to our perfection, though at present it may not more than begun.

The work that God assigns us now begins our perfection in this life. Nothing that he has created, is impure of itself. However, the functions of the brain and body, may be so improperly used as to make ship-wreck of the best profession. And this useless and soul-destroying work, to which the powers of the

mind and body are so frequently applied, is never begun and completed at one and the same time. It takes years to mature or destroy the human organism.

Character is not formed in one day. There is no such thing as teaching a child to read before it knows the alphabet. No student would ever have finished his collegiate studies, had he discarded a single letter of the twenty-six. And to discard any of the holy mandates, omit the performance of any known duty, will make us slaves to the devil, having death, the wages of sin, as a compensation.

There is a design in all the duties of life. We fare all the better, financially, for the abundance of commerce with which our land is supplied. Honest tradesmen are doing a work which, perhaps, an able minister or apt teacher could not do. Yet, he who supplies the body with aliment, or clothes it with raiment, should not despise him who cultivates the intellect, or him who educates the heart. Neither should any one look down on the more menial duties of life, as useless and dishonorable, while those little helps dare not be termed nonessential. While we are only on trial we should remember that God only exacts of us that which we are able to perform. However, we must give him an account of the manner in which we employ our time. He has no reward for idlers.

Careless teachers and parents, indifferent guardians, and inactive ministers, should tremble before him whose pleasure is in the good that none save the diligent can accomplish for him. There is work for all. If the coming generation is to have any advantage over the present or past, the important change should begin now. If Christianity is to do the work, much will be gained by redoubling our zeal now. What can be best done to-day, cannot be accomplished so well to-morrow. The husbandman may find it easier to turn the sod in the Spring than in Autumn; but scarcely has the seed been sown, when grevious worms crawl forth, ready to destroy the tender stalk while in its infancy; a copious harvest is then dispaired of. And if those little ones that people our land to-day are to enjoy in this life, the advantages of a thorough religious, moral, intellectual and physical training, it is dangerous to defer the work for a single day.

F. M. SNYDER.

For the COMPANION.

Mourners' Bench Religion.

Our young friend, Carrie Roelky, asks for information in regard to the above subject. In order to answer her queries, we must first discuss the subject itself. What is mourners' bench religion? It is a system of worship, as it is claimed by its adherents, instituted by some one, to meet the approbation of God; that is, in conformity with God's will. Now, whether this is true, we must first learn to know, and then we can decide.

We all must admit that God wants his people to worship—to serve him. Then in order to know what is pleasing to God, his people are to study his will, and from that learn what is required by Him. Let me here make this ascertain that God's children will only admit that to be Christian religion which is in conformity with God's will. It is admitted by all, that we must be Christians here, in this world, in order to be acknowledged as such in eternity. So when people consider this well, they at once are forced to this conclusion. "If I am no Christian here, I am a sinner; if a sinner, an enemy to God; if an enemy to God and I die in this condition, I certainly will be lost forever." With this idea, which is a good one, before their eyes, they are made willing at once to embrace religion. The danger by which they are surrounded is not manifest to all, and whenever something looks like religion, they make use of the opportunity, and go to work blindly, although, in many cases seriously, and partake of what is offered to them as the religion which will take away sins: in short, make Christians by the shortest route; for in nine cases out of ten, it is not considered by the landmarks of Jesus in his word and Gospel.

With all known to the writer of these religions, which are preached to the world in our day and generation, it is certainly very necessary to examine our ground by the word of God carefully. We may easily be led astray. Mourners' bench religion, as a religion we have nothing to say against, for we know it exists; but when we are asked, is it the Christian religion? we emphatically say, *No.* God only has use of the means to save his children, which he himself has appointed in his word. If he had thought it necessary to make use of the mourners' bench, he in his wisdom would have mentioned it in his will. Look at the plan of salvation laid down by Jesus himself—faith, repentance, and a general compliance to God's word. This will constitute the Christian religion. Then look at what is called mourners' bench religion, and what do you see? Instead of faith that God will pardon the sins of the penitent by the means appointed in his own prescription, the penitent is told to believe that God will pardon his sins at the mourners' bench, an institution of poor, mortal, erring man. To this end he is told to pray. Who ever read of such a thing in God's word? Then, when the poor, ignorant, although, perhaps, sincere sinner is in a praying position, his brethren put all their forces together to create a good noise. Who ever read of all this in God's word? It will serve the purpose for which it was intended—to keep the poor, precious soul from Christ. Next, when the animal feeling is changed from sorrow to joy, he is promised to be through; which is all correct. As I have said from the begining, it is a religion, but not the religion of Jesus; therefore it is highly dangerous for Christians to go to such meetings.

But what is next? Talk to these mourners' bench religionists about the duties enjoined upon Christ's followers, and then you will see their religion in its true light, not as the Christian religion, but as some counterfeit substitute, which is brought into existence to deprive poor, sin-sick souls from enjoying that which will benefit in this world and more yet in the world to come. When you talk to the defenders of mourners' bench religion, about the commandments, which are binding upon the child of God, what do they say? "These Dunkards have all their religion in forms." Yes, brethren, they claim they have the kernel. On one occasion I was told, that we had the form and shell, but they claimed to have the kernel. Well, let them have the kernel of their religion, we have the form of Christ's religion. It is true, we, as a church, can only have the form of christianity; the church itself is nothing more than the form in which the kernel must exist, if it at all exists; and I here ask the question, if

the church is not the form, how can there be a kernel? They admit that we have the form; then, as they by their own admission say that they have not the form, I ask, how can they have the kernel? So, after discussing the matter, we answer our young friend, that there is such a thing as getting religion at the mourners' bench, but in nine cases out of ten, it is only a mourners' bench, not the Christian religion, and we would advise her to read her Bible carefully. She will never find mourners' bench religion contained therein; but she will find a religion which, if she will follow it, will make a Christian of her. No doubt, these mourners' bench religionists will call her a formalist, and, per consequence Dunkard; but if we gain Jesus, no matter what the world will call us; and I would admonish all my brethren and sisters carefully, to stand firm, preach the saving doctrine, without hesitation.

Satan, with his angels, is doing his uttermost to rob the children of men of the glory which awaits the true Christian. Will we with folded hands stand by and let him gain the victory? Will we allow him to persuade people to follow his counterfeit religion, instead of turning for counsel and advice to Jesus and his Gospel? or will we, by the grace of God, offer an opportunity for all to embrace the religion of a holy christianity, instead of a spurious article? Let Satan tempt us, his angels fight us, and his followers scorn and mock, but let us then remember, with Jesus at our helm we shall win. Let us stand fast; let us come up to our profession; let us go neither to the right or left. If friends, yea, as it is sometimes, our own household, be turned against us, all obstacles will we overcome; but to get to heaven by rebelling against God and his word, we cannot, we dare not, we will not; for we know this, that in order to come where God is, we must be obedient to his will. This the church invites us to do. Christ's ministers warn us to take refuge in the church of God. Christians encourage us, and we can be happy here and more abundantly in the kingdom to come.

M. HADY.

Dale City, Pa.

Will We know our Friends in Heaven?

This subject seems to have a divided opinion amongst our brethren, as well as amongst other denominations and people. I believe the majority of our brethren believe that we will know our friends in heaven. I always had my doubts about it for the following reasons:

How could we feel happy, if we are so fortunate as to get to heaven, and not find some of our friends there, that we expected to see there; perhaps a father or mother, or sister or brother, or some of our children, that have long since died and their spirits left the shores of mortality. We would then know that if we cannot see them in heaven they must be in hell to be in torment with devils for ever. And it seems to me that such a state of things would not give to us that joy that the apostle speaks about, which he says "No eye hath seen, nor ear heard, neither have entered into the heart of man, the things that God has laid up for them that love him." So then, if we know our friends in heaven, we surely know when they are not there. I know not how we could have that bliss and joy in heaven, and at the same time know that some of our friends are in hell to live with devils?

In Mark 12: 20, 25 verses we read the following: Now there were seven brethren and the first took a wife, and dying, left no seed. And the second took her and died, neither left he any seed, and the third likewise. And the seven had her and left no seed. Last of all the woman died also." In the resurrection therefore; when they shall rise, whose wife shall she be, of them, for the seven had her to wife? * * * "Ye do err, not knowing the Scriptures, or the power of God. For when they shall rise from the dead, they neither marry nor are given in marriage, but are as the angels which are in heaven." This is what Christ told the Sadducees. This language does not, to my mind favor recognition of friends in heaven.

In first Corinthians, we read thus: "There is a natural body, and there is a spiritual body." We also read that flesh and blood cannot inherit the kingdom of God. So we can clearly see there is no resemblance of our natural bodies, to that of the soul. God breathed into man's nostrils the breath of life and man became a living soul, and that soul is capable of living from the body, in another world.

And as Christ told the Sadducees that we should be like the angels of heaven, so I believe, since we are all of the breath of God, and in that way received our souls. We have tried to show in this essay that since we are all of the same breath of God our souls look alike, and that angels look alike and that we shall all be like the angels, if we get there. I have written these few lines only to give my views, as others have done, and have written what I believe to be true, not for the sake of argument but for the truth.

Do look at from this stand point. Suppose some of your dear, and loving friends would die and after awhile you would die and get to heaven, could you not immediately look for those that had gone before? and if you find them not, where is happiness in heaven?

CHRISTIAN GOOD.

Mineral Point, Pa

Religion.

Religion is the best armor in the world but the worst cloak.—Bunyan.

True religion and virtue give a cheerful and happy turn to the mind, admit of all true pleasures, and even procure for us the highest.—Addison.

The religion of a sinner stands on two pillars; namely what Christ did for us in the flesh, and what he performs in us by his Spirit. Most errors arise from an attempt to separate these two.—Cecil.

Wonderful! that the Christian religion which seems to have no other object than the felicity of another life, should also constitute the happiness of this.—Montesquieu

An everlasting polestar, that beams the brighter in the heavens the darker here on earth grows the night.—Carlyle.

"When I was young, I was sure of many things; there are only two things of which I am sure now: one is, that I am a miserable sinner; and the other is that Jesus Christ is an all-sufficient Savior." He is well taught who gets these two lessons.—Newton.

Over all the movements of life religion scatters her favors, but reserves the choicest, her divine blessing, for the last hour.—Logan.

Let it not be imagined that the life of a good Christian must necessarily be a life of melancholy and gloominess; for he only resigns some pleasures, to enjoy others infinitely greater.—Pascal.

A house without family-worship has neither foundation nor covering.—Mason.

He who thinks to save anything by his religion, besides his soul will be a loser in the end.—Bishop Barlow.

TRUTH IN BRIEF.—Anybody can soil the reputation of an individual, however pure and chaste, by uttering a suspicion that his enemies will believe and his friends never hear of. A puff of the idle wind will take a million of the seeds of a thistle and do the work of mischief which the husbandman must labor long to undo, the floating particles being too fine to be seen and too light to be stopped. Such are the seeds of slander, so easily sown, so difficult to gather up, and yet so pernicious in the fruits. The slanderer knows that many a mind will catch up the plange and become poisoned by his insinuation, without ever seeking the antidote. No reputation can refute a sneer, nor any human skill prevent mischief.

If life to you is not all you will have it, seek to make it better and more enjoyable yourself.

Serenity of Mind.

The mind may be too serene. To be calm and unconcerned while sin reigns in the soul is to say "peace, peace!" when there should be no peace. It is a serenity of mind not to be commended. It is contentment without godliness, which is as devoid of promise as a clear sky in an August drouth. Those who never labor, cannot appreciate rest; so, those who never become weary and heavy laden because of sin, cannot appreciate that rest of soul and tranquillity of mind which Christ has promised, and which he alone can give. A storm must precede the calm. The still small voice is not heard until the tempest, the fire, and the earthquake have passed by. We sometimes read of a culprit hearing the sentence of death read without evincing any nervousness. He may even ascend the scaffold with a grim tread, and utter blasphemous words without faltering. But do we admire such calmness? No, indeed! Better far would the guilty wretch lose his tranquillity of mind and imitate the penitent thief upon the cross.

Do not thousands of culprits hear their doom pronounced from the pulpit, Sabbath after Sabbath, without manifesting any uneasiness? It is even so. This, too, is a serenity of mind as little to be desired or applauded as that of the condemned, but hardened criminal. Let us not say "peace and safety" when destruction may so suddenly come upon us. "No rest for the wicked," are the words of inspiration. The sinner should find no serenity of mind until Christ speaks to the warring elements in his sin-tossed soul those precious words: "Peace, be still!" Then there should be a great calm, akin to that enjoyed in the celestial climes above.

The Christians mind should be serene in season and out of season. "Let not your heart be troubled," says the blessed Master. "Rejoice evermore." Of all men the Christian should be the most happy and cheerful. His is a life of trust and hope. How beautiful the words of the Psalmist: "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters." Again: "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever."

The Christian may be serene even in the hour of keenest sorrow. What sorrow so keen as that of bereavement? But even here the Christian is comforted. His faith bids him weep not as those who have no hope. Oh! that cheering word, "Hope,"—than it, there is no sweeter in the language:

Her precious pearl in sorrow's cup,
Unmelted at the bottom lay,
To shine again, when, all drunk up,
The bitterness should pass away.
Moore.

Whose mind should be so serene in the dying hour as that of the disciple of Jesus? As his soul is about entering out upon the troubled waters, he will hear the Master say, "It is I, be not afraid." Neither will he be. As David expresses it: "Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." A dying general once heard the cry, "They flee, they flee!" "Who flee?" he inquired. Upon being informed that it was the enemy, he said, "Then I die happy," and soon after expired. We may doubt the propriety of these words being uttered by one whose business it was to destroy his fellow-men, and whose highest ambition was to gain a temporal crown as victor in a bloody battle. But when a good old soldier of the cross says, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness," who calls in question the propriety of the grand and serenely solemn declaration? Truly may the dying saint, in all the serenity of the evening hour of a well-spent life, say, "I die happy!" Happy, not merely in the dying hour, but throughout eternity,—happy, not in the possession of earthly fame, but of a crown of glory that will never, never, fade. May our lives, dear reader, be such that we too can at least say, "I die happy," and then be crowned as more than conquerors through him who is the Captain of our salvation, and who has promised never to forsake us, but to go with us to the end.

J. Zuck, Jr.

Waynesboro, Pa.

Selected for the Companion.

Lending Tools.

One of the greatest annoyances of farm life comes from lending tools and machines. A neighbor wants a shovel, a hoe, a horse-rake or cultivator, horse-pitch-fork, a mowing machine, or what not, for there are some men who seem to have nothing of their own to farm with. You can't deny them, though they ought to be denied; but they generally get the tool, and when you want it you know pretty nearly where to find it. If not injured, or does not need repairs before it can be used it is a fortunate circumstance. * * * * The habit of borrowing is not only an expensive one to both borrower and lender, but it bars the harmony of neighborhoods. It destroys the manhood of the borrower and the equanimity of the lender. * * * * No man can afford to buy tools for others to wear out, merely for the sake of being called an "obliging neighbor" when he comes to die.—*Detroit Tribune.*

Cyrus Walker.

For the Companion.

Thurman on the Passover Reviewed:—Error Exposed.

In the writings of William C. Thurman, which were offered to the brethren a few years ago, there is considerable space devoted to the supper Christ ate with his apostles the night before he was crucified, to show that this was the old Jewish passover. He would have it, that it was at the legal time of eating the passover, as it was first instituted, which he says was to be slain and eaten in the beginning of the fourteenth day of the first month, Nisan; but that the Jews at that time had changed from the original time of eating the passover, and, instead of eating it in the fore part of the night, they had changed to the latter part of that night, a little before daylight. In this way he would reconcile with his theory the circumstance of the Jews not going "into the judgment hall, lest they should be defiled, but that they might eat the passover." John 18: 28.

To sustain his wild theory upon this point, he calls up Josephus as a witness, to prove that the Jews had made this change in the time of eating the passover in his day. He says, "We learn from Josephus, that

the Jews were accustomed at that day to eat the passover from the ninth hour to the eleventh," (Sacred Calendar, page 34, sec. 23) which, according to our mode of reckoning time would be from three till five o'clock. But, as it happens, Josephus does not say this; but he does say, "Upon the coming of their feast, which is called the passover, when they slay their sacrifice, from the ninth hour till the eleventh." (Wars of the Jews, book 6, chapter 9, Sec. 3). Now, the slaying of the passover and the eating of the passover were two very different things; and why Thurman would resort to misrepresenting Josephus, substituting *eat* for *slay*, we will let the reader judge.

We agree with Thurman as to the time Christ ate his supper with his apostles, that it was in the night of the beginning of the fourteenth day of the first month, Nisan; and as there is no difference of opinion on this point, we will let that fact stand as uncontroverted, and will not occupy space to prove an admitted fact. But the Jews were not to eat their passover until the following night, which would be the beginning of the fifteenth day. This, we think, we can prove to the satisfaction of every intelligent person, who is not too prejudiced to receive the truth.

The paschal lamb was to be a male, without blemish, of the first year, either from the sheep or the goats (Ex. 12: 5); it was to be taken from the flock on the tenth day of the month(Ex. 12: 3); it was to be kept up until the fourteenth day of the same month (Ex. 12: 6); and it was to be killed *on the fourteenth* day (Chron. 35: 1), at the going down of the sun, at the season that they came forth out of Egypt,(Deut. 16: 6). Now, let it be remembered that, with the Jews, the day commenced at sunset, and ended at the next sunset, and there could be but one going down of the sun in each day. The sun having gone down on the thirteenth day, before the fourteenth began, as the passover was to be killed "on the fourteenth day at the going down of the sun," and was to be eaten in the following night, the eating of the passover would be in the beginning of the fifteenth day; for, as soon as the sun had gone down on the fourteenth day, the fifteenth began; and as the sun was going down on the fourteenth day, "in the evening," or, according to the Hebrew reading "between the two evenings," the passover was to be slain. The Jews reckoned two evenings. The first began at the ninth hour of the natural day, or three o'clock in the afternoon; and the second, at the eleventh hour, or five o'clock. The paschal lamb was required to be sacrificed between the evenings (Ex. 12: 6, Lev. 23: 6), which Josephus tells us the Jews in his time did, "from the ninth hour until the eleventh;" hence the law requiring the paschal lamb to be sacrificed "at even, at the going down of the sun," expressed both evenings, and it is truly remarkable that "Christ our passover," the antitype of the paschal lamb expired at the very time of the slaying of the sacrifice.

They could not slay the sacrifice, according to the law, before all leaven had been removed; for they were not to offer the blood of the sacrifice with leaven (Ex. 34: 25); and all leaven had to be put away before the evening or latter part of the fourteenth day of the first month (Ex. 12: 18). They were to eat the paschal supper, with their loins girded, their shoes on their feet, their staff in their hand, and in haste (Ex. 12: 12;) because they were suddenly to take their departure. The destroying angel was at hand; their enemies were coming against them, and they had not a moment's time to lose; "and the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men. And the people took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders," (Ex. 12: 33, 34.) "and they departed from Rameses in the first month, on the fifteenth day of the first month, on the morrow after the passover, the children of Israel went out with a high hand in the sight of all the Egyptians. (Num. 33: 3) "And they baked unleavened cakes of the dough which they brought forth out of Egypt; for it was not leavened, because they were thrust out of Egypt, and could not tarry, neither, had they prepared for themselves any victuals," (Ex. 12: 39.)

Now is it not evident, from those circumstances, that the Israelites ate the passover the same night in which they began their march on the following morning, which was "on the fifteenth day of the month?" (Num. 33—3). Pharaoh and his people were urgent that the Israelites should start immediately, and they readily bestowed on them such things as they desired, and in such haste did they begin their march that they had no time to prepare for themselves any victuals for their journey. Further testimony to show that the night of the fifteenth day of the first month was the time upon which the Jews were to eat the passover would seem to be superfluous.

The time Christ instituted his supper was on the night of the fourteenth, which Thurman and company admit, which was one whole day before the legal time to eat the passover; hence it could not be the passover; for this ordinance could not lawfully be observed at a different time from that upon which it was first instituted, (Ex. 13: 10), and the blessed Lord certainly would not have proven himself unfaithful to the law by keeping it at a different time, had he intended to keep the passover.

If the apostles called it the passover, when properly considered, it is no evidence that it was the Jewish passover. They were at that time only disciples, or learners of Christ; and the time for keeping this sacred ordinance being close at hand, they were looking forward to it with deep concern, and they no doubt thought they were going to keep the passover this year with their Lord and Master, as we believe they had been accustomed to keeping it with him. But after they were endued with power from on high, and had received the comforter which was to teach them all things, and bring to their remembrance all things which Christ had taught them, that which was before mysterious to them is now made plain and easy to comprehend, and they can readily understand all about this supper. They see there was no passover about it; and from this time they never once call it the passover, but a supper. Is not this sufficient evidence alone to prove that this was a new institution, which Christ so earnestly desired to keep with them before he was to be offered up as the great antitype of the paschal lamb, when he said, "With desire I have desired to eat this passover with you before I suffer." This alone shows

that it was not the ordinary passover he was then eating.

The time the Jews refused to go into the judgment hall was not at the eight hour of the night,or two o'clock, as Thurman tries so hard to show, but it was the next morning, after daylight. We find that, when Christ was arrested,he was first taken before Annas, and he sent him bound to Caiaphas, who was high priest that year. After a preliminary hearing before Caiphas, it appears that the council adjourned until the morning; for it was contrary to all forms of law to proceed against a person's life by night; but when the morning was come, all the chief priests and elders of the people took council against Jesus to put him to death. And when they had bound him they led him away and delivered him to Pontius Pilate, the governor, (Matt. 27 : 1, 2); or, as Luke gives it, "As soon as it was day, the elders of the people and the chief priests and the Scribes came together, and led him into their council, and the whole multitude of them arose and led him unto Pilate," (Luke 22 : 66, 23 : 1). When they arrived there, "it was early, and they themselves went not into the judgment hall, lest they should be defiled,but that they might eat the passover," (John 18 : 28). What clearer evidence could be asked for to show that the Jews' passover was not until the following night? The day had then commenced, and they had not yet eaten their passover.

But Thurman says, "If they had not intended to eat the passover before the following night, this, their reason for not going into the judgment hall, was no reason at all; for one thus defiled had only to be unclean until evening, for he could wash his flesh with water, and when the sun is down he shall be clean, and shall afterwards eat of the holy things." Now we admit the correctness of this law; but we object to his mode of reasoning from it. The Jews were unavoidably liable to become unclean, no difference how careful they might be. To touch a dead body, or even to touch anything that was unclean, caused uncleanness; and for this reason there was a provision in the law, whereby persons thus defiled might become clean again. But had the Jews gone into the judgment hall in the case referred to, their uncleanness would have been willful and without excuse, and not through weakness or accident, and consequently we do not believe their uncleanness could have been removed by the conditions of this law. He also says, "If our Lord came not to destroy the law, but to fulfil, he must have necessarily ate of that passover as enjoined by the law; and if the Son can do nothing of himself, but what he seeth the Father do, he could have instituted no new passover of his own." Now did he not institute feet-washing and the communion at the same time he instituted this supper? They certainly were something new; and if he had power to institute these ordinances, why, with the same power, could he not also institute the Lord's supper? As to Christ's fulfilling the law, we believe he had fulfilled this part of the law three times since his baptism; and if three times fulfilling the law was not sufficient we would like to know how many more times would have been sufficient. Concerning the day of the week on which Christ was crucified, and the time he was to remain in the grave, he says, "We are then compelled either to admit that the crucifixion was on Thursday or deny the word of Christ–'So shall the Son of Man be three days and three nights in the heart of the earth?'" The seeming difference between our Lord's prediction of the time he was to be in the grave, and the time during which his body was interred, is very easily obviated, by considering, that it was the custom of the orientals to reckon any part of a day of twenty-four hours for a whole day; and to say a thing happened after three days and three nights, was the same as to say that it happened after three days, or on the third day. (Compare Esther 4 : 16 with 5: 1). Christ being entombed in the closing of Friday, this was counted a day and a night; and Saturday was another day and night; and he rose from the grave on Sunday morning, which was counted another day and night, which, according to the oriental mode of reckoning time, would be three days and three nights. In this, our ex-brother betrays a very limited knowledge of the oriental customs, for the great pretentions he has made to science and literature; but, according to his own words, he is not one of the wise prophets. Speaking concerning the time of Christ's second coming, to judge the world in righteousness, he says, "The wise shall understand;" and we all know he did not understand; for Christ failed to come when he said he would; therefore, with his own words he condemns himself as a foolish prophet.

He also says, in speaking concerning the time when the Lord's supper should be kept, "Those who observe it at any other time than that upon which the passover was to be kept, do appear to charge the apostles with having been remiss in their duty, and then assume the authority to supply their omission." Now, if Christ the great head of the church did not keep this supper on the night the Jews were to eat the passover, as we have clearly shown, why should his followers be restricted to that night in keeping this ordinance? He does not say, "Thou shalt therefore keep this ordinance in his season from year to year, like the passover was to be kept;" but he says, "As oft as ye eat this bread, and drink this cup, ye do show the Lord's death till he come," (1 Cor. 11: 26). Hence there is no restriction concerning the time of keeping this supper; but as often as it is done in order, it certainly will be acceptable.

With a few words to those brethren who have been giving ear to this false prophet, and have ceased to celebrate the death and sufferings of their adorable Redeemer, I will bring my article to a close. Under the law of Moses any person that was clean, and was not on a journey, and forbare to keep the passover, was to be cut off from among his people, (Num. 9 : 13);and Christ said, "Verily, verily, I say unto you, except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you," (John 6 : 23). Now "if every transgression and disobedience," under the law, "received a just recompense of reward, how shall we escape," says Paul, "if we neglect so great salvation?" (Heb. 2 : 2, 3). Therefore we would say with Paul, "Brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have received, and avoid them." Some may think this is taking advantage of Thurman, since he has been excluded from the Brethren: but remember his works have not been excluded, and it is to them we are replying.

B. F. Koons.

Nettle Creek, Ind.

Early Training.

We believe there are no children whose early training has been religious, but become at an early period in life, the subjects of the Spirit's awakening influence. The promise is to us and to our children; and if we devote them to God, and labor to bring them up in his nurture and admonition, we may conclude with certainty that the gems of truth planted in their young hearts, and dedicated by our prayers and tears, will receive the additional watering of the Holy Spirit, without whose genial and operative influence all human agencies must prove unavailing.

Habits Make the Man.

The boy who don't like school, seldom likes business. The young man who don't like business, generally likes the grog shop, and finally winds up in the State Prison, or takes a drop too much —from the gallows.

He that is ashamed of me now, him will I be ashamed of before my Father's face.

Christian Family Companion.

DALE CITY, PA., March 4, 1873.

Be Ready.

"Therefore be ye also ready."

These words of our Savior, were uttered as a kindly warning. He had used for illustration a person who had been attacked by a thief. If he would have had a premonition of the approach of the thief, he would have set a watch, and not have suffered his house to be broken up. And then he says: "Therefore, be ye also ready, for in such an hour as ye think not, the Son of Man cometh."

We take it that this admonition of Jesus, had reference to our spiritual preparation, or readiness. In the affairs of this life we have our preparations to make. Almost every occasion in life has its necessary preparations, in order that we may be ready for it. Marriages—weddings as we would say—are frequently used for illustrations. And they very profitably lead the mind to contemplate the subject. There is no other occasion in life, upon which people are more sensative in their state or condition of readiness. How could a bride endure to meet her bridegroom, unprepared, or unadorned? Or, *vice versa*. There is one occasion in this life, that we all meet with. Not one of us expects or hopes to evade it. All other circumstances or relations, or conditions, blessings or misfortunes, are doubtful and uncertain. All do not marry: we may or we may not. All do not fall into the hands of thieves. The ills of life may befall us, or we may escape them. In the affirmation of a child: "As sure as you are born," so surely will you meet the occasion of death. It is only a matter of time, and that time the most uncertain of of all uncertainties.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set—but all,
Thou hast all seasons for thine own, oh death!"

Be ye also ready. Now dear reader, if, in all the contingencies of life, we desire a state of readiness, before they come upon us, and since there is no emergency more sure to befall us, than that of death, and the time of none other so uncertain, are we not acting very strangely, very thoughtlessly, or very inconsistantly, if we make no preparation for that greatest of all events?

Be ye also ready. Reader, are you ready for death? Are you ready for the coming of the Son of man? Solemn event; and yet it will surely come, to every one of us. Meditate upon it, until you can lay your hand upon your heart and say: "Even so, come, Lord Jesus," come quickly.

Errata.

In present No., p. 136, second column, 18th and 19th lines, read, "As his soul is about venturing out," instead of "entering out."

Also, in Our Philadelphia Correspondence, on p. 141, 1st column, 2nd paragraph, 2nd line, "thoughtful" should be thankful.

Answers to Correspondents.

W. J. H. Bauman: Right.

Hiram Musselman: Doubtless it is right.

E. Mishler: You have now paid in full for Vol. 9.

Samuel Fox: It is right. We have sent you a half dozen by mail.

J. Secrist: Can not tell. We are sending it regularly.

Jacob Herr: We keep those books for sale, at the advertized rates.

Evan Nearhoof: You have a credit of 13 cents.

Abraham Crumpacker: Sister S. A. S. was not on our books. We have entered her name and sent back No's, as you proposed.

J. S. Kirk: We do not have the minutes called for. How would the Brethren's Encyclopedia answer? See advertisement.

Christian Brechbell: Yes. Thank you.

Aaron Moss: The book will be forthcoming soon.

J. D. Meyers: After allowing 1 25 percentage, we are square.

D. H. Ruffner: The order and money have not yet come to hand.

J. A. Miller: It was a mistake. Thank you, for correcting it.

Peter Sipe: What is your address. We have been sending your paper regular to Connellsville, Pa., and we think that is right. So you head your letter.

Joseph E. Bowser: We are out of Tur. Mor. Hymn Books at present. We have ordered; and as soon as they arrive, your order shall be filled.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

Brother Henry: I wish to have an explanation on the 19th chapter of Acts of the Apostles, concerning baptism.

E. M. Benton.

Information Wanted.

Mrs. Margaret S. Davis of Chillicothe, Wapello Co., Iowa, wants to know whether there are any brethren near that place. If there are any, she wishes to form their acquaintance. Who will give her the desired information? She can be addressed through the Companion or by letter, as above.

Query.

Are the apostles to be blamed for not baptizing "in the name of the Father, and of the Son, and of the Holy Ghost," as it stands in Matthew 28: 19? Or did the Lord Jesus give this command in a parable or mystery to his apostles, and then give Peter the keys to reveal his mysteries first at Jerusalem and then to Samaria and to all nations.

Dr. E. L. Mackey

Correction.

In No. 3, p. 39, 1st column, at the close of the second paragraph, instead of "states of New York and Canada," read, states of New England, New York, &c.

Notes of Travel.

BROTHER HENRY: By request I send you these few lines for publication. Brethren John S. Newcomer and John B. Gibble, from Lancaster county, Pa., paid us a visit, preaching the word. They came by railroad, on the Wrightsville Railroad, to Hiestand's station. They were met by brother Thomas Gray. The first appointment was at the Union Methodist house, Longstown, Friday evening Jan. 31st. Text, Acts 8: 35, Home with brother Thomas Gray. Next day to sister Meyers's. Evening, meeting at Meyer's. Text, 2 Cor. 6: 1, 2. Lodged at same place. Here we met with a great many brethren and sisters. Next morning, Sunday, had meeting at the Brethren's new meeting-house, lately erected, 70x40, called East Codorus meeting-house. The brethren preached from Romans 4: 1—12, to a very large and attentive audience. Brethren Newcomer and Gibble dined at sister Keeney's, widow of Elder John Keeney dec'd. Evening meeting at the same meeting-house. Text, Rev. 22: 10—14. Lodged at sister Meyer's, widow of Elder Isaac Meyers dec'd. This was the last meeting in this (Codorus) congregation.

Thence, on Monday morning, Feb. 3rd, they went to brother Abraham Bankert's a distance of about 13 miles, called the Upper Codorus congregation. Public preaching at 2 P. M., at brother Bankert's in the second story of a large factory, from 2 Cor. 3: 1—3. In the evening at early candle light in the house of brother Henry Hohf. Text, Luke 13: 23, 24. Lodged at brother Hohf's. Next morning went to brother Benjamin Trimmer's. Preaching at 10 A. M., from John 10: 1–16.

Thence they were conveyed by brother D. N. Bucher and the writer to Beaver Creek meeting. house. Evening meeting, text, 1 Peter 3: 10—12. Brother Newcomer lodged at Bucher's, and brother Gibble went home with the writer. Here we met Elder Andrew Miller and Elder Adam Brown. Next morning, Feb. 5th, we went to Upper Canawago, called Mummert's meeting-house. Filled four appointments there. Texts, 1 Cor. 1: 30; Matth. 22: 1—14; Matth. 11: 28—30; Heb. 13: 9—17.

Next, to Lower Canawago. First appointment at Bermudian meeting-house. Two meetings there: first text, John 3: 14—17; second text, John 3: 1—3.

Thence to Holt's Swamp meeting-house. Here they filled, I believe, three appointments: Saturday evening Sunday and Sunday evening. On Sunday forenoon, Feb. 9th, Elder Andrew Miller brought brother Newcomer back again to our meeting-house at Beaver Creek. This was our regular appointment. Brother Peter S. Kauffman also was present. Brother Newcomer spoke in German, and brother Kauffman, in English. The word was preached with power, the churches edified, and many made to feel the need of a Savior; and we hope that the good seed sown may bring forth fruit. Brethren Newcomer and Gibble, started for their homes on Monday, having filled seventeen appointments. God will reward them. I hope we will meet to part no more.

JOSEPH E. BOWSER.

Abbottstown, Pa.

DEAR COMPANION: As there is no meeting in bounds to-day, I feel like dropping you a few lines, and asking a few questions, in regard to the missionary matter. You know very well what action was taken at the District Meeting last spring. Now there seemed to be quite an interest taken, and a good many tears shed when we talked about the want of ministerial labor in our section. Now I have waited with all patience to hear something from the community, and from the Treasurer, but I have waited in vain. Why is it that the community does not report? And why is it that the call that I sent in was not taken any notice of? I wrote to brother C. G. Lint, what I thought was a call; maybe it was not, but I never heard anything from him yet. There is a great want in our section, and we have been giving and filling appointments in different places, traveling on foot as a general thing, some times 15 or 20 miles. But that is over with me now. I can't stand it any more, and will have to give it up. I don't want you to think that I want money for preaching. This is not my object in writing; but I feel like putting you in remembrance of the souls that are perishing for the Bread of Life around us. And I know that the Western District of Pennsylvania has men and means to send it to them, if they only had the will. Now it seems pretty hard, brethren, to think there is so much talent and means in our possession, and all lying dormant! What think ye the Master will say, when he comes? We would like to see something done before our next District Meeting, so that we will know how it will work. Now if my letter that I wrote to brother Lint didn't contain a call, then he is clear; but if it did then he is responsible for the neglect of duty.

So now, hoping to hear from you soon, dear COMPANION, and from our committee, we will leave the matter for the present. Yours truly in hope of heaven. Brethren pray for us.

MARK MINSER.

Decker's Point, Pa.

Brother H.: I will give you a bit of church news. On Monday 10th inst., the church of Waterloo, Iowa, held an election for two speakers, but which resulted in the choice of three; viz., Lewis Peiffer, John Snyder, and Martin Beachly, Yours in the bonds of brotherly love.

D. J. SPEICHER.

Brother Henry: Joseph Holder wishes some brother or sister to explain what the least commandments are, Matt. 5: 19. Those least commandments are Christ's commandments. But some did say, and do yet, that Christ's commandments were no commandments, but sayings. "Whosoever therefore shall break one of Christ's commandments, and shall teach men so, he shall be called the least in the kingdom of heaven, but whosoever shall do and teach them, the same shall be called great in in the kingdom of heaven." To be called least, is to be neglected, and be nothing. To be called great, is to be great and esteemed.

DANIEL KAGARICE.

Brother Henry: I, in company with Daniel Wolf, Jeremiah Brown and Daniel Gibbon attended a few meetings at Brownsville, Washington county, Md., from the 2nd to 7th of February. The brethren were encouraged to press onward; and some gave evidence that they were tired of the service of Satan and intended to serve the Lord. The Lord bless his peo-

ple, prosper his cause, and stir up his servants, that they be about the Master's business; for the night is coming, and so much work yet undone. Brethren come and help us; for I am persuaded that a change, once in a while, works well from your brother and fellow servant.

EPH. W. STONER.

Union Bridge, Md.

From Our Philadelphia Correspondent.

For the first time I received your religious paper, regularly. Though not a former subscriber to your worthy medium, its columns, and the pure doctrines set forth therein, are not new to me. I have long since been well acquainted with the C. F. C., and not unfrequently read its contents with delight and relish. I would have been a subscriber to it had it not been for an unsettled state and condition financially. Therefore it is not the cash value of the periodical that I envy. Oh no. God forbid that I should be so extremely covetous. I am only too happy, that we are enabled to receive the news, from everywhere, throughout the entire civilized world, so easily and so liberally.

Indeed, dear Editor, the world cannot be too thoughtful for the invaluable benefit which she constantly reaps by the great minds, who with their unrelinquished efforts made the way of communication between mind and matter, and thus also between mind and mind, so clear.

What would the world be? What could it do, without the pen, the press, the wire, and myriad other time and labor-saving institutions? Ah! who can tell? And with all this, is it not remarkably strange, that, at this great age, mind has almost godlike control over matter, when it has comparatively saying, annihilated time, distance and worth, there are so many among us who do, very thoughtlessly, discount the benefits of these God-given blessings, greatly refuse to enjoy the usefulness of their warm influence, and look upon them with a great deal of mistrust, as though the physical productions of man were not inferior to his mental productions? Not uncommonly they, for the mere insignificant expense of a worthy paper, hasty dispatch or trip, deprive others and themselves of the value of these good things. How often, agents for some good cause, are scoffed at, denounced, called lazy, good-for-nothings, &c., when applying for a subscription. I have seen men consume an entire hour in walking a distance of three miles to save ten cents, while they could have made the trip in one third of the time and even more than double the amount in the remaining two-thirds hour. I have seen men take up a whole half day in walking ten miles on the railroad track, to save thirty cents, while they could have made the same distance in forty minutes and earn five times the amount during the remaining part of the half day. I have seen parents deprive their own children of a common school education, to help, what they call, at home. and after their children had arrived to maturity the parents paid ten-fold more, to have brain work done by others, than a good education for their worthy children would have cost them. And what made the cases still worse, the tyrannical parents, then had the high-fluent impudence and unkindness to call their children, "Ignorant blockheads." I have seen people, rich people, instead of sending a telegraphic dispatch, write a long and bungling letter, and then forget to send it by first mail, for friends, living far away, to hurry and come to see a dear relative who was about dying, and thus save, by the operation, the full and clear sum of one dollar, and thus also deprive the friends of the pleasure of yet seeing the dear relative alive. Oh, how soulless!

The case with those heartless, covetous, and close-featured creatures, is very evident indeed. They are, what we may call, "The one-idead persons, whose one idea can be enclosed altogether in one single iron safe, and can be fully expressed with one single, small word, "Cash." They can easily be distinguished. They are those who are physical; they have strong muscles, have large appropriativeness, large alfmentiveness, large cautiousness, large combativeness, small ideality, humanity, conscientiousness, approbativeness, veneration, benevolence and small hope. They eat well and much, sleep, on purpose, little. They have a small brain, don't read, they move, but they don't think, save for one purpose, viz., Cash. For such persons it becomes extremely extravagant and lavish to subscribe for a paper, or book, or buy a sewing-machine, or send a telegram. Who ever heard of buying a farm and not to cultivate it? Buying clothing and not to wear them? Preparing a meal and not to eat it? Have a railroad and not ride? Have a telegraph and not talk? Have a school, and not to learn? Have a book or paper and not read? I never yet received either a daily, weekly, monthly or any other periodical, out of which I did not realize ten-fold its value in the way of knowledge. Perhaps only one half the length of a column, doubly repaid me for the time consumed in reading it, and for the cost of the periodical for the entire term.

The mind is the world's master, and not the hand. "For the mind, the world was made; for the soul, the mind was made." The mind controls the body, and not the body the mind. God has made it so. The mind invents. God has made it so. The mind discovers. God has made it so. The mind discovered the use of the lever, the wheel, the spring, the weight, the force of steam, the speed of electricity, the convenience of language, &c., &c. They are all God-given beauties and benefits, and he who deprives himself and others, purposely or carelessly, of them, sins, I believe, against high heaven. I believe so, because all such wisdom tends to bring man nearer to God, and cause him to feel thankful towards his Maker for allowing him the faculty to discover and use advantageously these holy things that God made.

The pen, the press and the wire, are several of the most useful and beneficial, sacred ,and wonderful agencies ever thrown in the path of human inventions, to bring mind and mind to think and act together quickly One may write his thoughts today, and by to-morrow at the same hour, every intelligent mind throughout the entire length and breadth of the land, is within reach of that thought. Thoughts and words go, in our land, now, as if carried by messengers from the world of gods. Indeed, my dear Editor, they are messengers from God. Man only learnt how to use and control them. When we see a book, a telegraph, railroad, &c., we behold God's noble works. True, man has given peculiar shapes and fashions to material, but after all, the great bulk and mass, yea wonder,

in the machineries are God's works and not man's. Oh, how good God is, to give us these good things along with his good book!

The pen, the press, the wire, means of communication, for mind to reach mind, for thought to reach thought; for thought from here, and thought from there to accumulate and live forever in the soul of man, good or bad.

Nothing is so elevating to man as the interchange of the thoughts of one mind with those of another, on truth.

Says Dr. Franklin, "I never yet communicated with any without learning." Says Solomon the wise: "Get wisdom and forget it not."

We should, then, all learn thoughts of one another and not only read each others thoughts, but also criticise them. Criticism is another great thing. It is one of the proudest refiners living. It is to society what the smut-machine is to the miller and his customers. It is a powerful impetus to progress. There is no greater civilizer.

Work and correct; read and criticise. No man or woman has a right to drudge and idle time away, and not think and talk. But should think, talk, listen, read and write. The COMPANION is a good medium. Reason one with another. Even, though, we may at times see an article published, in papers received in our homes, which does not meet our approval, we should by no means on such account unphilosophically and indignantly drop the paper; but at once make an attempt to criticise, and if our criticism is lacking reality, then we should be thankful for some one to give us a pitch higher in the scale of thought, and in doing that which is right, good and true.

Yours ardently,

J. P. MILLER.

Philadelphia, Pa.

From Saunders Co., Neb., Feb. 7th, 1873.

Dear brethren, sisters, and friends, who read the C. F. C., I will introduce myself by telling you that I came here March 16th, 1871, from Sandusky county, Ohio. Having suffered extremely with asthma there for over ten years, I came here with the hope of breathing easier; which I have fully realized, insomuch as my breathing is perfectly easy nearly all the time. The breezes, that pass over these beautiful prairies, are so bracing, that many, who came here with asthma and other lung diseases, are enjoying comfortable health. But we have been quite lonesome for want the society of the Brethren. We have seen but three brethren since we came here. Brother John Brown, of Williams county, Ohio, preached for us twice in September 1871; and two days ago brother John Ikenberry, of Dodge county, and brother D. O. Brumbaugh, of Washington county, Nebraska, came to us, intending to stay with us three nights. But wishing to cross the Platte River on the ice, into Sarpy county, and as the ice was thawing very fast, they only preached for us once and pursued their journey.

Now, brethren, you who are farming on the hillsides, and rolling the stones in Pennsylvania, or wading the mud of Ohio and Indiana, rolling logs, pulling stumps, and waiting for weeks for the ground to dry off that you can commence your Spring farming, just come over and take a look at these beautiful, dry, rolling prairies, the most beautiful, healthful, and productive region I ever saw, having traveled more or less in eight different states. We can plow all summer and not catch the plow on stump, stick, or stone. The land is rolling enough to drain well, and level enough to work any kind of machinery with pleasure. A man or a boy with a yoke of oxen, worth from $150 to $175, can commence the 1st of May in the wild prairie, and break from sixty to seventy-five acres till harvest, and stir the same after harvest, ready for wheat or other crop, in the spring. Our roads are the admiration of newcomers. They are smooth and solid; even when the frost comes out, they cut very little with heavy loads. We seldom have rain in the cold season; so when the snow goes off, and the frost comes out of the ground, we are ready to go to farming, nice and dry.

Now I wish my brethren, and, especially, ministers, to give us a call, and find a hearty welcome. Stop off at Ashland on the B. & M. R. R., and you will find us seven miles west, on the old freight road, in section thirty-four, town thirteen north, range eight east. If any minister is coming this way, let me know what train you will be on. I will meet you at Ashland, and have an appointment for preaching after you have time for a good night's rest.

When I came here I brought my family with me, and have never regretted it. However I would not advise others to do so, for you may look at it differently from what I do; for since I am so far relieved from the horrible disease, I rejoice as a bird escaped from ten years confinement in a cage.

I wrote an article for the COMPANION last Summer, but somehow it failed to appear. Now, brother Henry, we will wait for the appearance of this to let the brethren and friends know where to find us; for doubtless there have brethren passed our house, that would gladly have stopped, if they had known we were here. Hoping to hear from and see some of the brethren ere long. I close.

NATHANIEL WILSON.

Ashland, Neb.

Dear Brother: I now take my pen with a heavy heart, believing that I have the love of the brethren at heart, and that God is a loving God, and that his word is not yea and nay, but yea and amen.

I am a Virginian by birth, I was born and raised in Franklin county. I left that State in the year 1833, and after being absent forty years, I thought I would take a visit back to see my dear old brethren, that I was acquainted with. The first house that I entered into, after I got into the settlement of my expected happy visit, was the house of brethren that I was raised with. It was just before dinner, and to my hurt and astonishment, the old sister and the family went out and ate their dinner, and then came back and asked me to go into the dining room and eat. If that is the fruits of the Spirit of truth, then I do not understand the word of truth. The Savior says to the Father, "Sanctify them through thy truth, thy word is truth." John 17: 27. Now I ask such professors where they get the authority to make that difference, on the account of the color of the skin? Jesus says, "And for their sake I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one, as thou Father art in me and I in thee; that they also may be one in me, that the world may believe that thou hast sent me." John 17: 27. By the which will we are sanctified through the offering of the Lord Jesus Christ once for all.

Heb 10: 70. Peter says, "Now I perceive of a truth that God is no respecter of persons." James says, "But if ye have respect of persons ye commit sin and are convinced of the law as transgressors, for whosoever shall keep the whole law and yet offend in one point he is guilty of all." James 2: 10. And again "For all the law is fulfilled in one word, even in this, "Thou shalt love thy neighbor as thyself." "Beloved if God so loved us, as we ought to love one another." John 4: 11. Now, dear brethren, it is to the guilty that I am speaking, and not to the innocent. Now I will ask you, is it true, that you believe the scripture, where it says, "God is no respector of persons?" I have come to the conclusion that such conduct is the manifestation of unbelief. Remember the words of the apostle John, where he says, "If a man say I love God and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" And this commandment have we from him, that he who loveth God love his brother also. 1st John 4: 20.

Now, dear readers, I wish to say to you, that I have visited in the State of Virginia, those that profess to belong to the true church of Christ, and yet will say by their actions, that they do not believe the Savior or the apostle Peter. Remember the words of God where he says to Moses, that he should not be able to enter the promised land because he did not believe. My dear brethren, let us be careful, let us not tamper with God to our condemnation.

Now a few words to you my dear colored brethren. Be faithful, and bear with your white brothers in love. Remember that we are all fallible creatures.

S. S. MARRS.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Coventry congregation, Chester county, Pa., February 8th, our aged brother OWEN REINHART. He was afflicted with Rheumatism, and went with crutches; he was also very hard of hearing, so that he was deprived of the privilege of the Lord's house. But he rejoiced much to have the brethren visit him at his son Elkanan's, who paid him every attention. We had two little communion seasons with him. His delight was in the ordinances of the Lord's house, and he was patiently waiting for the change to come, which came speedily without suffering long. He passed away in the hope of the crown of life, full of years. Age 82 years, 2 month and 5 days. Funeral services by the brethren Elder John R Price and David Keim from 25th Psalm, 6th and 7th verses, selected by himself. Buried in Stover's burying grounds, North Coventry, Chester county, Pa. JACOB CONNER.

Also in the same church, January 9th, sister ALLA KEFFER, daughter of brother William and sister Susan; in the 21st year of her age. She united with the church when quite young. Died of consumption; was buried at Limerick church, Montgomery county. Funeral services by the brethren, John Price and David Younce, from Germantown, from John 11th chapter.

JACOB CONNER.

In the Manor congregation, Indiana county Pa., February 11th, 1873 AMANDA WISE daughter of brother John Wise, aged 18 years 4 months and 20 days. Funeral services by brethren Mark Minser and Peter Beer, from Heb. 9: 27.

DAVID OBER.

LIST OF MONEYS RECEIVED for SUBSCRIPTION BOOKS, etc.,

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A P Arnsall	7 00	S S Miller	50
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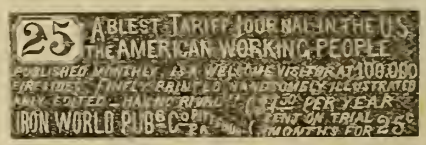
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VOLUME IX. DALE CITY, PA., TUESDAY, MARCH 11, 1873. NUMBER 10.

Selected by D. PRINCE.

Papa, Come Help Me Across the Dark River.

INCIDENT.—A little girl lay dying; her father had already gone to the better land; and, as her breath grew fainter and fainter, she murmured, "Papa, come help me across the dark river."

Papa, come help me across the dark river.
Voices are calling my spirit to-night;
The shadows around me are fading forever,
And the angels, dear papa, are close to my sight;
One clasp of your hand, the way seems so lonely,
A sweet loving word from your poor dying child,
For I'll be here with mother a few moments only,
And then who will comfort her anguish so wild?
CHORUS—
Papa, come help me across the dark river,
Fold me in arms that are loving and true;
Oh the shadows around me are fading forever,
And I shall be home soon, dear papa, with you.

Papa, come help me across the dark river,
Lead me the way that my footsteps must go;
I'll wander beside you and leave you, ah, never,
For the angels, dear papa, will love me I know;
There mother will come, where days are all gladness,
And there in the light of yon heaven we shall stray;
Though it's long since you left us in weeping and sadness,
I'll know the kind face of dear papa straightway.

CHORUS—Papa, &c.

Papa, come help me across the dark river,
Faint is my breath, and the angels have come;
O weep not, my mother, that now we must sever,
For I go to dear papa, in yonder bright home;
I see his bright smile, so tender and loving,
And calmly my spirit is taking its flight,
And my footsteps are done with all sadness and roving,
For I shall be with dear papa to-night.

CHORUS—Papa, &c.

For the COMPANION.

Answer to Queries.

In number 6, present volume of the COMPANION, brother Hoke of Indiana, gives an admirable answer to a query concerning the penny a day. It encouraged me to attempt an answer to another, viz., "How did the Scribes and Pharisees make a proselyte two-fold more the child of hell than themselves?

In answer, I would simply ask, was it ever known that any corrupt party or set of men became better by their own action? Evil is a growth, as well as good. It is a law in nature, that anything in action multiplies itself. There are certainly degrees in wickedness. Paul declares that "evil men and seducers shall *wax worse* and WORSE deceiving, and being deceived." One sinner may be reclaimed by gospel means; another may be steeped in sin beyond redemption. Those who with blind zeal exert themselves to make proselytes to a wrong faith, are the children of hell, and they cause their proselytes to use double diligence in the work of deception, thus making twofold more the children of hell.

In regard to the query concerning the meaning of 2 John 8: 11, I would say, that the apostle exhorts to diligence, lest our works be in vain. A man in business that saves all he makes, becomes wealthy. So he would have us to be rich in good works, that we may receive a full reward. This is attained only by *abiding* in the doctrine of Christ. He then warns us of the danger of heeding anything but the Bible. If any one claims to be a teacher of Christianity and brings not the doctrine of the Bible, comes to us, we must not receive him into our house, as a teacher, neither bid him God-speed, or success. It would be well for us all to use diligence in guarding every avenue to the soul against seducing spirits, and those who transgress and abide not in the doctrine of Christ.

DANIEL HAYS.

For the COMPANION.

Witness for Jesus.

BY S. M. MINNICH.

At a protracted meeting held by the Methodists in our village a short time ago, it was the custom after preaching to have a short season of prayer, or an "experience meeting," in which all professors were invited to participate. At the close of each one's remarks, the pastor would say, "Now another witness for Jesus."

I do not refer to these meetings to criticise or condemn them. It is great folly for any one to stop fighting any of the many, gross sins that are now cursing the world and turn his guns on those who also profess to fight for the Master. I believe much exhortation and prayer are needed, and that all good men, and all good women might advance the kingdom of Jesus by exhortation and prayer in public. But I do think that witnesses should not be called whose evidence is impeached. When a number of good and true men testify that a witness is untruthful, his evidence is thrown out of court. Likewise if a man says he loves the Savior, and it is known that he tattles, lies, and swears, and never manifests love for Jesus *outside* of the church, his evidence is not only lost, but it is as rubbish upon the testimony of the faithful witnesses.

No, my brother, it is not witnesses that the church needs, but it is soldiers. It is an easy matter to be a witness for Jesus when in the midst of our brethren; but it takes a different character to confess Jesus in the high-ways and by-ways of life. Yes, it takes soldiers to overcome the trials and temptations we meet daily.

Peter drew his sword in defense of his Master, when his brethren were around him; but when left alone, the powerless maid affrights him and he says, "I know not the man." But in time Peter grew strong and did confess Jesus, not only among his brethren, but was willing to die for the faith he had in the Savior.

Oh! that our Father may help each one of us who have named the name of Jesus, to put on the whole armour, that we may fight as soldiers in the camps of the wicked, as well as confess him in the congregation of the saints.

Antioch, Ind.

For the COMPANION.

Time Is Short.

Time is short, considered abstractly. It has been computed that a generation of human beings is limited to about thirty-four or thirty-five years. Suppose, however, we reckon on the data given by the Psalmist, that is, three-score years and ten, or even four-score years. What is this? especially when the necessary deductions are made. Childhood and youth will diminish it at least ten years; sleep, one-third, or, twenty years, making an aggregate of forty years. And how much must we reckon as being uselessly spent in sin and folly, which, if possible, had better be blotted out? It will be seen, in this way, that the man of seventy years, really and truly lives only about that period.

The truth that our time is short is especially evident, when we consider the great amount of business that has to be crowded within its narrow limits. Here are the natural, relative, and civil duties of life, besides all the momentous concerns of religion and eternity. On the present, fleeting moment are suspended all the great concerns of an unending existence.

"A moment's time, an instant's space,
Removes us to the heavenly place
Or shuts us up in hell."

Shanesville, Ohio. JOHN NICHOLSON.

For the COMPANION.

Explanation on Matth. 23: 15.

It is to be observed first, that Chist was speaking to the Jews at Jerusalem. Secondly, that the valley of Hinnom was immediately south of the city, where wickedness and idolatry were carried on, and the locality was noted as a place of all manner of corruption and abomination. Thirdly, that all heathens are idolators, and as the Scribes and Pharisees did not teach the doctrine of being born again, there was danger that their converts would become greater idolators than they were themselves.

The name of the valley of Hinom, in the Greek language, is Gehenna, and this is the word which our English translators in Matthew 23: 15, have translated hell. It is sometimes interesting where a particular word is found in a passage of scripture, the meaning of which appears to be distant and hidden, to read over the English and retain the particular word in the Greek. To do so on this occasion would give us the following translation, "Ye make him two fold more the child of Gehenna than yourselves." Ge, in the Greek, earth, land, place, region: the opposite to sea, lake, water; hence; Gehenna, the valley of Hinnom.

O. SNOWBERGER.

The Secret of Happiness.

Kind reader, I do not wish to annoy you with a subject that meets your notice almost every day; and, perhaps, it is necessary to assert that

one reason why there is so much said and written on this subject, is the diversity of opinion in regard to what constitutes real happiness. Some people have an idea that riches will make one happy, and inevitably they will, if you adhere to the Savior's admonition in Matt. 9 : 20.

Again, there are many who look to the pleasures of the world for all their happiness. But here, perhaps we had better stop. The angels are weeping. But we feel strengthened by remembering the inspired words, "My grace is sufficient for thee," and, peradventure we may rescue one soul that has fallen from virtue, and then the white-robed inhabitants of heaven will rejoice. Are you, whose eyes trace those lines, aware of how much misery is weighing upon those who even profess to enjoy the benefits of Christianity? Believing that you do know, that "the lust of the eye, the lust of the flesh, and the pride of life," are held dearer by them than the religion of the blessed Jesus, we appeal to you to lend us your influence in staying those evils with which our land is flooded, and in restoring the bliss for which so many sigh.

There are two things that we would require all our readers to do, and then we shall be able to tell you the secret of happiness:

1. Enter into a careful examination of your own hearts, meanwhile laying aside those sins with which it is burdened. No one can be happy while annoyed with sin. Therefore, be sure that you "lay aside every weight, and the sin that doth so easily beset you," so that you may enjoy the sweet fellowship of the sinless One. You are needed to make others happy; for herein true happiness consists. To do this you need to be cleansed from sin. I need not tell you how to go about it. You know what it is to sin. You know what it is to have it in your hearts. You should know, too, what it is to be freed from sin. Then you can approach God as a friend indeed. You will then learn to love him; and never be so happy as when sitting at his feet, with the assurance that your prayers are heard, and answered in saving those whom you wish to see freed from sin.

2. Let the sorrows of others be your own. Then you will be nearer like him who has "born our griefs; and carried our sorrows," Oh! if your hearts were only filled with the love of Jesus. Then you would never be so happy as when winning souls for him. Go to those whom you know to be unhappy. Learn the cause of their sorrow. Is there some bitter sorrow sinking them into the lowest depths of misery? Speak to them of the happiness that results from the purer and higher life, as being the gateway to bliss beyond the tomb. Be sure you do not leave them until you have ascertained the cause of their misery. Then with utmost caution, awaken them to a sense of duty, that they, too, may enter into the work of reformation, without which it is impossible to discover the only secret of happiness.

You might as well try to still the tempest with a single word, as to ask God to make you happy, without seeking the happiness of others. That kind of happiness which will make you happy in prosperity, and miserable in the hour of affliction, is not worth having. And, yet, all the happiness you obtain, outside of Christ and the duties he assigns you, will not be worth a farthing, in the hour of death. If you want to be happier in the last moments of this life, than at any period over which you have passed, delay not a single day to enter the field of Christian duty, and pray God to make you willing to do with thy might whatsoever thy hand findeth to do.

Selected by A. M. Zug.

The Old Man in the Model Church.

In No. 5 you published what the popular poet, John H. Yates, had to say about "The Old Man in the Stylish Church;" and now I will send you what I have copied from the *Lebanon Courier*, what he has to say about the "Old Man in the Model Church."

Well, wife, I've found the model church: I worshipped there to-day:
It made me think of good old times before my hair was gray.
The meetin' house was fixed up more than they were years ago;
But, then, I felt when I went in, it wasn't built for show.

The sexton didn't seat me away back by the door;
He knew that I was old and deaf, as well as old and poor.
He must have been a Christian, for he led me through
The long aisle of that crowded church to find a place and pew.

I wish you'd heard that singin', it had the old time ring;
The preacher said, with trumpet voice, "Let all the people sing!"
The tune was Coronation, and the music upward rolled,
'Till I thought I heard the angels striking all their harps of gold.

My deafness seemed to melt away; my spirit caught the fire;
I joined my feeble, trembling voice, with that melodious choir,
And sang as in my youthful days, "Let angels prostrate fall;
Bring forth the royal diadem, and crown him Lord of all."

I tell you, wife, it did me good to sing that hymn once more:
I felt like some wrecked mariner who gets a glimpse of shore;
I almost wanted to lay down this weather beaten form,
And anchor in the blessed port forever from the storm.

The preachin'—Well, I can't just tell all what the preacher said;
I know it wasn't written, I know it wasn't read.
He hadn't time to read it, for the lightning of his eye
Went flashin' round from pew to pew, nor passed a sinner by.

The sermon wasn't flowery, 'twas simple Gospel truth;
It fitted poor old men like me; it fitted hopeful youth.
'Twas full of consolation for weary hearts that bleed;
'Twas full of invitations to Christ and not to creed.

The preacher made sin hideous in Gentiles and in Jews:
He shot the golden sentences down in the finest pews.
And though I cannot see very well—I saw the falling tear
That told me hell was someways off, and Heaven very near.

How swift the golden moments fled within that holy place!
How brightly beamed the light of heaven from every happy face.
I doubt not I'll remember, beyond life's evening gray,
The happy hour of worship in that model church to-day.

Dear wife, the fight will soon be fought, the victory be won;
The shining goal is just ahead: the race is nearly run.
O'er the river we are nearin' they are throngin' to the shore
To shout our safe arrival where the weary weep no more.

For the COMPANION.

Preaching and Doing.

We are bitterly opposed to, we are disgusted at, those ministers who have said too plainly by word and action, "Do as I say, not as I do." Such a failure have some of their lives been, that many have been forced to doubt that there is such a thing as ministerial usefulness. And unless many of those who are set apart to preach a saving gospel, become more zealous, the cause—the already suffering cause—must perish. Although our thoughts are open to that eye that discovers the secrets of the heart, we feel somewhat reluctant to even hint at those crimes that have been committed by thoughtless and unholy ministers. To some of our readers it may seem a little strange that we speak thus of the minister. But truth is truth, and it is useless to attempt to make anything else out of it. Believing it is high time to "cry aloud and spare not," we shall look boldly into the face of error, and expose it wherever we may chance to notice it, without respect of persons. This wicked and adulterous age admits of no delicacy. We are in earnest. We cannot feel otherwise. With good old David who has said, "As the Lord liveth I shall not hold my peace," we will speak the truth, let it result in what it may.

For my part, I can see but one way to enter into future usefulness; if you please, but one way to become Christ-like, and that is, to possess him, and him alone. Let this be the case, and selfishness will become extinct. Let every minister of the blessed Gospel put his foot upon self, and he will be astonished to see what he has trampled into the dust. He will find himself standing upon a disgusting beast, so exceedingly strong that nothing save the grace of God alone will aid him to keep it in subjection. This beast is the beast of sin, a beast that is found in every human heart where Christ is not. This beast is full of sin. He is frequently termed a devil; sometimes, "an angel of light." What a pity that he is honored with the same title that distinguishes the purest of the spiritual host! But, perhaps, there is wisdom in it. We trust that we are writing for the wise.

If there is anything more dear to you than the precious Jesus, we want you to become tired of it; though it should assume the lovely appearance of an angel. If any other motive prompts you to preach Christ and him crucified than that which prompted Christ to preach, you had better not preach at all.

Once when Christ saw a great many sinners in one vast assembly, he was moved with compassion towards them. Why? Because they were as sheep without a shepherd. Sheep need care, and you know what their condition would have been without a shepherd in that mountainous country. Hence Christ likened those sinners to sheep that have no shepherd. "*And he was moved with compassion towards them*:" he pities them; he is ready to weep at their unhappy condition. To show his love and compassion for them, he teaches them. He teaches them because he wants them to become like him. Do you teach the people when you find that they are in error? Are you moved with compassion towards them? Do you desire them to become like Christ, or like yourself? or, like both? Some of these questions you may easily answer; others, you may not be able to answer at all. Be careful that you answer the latter correctly. If you say you want your audience to become Christ-like, and not like yourself, something is wrong. To say this is saying too plainly that you have no confidence in yourself as being Christ-like, a Christian indeed. But here, perhaps, we had better stop. Will you charge us with bigotry? Then do it, we can bear it. Truth crushed to earth will rise again. If what we here pen is not appreciated to-day, it may be some other day.

Recently, while talking with a gentleman on ministerial usefulness, I affirmed that no one could be a useful minister, unless he believed that he could do nothing and that God must do all, and that he was willing to give the direct influence of the Holy Spirit. He did not quite understand. He thought we had more confidence in man; but upon further explanation, he found I placed more confidence in the right kind of a man than he could approve of. After telling him that, when a man has once given himself wholly up to God, he will be used as effectually in converting sinners as some of the earlier Christians were in performing miracles, he could no longer coincide with my views. I attributed the work wholly to God; believing that he will work mightily in us to the pulling down of the strong holds of Satan, when—yes, when? while the heart is full of deceit and sin? Brethren, forgive me for asking a question of this kind. I have (if you will allow an apology) asked it with a blush; but the degraded sins that fallen ministers have committed are its cause. They have left a stain that time cannot erase, or memory discard. Can you, aye, dare you think for a moment, that their sermons issued forth from clear hearts? Can sweet water flow from a foul spring? The fact is no man can stand up in defence of God's word and discharge his solemn duty aright while his own conscience is telling him that he is making the least reserve only that he may gratify his selfishness.

Nothing in my estimation, is meaner than selfishness. Away with your selfish ministers. They are worse than useless. They are the ones who have fallen so low. Instead of being so zealous in the cause that the very thought of sin would make them weep, they have harbored the most impure thoughts, gratified their evil passions and lusts, until they have fallen so low that it is a shame for a respectable sinner to be annoyed with thoughts of them.

O ye chosen of God! ye ministers of the sacred oracles of Divine truth! consider well your high calling. Are you pure enough to officiate in it? Or are you still conscious of being so contaminated with sin, that you fear and tremble at the thought of your unfitness? If so, prepare for your solemn duties at once. No one is more unfit to preach Christ than those whose hearts are destitute of his love and purity, let them be learned or unlearned. Are you struggling to get rid of some indwelling sin that is so annoying that it will neither liberate or enslave you? Seek a throne of grace and do not leave it until you have gained the confidence of an approving God. Determine that you will give yourself entirely up into the hands of Him who is able to make you a Christian worthy of the admiration of angels. Determine that whatsoever thy hand findeth to do shall be done with thy might, and in the fear of none save God. Do not think anything bad. Cherish a licentious thought for one moment, and the day

may come when you will violate Matt. 5 : 18, and how soon the devil will get you then, God only knows.

F. M. SNYDER.

Dale City, Pa.

For the COMPANION.

We Love Each Other.

Often have I to think of this motto. A pretty thought indeed. If all the people, or even two-thirds of them, could use this motto with propriety, I think the world would be quite different from what it is. Saying alone will not suffice; there should be some fruits, to show that we do love each other. Scripture teaches us that we are to love our enemies. Luke says, 'Do good to them which hate you, and pray for them which despitefully use you." 6 : 27, 28.

How did God manifest his love towards us? He sent his only begotten Son into the world, that we might live through him. "Herein is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." Brethren, sisters and friends, "if God so loved us, we ought also to love one another" "How good, and how pleasant it is for brethren to dwell together in unity." Christians have a work to do—a great work.

Union is strength in religious warfare. "United we stand, divided we fall." The great head of the church has provided a principle which binds, nourishes, and consolidates the various members of the body together; for we are all members one of another. If this principle is neglected, the army of the cross becomes easily dispersed. The principle is LOVE.

I remember reading of an aged father, who, when dying, called his sons around his death bed; and to show them the necessity of union among themselves, he commanded a bundle of sticks, which he had provided, to be brought before him. Beginning with the eldest, he requested him to break the bundle of sticks; he could not. The next was called; and so on, down to the youngest; all failed: upon which, the old father cut the cord which bound the sticks together, and they were easily broken one by one. Love is the cord that binds us together. Without love, there can be no good works; and without works, faith is dead.

We read, "By grace are ye saved, through faith." May the Lord add his blessings to what I have written. And my prayer is, and ever shall be, that we keep ourselves in the love of God, looking for the mercy of our Lord Jesus unto eternal life. Yours in love.

JONAS W. MILLER.

Webster, Ohio.

Selected by A. T. MILLER.

The Bottle of Oil.

Once upon a time there lived an old gentleman in a large house. He had servants and everything he wanted, yet he was not happy; and when things did not go as he wished, he was cross. At last his servants left him. Quite out of temper he went to a neighbor with the story of his distresses

"It seems to me," says the neighbor, "it would be well for you to oil yourself a little."

"To oil myself!"

"Yes; I will explain. Sometime ago one of the doors of my house creaked. Nobody, therefore, liked to go in or out by it. One day I oiled its hinges, and it has been constantly used by everybody since."

"Then you think I am like your creaking door," cried the old gentleman. "How do you want me to oil myself?"

"That's an easy matter," said the neighbor, 'Go home and engage a servent, and when he does right praise him. If, on the contrary, he does something amiss, do not be cross; soften your voice and words with the oil of love."

The old gentleman went home, and no harsh or unkind word was heard in his house afterwards.

Every family should have a little bottle of this precious oil, for every family is liable to a creaking hinge in the shape of a fretful and peevish spirit, or an angry temper, or a sullen, sulky disposition, or a stubborn perverse will. Sometimes these are found in the young, the children of the family. Let this oil be always at hand, and it will be found of great service in promoting the comfort and peace of the whole household.

For the COMPANION.

Sinners Invited.

Look unto me and be ye saved, all the ends of the earth for I am God and there is none else. Isaiah 45 . 22.

There is only one God whom we must serve. This God invites the human family very strongly to come to him. "Come ye to the waters, and he that hath no money, come, buy wine and milk without money and without price" We know that there are many gods, but our Father, has taught us that there is but one true God. And so John says, "There are four births, that a man may be born of; but there is but one true birth, that is agreeable with the will of God. Now as there is but one God, let us serve him, and he will grant us a seat at the right hand of glory, and happiness, forever and forever. See what a price he has paid for us! He gave his Son for a redemption for us. Why, if we were to live four score years and ten, we could not pay the half we cost. Yet he gives us all this, and not only this, but life and health, and all the things that we have in this world. And all he wants us to do, is to be obedient to his will, and he will suffer the loss he has sustained in redeeming us.

God has said: "If you are willing and obedient, you shall eat the good of the land; but if you refuse and rebel, you shall be devoured by the Lord, for the mouth of the Lord has spoken it." The spirit and the bride says, come, and whosoever will may come and take of the water of life freely. Yours in love.

DAVID HILDEBRAND.

Conemaugh, Pa.

For the COMPANION.

Voting for No License.

A few days ago, when the COMPANION No. 7 was handed to me, I found an article under the above heading. I commenced reading it, and before I got through I turned the leaf, and, to my surprise, I saw that it was signed by my beloved brother and especial old friend, J. E. Pfoutz. He says he had read two articles, written by brother Moses Miller and C. G Lint; and then says, "What my dear brethren have written appears to be very plausible and right." But he thinks there is some danger connected with this going to the polls to take an active part in voting with the world.

Is it possible that, if the world undertakes to do a thing which every honest man, woman, and child must, and will confess, would be one of the greatest blessings to our land and country, my dear brother can see danger in giving our aid and comfort to

the same, because it is an arrangement of the world. He seems to doubt whether the Spirit of God and Christ will accompany us in so doing, and calls it "strange ground," and cites us to some scripture passages where it is said that we are led by the Spirit of God, and that we are the children of God. He also thinks it would give an opportunity to "throw in an idle word;" and doubts whether a brother can come away as he goes there.

Now I will give my opinion about this matter. Little did I think that I would ever write upon this subject, until I saw the aforesaid article. I was so well pleased with what the afore named brother, as well as some others had said against license, that I did not think it necessary to say more in that direction. They all came out in strong terms against license, and in favor of taking hold of the golden opportunity which is placed in our hands to put down the greatest curse that ever befell any country, and are ready to lay that old prejudice against voting aside when they see that they can do at least some good to their fellow creatures. My dear brother was the first one, and, as far as I know, the only one, that came out in public print to discourage the undertaking. I, for my part, think I can see more danger in letting such an opportunity slip without showing the world that we are in earnest to do all the good to a fallen humanity we can.

Now, about the Spirit of God going to the polls. If we have that Spirit which Christ promised to send to his disciples—the Spirit of truth—which will guide us into all truth, then we will have the glory of God and the welfare of our fellow men at heart; and if such is the case, and we go to the polls in a pure motive, why should not that Spirit go with us? In regard to that idle word we are in danger of throwing in, I would say, if we would avoid every opportunity to speak an idle word, we would have to do as the apostle Paul says, "needs go out of the world." There are many places more dangerous to speak an idle word which are not forbidden to go to; such as, weddings and the market-places. This Christ and his apostles did not forbid, but went there themselves. And there are many other places of business, such as public sales, &c., where there is an opportunity to speak an idle word; so that can be no sufficient excuse for us to stay away from the polls.

The brother says something of praying for those that are in authority. That is right; and I have no doubt that the prayers and groans of hundreds and thousands of poor beaten and worn down mothers, and starving children, as well as every sincere Christian all over the land, have reached the ears of Jehovah, who has now answered them on earth, and put it into the hearts of our legislative body to hand the question right back to the people to say which they will have, the legalized, and, by law, protected hot beds, called drinking saloons, where gamblers, drunkards, thieves, robbers, murderers, and almost every other vice that can be named is manufactured, or whether they will have peace, temperance, virtue, and morality. I think we all, as one man, ought to thank God from the bottom of our hearts, that our prayers are heard, and that the means are put in our own hands to choose for ourselves. Praying for those in authority, and not making use of the means they put into our hands, reminds one of what the apostle James says: "If a brother or sister be naked, and destitute of daily food, and one of you say unto them depart in peace, be warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit? Even so faith, if it hath not works, is dead, being alone." Just so in praying and not doing. My beloved brother advises those that will go to consider well what they are doing. I would say to those that will not go, consider well what you are neglecting, by refusing to use the means put in your hands to choose a blessing or a curse, life or death, which is now set before you—when you see you sons, or your son's sons, or your neighbor's sons, or your brethren's sons, go down on the broad road to hell and destruction, and your daughters married to such characters, who might be ornaments in society and pillars in the Christian church were it not for these nurseries of vice and misery. In conclusion I would say to the brethren of Pennsylvania, think of this subject, and think again, then act prudently—wisely—in the fear of God, and for the welfare of humanity.

JOSEPH MYERS.

East Berlin, Pa.

Man a Three-fold Being.

Of all the creatures created by the Almighty power of God, man alone is in possession of a three-fold life: he lives at once in the past, the present, and the future. Man came from the hands of his Creator, a perfect being; upright in all his dealings. God himself declares, that man was created in his own image and likeness, and but little lower than the angels. Hence, I say, he was created a perfect being; but through the transgression, a wilful act on his part, he fell from his primeval, perfect and happy state, and became of all creatures the most wretched and miserable; because he was endowed with a faculty whereby he was permitted to live in the past, and to recall the past and happy state from which he fell. But I fear I am getting off of my subject. I started out by saying, "Man is a three-fold being."

Man lives in the past, through the faculty of memory; in the present, by means of the five senses bestowed upon him by his Creator; viz, hearing, seeing, feeling, tasting and smelling; and in the future, by hope. Thus I have named the three intervals of time in which it appears every rational person lives. I will now endeavor to define these different periods of man's existence; but will, in a measure, treat memory and hope in connection. The former looks backward on what is past; the latter, forward on what is expected and longed for; the former lives in yesterday, while the latter lives in to-morrow; the former watches the setting sun of the past, while the latter salutes the dawning morn of the future; in short, memory wanders, thoughtful and sad, amid the mouldering ruins and withered leaves of the past; while hope, sanguine and light-hearted, builds airy castles in the sky of the future.

Brethren and sisters, and all God-fearing friends, we all have a great deal to do with memory and hope. We have, in fact, as much to do with our memory as the workman has to do with his tools. Therefore we should be anxious to know all about this secret power within our breasts.

However, by the daily use of any-

thing, we get so accustomed to it, that we hardly ever think of stopping to inquire what it is. I fear, therefore, we do not think enough of this wondrous gift of God, its uses, its nature, its blessings, and responsibilities to inquire what it is.

In the first place, then, *memory is a historian.*

It is a known fact, that every nation has its history. The great and wise men of the nation write these histories. In these histories are recorded every great and notable event that has transpired in the nation of which the history is a record. These writers are called historians. I said, memory is a historian; and so it is. Every human being has a history written of his life; and it is memory that writes our history. Memory sits alone and silent within your bosom; and, with quick, observant eye, watches all that is passing; hears every word; marks every deed; and, with busy hand, transfers it to its secret register. It is not like conscience, telling us everything; but, to the contrary, it says nothing about what it sees or hears; it gives us no sign, either of approval or of disproval; but simply writes everything down.

My dear brethren, who among us is so pure and holy, that he would not shrink, sometimes, if he saw a silent stranger always watching him, a glistening eye always upon him, a quick hand writing all about him? This is what our memory is doing every hour. Day by day it pursues this task. Page after page is filled with the mystic writing; and the great volume grows slowly, but steadily. Each day completes a page; each year, a chapter; and each successive stage in life, a volume of this awful scroll. Sometimes this history is written in faint, dim, lines; sometimes, in broad, glaring, characters; sometimes, in letters of light; and sometimes, of midnight darkness. There are days bright with blessings, and days dark with woe and sin. Just as in our real life, so in this, its faithful register. This, then, must be an interesting history. What tale would be so instructive to us as that which is all about ourselves.

In the second place, *memory is a painter.*

It does not only make *notes* of the past, but it also makes *pictures* of the past. It writes a history illustrated with a great many pictures. It photographs the events and scenes of the passing hour, and preserves them in its faithful volume for evermore. Therefore we have not only the printed words, but the living faces and forms of the men and things we read about. This is the kind of a history our memory is daily writing of us.

Or, might I not say, that our minds are chambers, hung all around with pictures—that memory drew those pictures, and is all the time standing by to explain them, and to tell us all about them? Every one has a great many of these pictures in his heart. Here is your mother's face, which memory has painted on your heart, and which you can still look upon and see her smiling on you. Here is a brother or a sister, although far away in some distant land, and which you may never again see, save in the heart's living pictures. Here too is the grave of your father, and his own fair form, as he lay silent in his coffin before the lid was closed forever. Yes, you can see him yet, by means of this wonderful gift that God has bestowed upon all mankind, namely, memory.

A great many of us have our family albums, containing the faces and forms of those whom we once knew and loved. Let us not, then, forget that each of us has his *own, personal album*, laid up in the secret chamber of his heart—an album which no hand can unclasp, no eye look upon but his own. Oh! how pleasant it is, sometimes to close our eyes, and in the calm, bright, holy light of the heart, look upon those pictures, one by one!

In the third place, *memory is a treasurer.*

It is the soul's wise and careful store-keeper, gathering together, from day to day, all manner of precious and useful things, and safely keeping them. Useful facts, wise maxims and rules, precious and holy truths, improving examples, sacred memories of home and friends, and kind, loving looks and words—all these this wonderful faculty catches up and stores away, that they may minister to the blessings of future days.

Thus, by the aid of this wonderful gift, bestowed upon us by the giver of every good and perfect gift, we become truly rich—rich in the treasures and hived stores of the memory; and truly there is no kind of riches like this, except one, and that is better still—to be rich in grace—the treasures of the heart—the treasures of holy feelings and affection. Brethren, are we all rapidly gathering such a treasure? If so, we shall be truly rich.

Lastly, *memory is a comforter and a reprover.*

It is a most sweet comforter, and a most sharp and terrible reprover. "And how," you would ask, "does it comfort and reprove. „By opening the history which it has written, and reading what is therein written, when one page of the book is finished, it is turned over and another is begun; but the folded page may be turned up again, and laid before our eyes. I have said there are bright pages and dark pages in memory's book. It comforts us by turning up the former; and it rebukes us by turning up the latter.

In view of all these facts, then, I would admonish all my brethren and sisters, to strive so to live that they may have as few of those dark pages to be turned against them as possible. Let us be careful never to do anything which we would like to forget. Let us remember that these dark and frightful pictures, which we would gladly cover up and hide from our sight forever, will not be covered up, but will keep forever turning up fresh before our eyes. The things we would gladly forget are the very things we are most sure to remember. And even though it were possible for us to forget them in this life, there is a day coming when all "the books shall be opened," and when "God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil."

I started out with memory and hope before me. I have said but little about hope, and my article is already very lengthy; therefore I would merely add the apostle's definition of hope. He says, "Hope is an anchor to the soul." May the grace of the Lord be shed abroad in every heart is my sincere prayer.

A. B. MILLER.

Antioch, Ind.

Always act as if you believed God was present, and that you must give an account to Him.

Keep a good conscience, let it cost you what it may.

For the Companion.

Parables.

Parables are figures used to represent truths. Our Lord, in his parables, has taken similitudes from natural things to represent spiritual things. It was anciently common for philosophers to utter their sentiments in parables; and that the prophets made use of parables is very evident from the following passages of scripture: Judges 9: 7, 8, "The trees went forth on a time to annoint a king over them. But the Olive tree said unto them," &c. "Then said the trees unto the vine, Come thou and reign thou over us." 2 Sam. 12: 3 "There were two men in one city, the one rich the other poor; but the poor man had nothing save one little ewe lamb," &c. 2 Kings 15: 9 "The thistle that was in Lebanon sent to the cedars that were in Lebanon, saying, Give thy daughters to my sons for wives."

The mode of instructions by parables was very common in our Savior's time, and he carried it to the hight of excellency and usefulness. In order to understand a parable, observe,

1. It is not necessary that the representation be strictly true, nor that all the actions spoken of be strictly just; because the design of the parable is, not to give information concerning these, but to teach some important truth.

2. We must carefully gather the scope of the parable from what preceded or immediately follows it.

3. Several circumstances may be added in a parable for the sake of decorum, or propriety of speach, that can not be illustrated in the explanation of the parable. We must therefore chiefly attend to the design of the parable itself.

Our Savior spake many parables during his ministry, and most of them are very plain and easily understood. The last few parables are not so easily compreheuded; so I will try to explain them. The first one is the prodigal son.

"A certain man had two sons." Luke 15: 11. This parable may apply to individuals, but it was spoken to the Jews and had more direct reference to them. The father represents God; the son who stayed with the father, represents the Jewish nation; while the prodigal son represents the Gentiles. The Gentiles wandered far from God and were without hope and without God in the world. When Paul turned to the Gentiles and preached the Gospel unto them, and they gladly received the good news, and received the Holy Spirit as well as the Jews, then the Jewish converts were angry and refused to receive them as brethren, or to come into the synagogues or churches and worship with them. Even Peter had to be convinced by a miracle before he would believe that the Gentiles had equal gospel privileges with the Jews. See Acts 10: 34–45.

I will next notice the rich man and Lazarus, Luke 16. The poor beggar lived in the deepest of poverty. Too helpless to walk or even to stand, he was laid at the rich man's gate. He had no other food than the crumbs, perhaps grudgingly bestowed, from the table of the rich man; and no other nurses than dogs which licked his sores. In process of time, death came to his relief; and, perhaps, he was burried with as little ceremony as possible, as is usually the case with very poor persons. The rich man lived in luxury, faring sumptuously every day. To the eye of all beholders his lot was to be envied and that of the beggar to be de pised. But he dies also; and of him it is recorded that he was burried. All that wealth could purchase, all that pride could exhibit of earthly pomp and grandeur, were no doubt displayed at his funeral.

This also represent the Jews and Gentiles. The tribes of Juda and Benjamin remained faithful until Shiloh came; and the two are spoken of as one man. They were indeed rich: to them pertained the priesthood; and their priests were dressed in fine linen, and all that God could lavish upon them was done. They worshipped in the temple, and God was under obligations to them for Abraham's sake. But the Gentiles were very poor. They did not come into the temple to worship, but their place was outside the gate; and when a Gentile woman asked mercy of the Savior, he said, "It is not meet to give the children's bread to the dogs." The woman then only begged for the crumbs which fell under the rich man's table. Then her wish was granted.

The gulf between the two nations is circumcision. "Beloved, I, Paul, say unto you, that if you be circumcised Christ shall profit you nothing." Gal. 5: 2. Here was the great trouble with the two nations.

To be in Abraham's bosom is simply to be in favor with him, or to share the blessings with him; for, if we are Christ's then we are "Abraham's seed, and heir according to the promise."

The five brethren represent the ten lost tribes, who were carried to Babylon by the Assyrian kings, and were never again organized. The two tribes represent one man, and the ten tribes represent five brethren. They had the law and the prophets, which were sufficient to make them wise unto salvation; but they refused to hear them, and Christ said, "If they hear not Moses and the prophets they would not hear though one rose from the dead;" because they testify of him, and when Christ rose from the dead, they did not believe.

The Savior did not wish to convey the idea of immediate punishment after death, or an intermediate punishment between death and the resurrection; but the dead are personified, and made to speak and act in reference to the facts of their respective cases as though they were alive.

Such cases have frequently occurred. The trees held an election and made speeches, Judges 9: 7–11; the thistles propose a matrimonial alliance with the cedars, 2 Kings 14: 9; all the trees sing out at the presence of God. 1 Chron. 16: 33; the hire of the laborers cries to God, James 5 chap.; and the apostle Paul says, God quickeneth the dead, and calleth those things which be not as though they were. Rom. 4: 17.

By this parable the Lord illustates several great truths: 1. the folly and vanity of riches; 2. the worth of true piety, though attended by the deepest of poverty; 3 the certainty of future punishment; 4. the great contrast it will make with the present state of things; 5. the sufficiency of the scriptures to instruct and warn mankind.

My article is already longer than I had intended; but if I can throw a little light on this wonderful parable, then my object is accomplished.

Jesse Hiestand.

Palestine, Ill.

We very seldom hear of any great number of conversions under very eloquent preaching--very seldom indeed.

Pious Youth Department.

Dear Companion: The New Year has opened to us—let us begin with its beginning. And here let me say, I can conceive of no better way than in our endeavor to prepare the mind of our youth, through our "Sabbath Schools," for that high estate which awaits the faithful. Had the brethren appreciated fully the beneficial influence of the Sabbath-school, and worked accordingly, they, to-day, doubtless, would number tens of thousands more than they now do. The good work has commenced, many churches have adopted the innovation, and much good has resulted. Let the church stimulate herself to farther action, and with such means as we possess, we shall find our children growing up with strong, vigorous minds, being educated in the most holy faith, when we shall doubtless be blest by seeing them engrafted into the church militant, and with the redeemed, received into the church triumphant, there to praise God forever.

To-day five millions of people on both hemispheres have united in one general plan for the spread of the gospel, through a grand international Sabbath-school medium. The plan is to prepare a series of *lessons* running through a term of seven years. The object to build up a class of teachers equal to the age in which we live. The lesson for to-day by the "International Bible Society," is on the Creation. Gen. 1: 26 to 31. A most beautiful and instructive one. Why may not the brethren engage in this movement, and march shoulder to shoulder with these five millions, who are endeavoring to build up Zion's kingdom?

Here let me say, that I have seen many efforts to build up a Sabbath-school fail, for want of a proper leader, few having been educated in our church for the calling. The teachers, too, are rarely qualified for this important duty. By this movement, a Bible lesson, suitable for all Christians, will be given out, with the proper method of presenting questions, with proper answers printed. The teachers and scholars study and digest the lesson through the week, and on Sunday they are prepared. These lessons are prepared by persons well qualified for the task, and with a view to suit all Christians, who are zealous in the good work.

Now my dear Companion, can't you engage to promote this good work, by publishing in the Youth Youth department, weekly this series of Bible lessons. Always of course publishing the lesson one week before it is to be used.

Some may cry: another innovation in the church. Well if it is for good, so much the better. I have in my mind one case, in which the parents of a family, the father a minister, was so strongly opposed to the introduction of the Sabbath school into the brotherhood, (a very zealous and good man all believed who knew him) that they would not allow their children to attend the Sabbath-school. The children grew up to man's estate, spending Sundays in hunting and fishing, and some said in amusing themselves at card playing. Evidently the Sabbath-school was the better place for that family. I will try to send you a copy of first lessons for your inspection and opinion.

Fraternally,

Frank Holsinger.

SHOLAR'S LESSON PAPER.

International series of Sunday school Lessons.

The teacher should require the scholar to learn the verses in large type; the Central Truth; and to write answers to the questions at the end of each lesson.

LESSON 1.

THE CREATION.—Gen. 1, 1, 26–31.

Commit to memory, verses 26, 27.

1. In the beginning God created the heaven and the earth.

26. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27. So God created man in his own image, in the image of God created he him; male and female created he them.

28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29 And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

30 And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein *there is* life, *I have given* every green herb for meat: and it was so.

31 And God saw everything that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

Central truth.—"God hath made man upright."—Ecc. vii. 29.

Leading text.—"Know ye that the Lord he is God, he hath made us, and not ourselves."—Ps. c. 3.

Scriptural readings—Rev. iv. 11; Ps. viii. 6; Isa. lxiv. 8; Jas. iii. 7; Ps. civ. 14, 15; Ps. cxxxvi. 25; Ex. xx. 11.

Introduction.—The Bible is a rule of *faith*, not of science—is inspired—composed of many parts, at different times, by various men, yet one Book. The Pentateuch—*i. e.* "five books" of Moses, called "The Law." Genesis, *i. e.* book of beginnings—of this world—of man—of God.

Analysis.—I. Reverently begin with God. He was before all things—created them of nothing—how long ago the Bible does not say—matter not eternal. II. Glance at the earth—this chapter tells how God fitted it for man—at first all was a waste. III. Look at our race—God purposed to make man—"us" indicates three persons in the Godhead. (1) Man's nature—like God—power of choosing; (2) his place—head of creation; (3) provision for him—fruits and herbs; (4) his happiness—innocent, pure.

Lessons.—(1) The folly of idolatry; (2) God's right to our love and obedience; (3) men are a race; (4) the first Adam head of the race, second Adam head of the Church; (6) greatness of salvation in Christ.

Topics for study.—The name of this whole book—why so called—how given—meaning of inspiration—proof of its being given by God—how to be understood—why proper to tell men of the "beginning" of all things—natural idea on this point—relation of first verse to the rest—condition of earth when human period begins—words describing God's acts—how man made—body of what—soul, how created—meaning of "us"—of "image"—man's relation to the creatures—to the world—the persons created—the supply of their wants—the evidence that a race was designed—the importance of this—who is the second Adam—how he restores—the completeness of the restoration—God's right over us—founded in what—Scripture appeals to it—questions answered in this chapter—questions not answered—why not answered—and the uses we should make of the record.

Hymns:

"Holy Bible, book divine!
Precious treasure thou art mine,"

and

"I sing the mighty power of God,
That made the mountains rise."

1. What is the meaning of Genesis? of Pentateuch?

2. What is the Bible chiefly designed to teach?

Unquietness is the greatest evil that can come to the soul excepting sin. For as seditions and civil discords of a commonwealth ruin it entirely, and disable it to resist a stranger, so our heart, being troubled and disquieted in itself, loseth strength to maintain the virtues which it had gained, and with it the means to resist the temptations of the enemy, who at that time useth all kinds of endeavors to fish (as they say) in troubled waters.—*De Sales.*

For the COMPANION.

Are We Brethren?

We, as a church, to some extent are known to the world by the title, "Church of the Brethren." Jesus, our Master, said to his disciples "Ye are brethren." We call each other brethren. There is no doubt that Christ's followers should be brethren, in the true sense of the word. As the true sense of the word. As brethren in Christ, we must stand on an equal platform; we must all work together for the advancement of the Lord's kingdom We must not think that, perhaps, as God has favored us more in some respects, than others of his children, therefore, we are set to rule over them. Again we must not think that, just because others are more favored than we are, they must do the work, and still we expect to reap with them in common the wages of their labor. No, brethren, we, who claim to be the body of Christ, should remember that each of us has his or her share of work to do in order to win the day. Let us consider this matter carefully. We all expect to inherit eternal salvation. This we can only obtain through Jesus our Lord. He offers it to us on certain conditions; viz, obey God's will as revealed by him. This will insure salvation in eternity.

To make it possible for all to obey God, Christ has established a church, by which the teachings as well as the practice of the gospel may be continued. This, the church of Christ, it is claimed by some, is composed of all Christian organizations. Well, let this be as it may, we know that Jesus said to his followers, "Ye are brethren;" and as brethren of the one family, children of the same parent, members of the same household, we must work; not work blindly, but work carefully, or we might get astray and work for the destruction rather than the building up of that church, organized for the good of all men.

Brethren, let us be careful. Do not try to hurt each other's feelings. God wants us to be in unity with himself and among ourselves. If we are born of God, surely we will do our utmost to live in peace. It is Satan who sows discord among the children of God. Let difficulties rise like mountains; let Satan tempt us; let his angels fight the church of God; but for our own good, and for the sake of the precious blood spilt on the cross, let us stand united; let us show to the world that we are at peace among ourselves. Look at a family living in peace. Look at the child whose feelings seem to be hurt. If a good child, will it retaliate? Oh, no. It may tell the parents of the sorrow it has been caused, the tears it has shed; and, if not able to bear all alone, it will ask the interference of the good father or mother. If this is the way in which children will settle their troubles, why will we not do like they do in this respect? If we have troubles to settle, which we are not able to settle among ourselves, then let us ask our heavenly Father to interfere and settle them for us. Let us remember we are brethren. We all know it creates sorrow, when parents must see that their children are a war among themselves. On the other side, you may behold joy and happiness, when there is peace in the family. Do you not think, then, that God will rejoice when his children are at peace among themselves? God is love, and where he rules there is happiness all around.

Again, the poet says:

"If Christians can't agree below,
What will they do above?"

Let us remember this. We certainly do not expect, that in eternity, God will keep us in separate apartments from those whom we do not like to have in our company. He will not, like the high and rich in this world, favor only a part of the true children of God. Look, for a moment, with an eye of faith, into eternity. Behold there the Lord's people. Do you see disunion, strife in short, the workings of the evil spirit? Oh, no, dear brethren and sisters, we behold love, union, peace, joy, and all what is pleasing to God. Think, for a moment, for the sake of gaining a certain point in this world, will we barter our souls? is a question, which concerns us all. Then, if we are sincere in our religion, as we all should be, let factions arise; let waves of trouble roll high; let Satan employ all his skill, and what will it all amount to? Will it divide us? will it create disunion in the church of him who has said, "The gates of hell shall not prevail against it"? No certainly not. But what is the duty of those who are the followers of God, when these tribulations come? Is it not our duty to be careful in all our actions, in all our talk, in all that we undertake, that we, by all, show that Christ's spirit dwells within us? We dare not flinch to the right nor to the left; but keep on straight ahead—keep Jesus for our eye-mark, the gospel for our guide; and if we then miss our aim, if we then go astray, brethren, the religion of Jesus is not what it was intended to be. But let us be careful that we are right, and God will accomplish much for us.

To live in peace, as brethren should live, will strengthen us; it will give us employment; it will give food, nourishment, and all that is necessary for the inner man. O brethren, how strong we feel; when we live in peace with those around us; when we can greet our brethren, with a clear conscience! How we prosper when we work together, and God works through us! Look, for instance, at the family where union and love exist. The father commands, the mother explains, the children obey, and all prospers. So in our case, let God command, the church explain, and we, the children of God, brethren of Christ, members of his church, let us be obedient in all things, and surely God will accomplish all which he designed to be accomplished through his church.

Again, the house of the family where love reigns, is very attractive. I have often thought about this. I do not believe, that it was through the enticing speeches of our old brethren that the church increased as it did; but, by showing to the world that they were in love, the attention of outsiders was attracted and the church made to increase as it did. Well may it be said, "United we stand; divided we fall." This is certain, if we are united as a church, follow closely our dear Lord, we will gain the victory; otherwise, we may fail. May God help us to do our duty in all things, is my sincere prayer.

M. HADY.

Dale City, Pa.

A SMILING FACE AND A KIND HEART.—Which will you do—smile and make your household happy, or be crabbed and make all those *young ones* gloomy and the elder ones miserable? The amount of happiness you can produce is incalculable, if you show a smiling face, a kind heart, and speak pleasant words. Wear a pleasant countenance; let joy beam in your eyes, and love glow on your forehead. There is no joy like that which springs from a kind act or a pleasant deed; and you will feel it at night when you rest, at morning when you rise, and through the day when about your business.

If life to you is not all you will have it, seek to make it better and more enjoyable yourself.

WE very seldom hear of any great number of conversions under very eloquent preaching--very seldom indeed.

Christian Family Companion.

DALE CITY, Pa., March 11, 1873.

Duty of the Hour.

"Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, no knowledge, nor wisdom, in the grave, whither thou goest."—Eccl. 9 : 10.

The writer of the above also tells us that there is a time to every purpose. And it is the design of this article to admonish us to discharge every duty, in such a manner, time, and place, as will best serve its purpose. For there are duties, which, when discharged at their proper time, will result in an abundant reward; but which, if neglected, or performed out of season, will be irretrievably lost. Seed may be sown in harvest, but a crop cannot be gathered from such sowing. Seed time and harvest each has its own season. Seed time is first; harvest follows. "Whatsoever a man sows that shall he also reap."

It is, however, not so much of the duties of the season of the year, or of attention to temporal labor, that we wish to speak. It does not appear to us to be so necessary. "The children of this world are, in their generation, wiser than the children of light." In temporal matters people act more wisely than they do in spiritual matters. And herein they manifest much weakness; for they are eager to possess that which is base, while they neglect that which is good and which abideth forever.

But not only are men negligent of that which belongs to their own interests and happiness; but those whose business it is to labor in the vineyard of the Lord, often neglect the opportune season to perform that labor. It may be that no one is more remiss in the matter herein alluded to, than ourself. These are duties that have burned in our heart, and frozen in our hands. Others were lost between the heart and the hand. Therefore we include ourself in the admonition.

We are to "pray for all men." There is therefore a time to pray, and persons to pray for. No class of persons, perhaps, are more frequently prayed for than the poor. This is all very right. We should remember the poor in our prayers. But there is also a time when praying for the poor will not be the duty of the hour. Upon this point James says, "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit?" Prayer, and words of peace and encouragement are necessary, and have their appointed time, place, and order; but they may not be substituted for food or raiment. In the case of nakedness or want, then, it is the duty of the hour to supply clothing and food. That our hands would find to do, and we should do it with our hearts and wills. "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

Dear reader, this is an important quotation of Scripture. It is equivalent to saying the love of God cannot dwell in a brother who would see his brother suffer from want, when he had the means of relieving him, if he would not do it. We have often been reminded of this passage during the long and severe winter, that, we hope is just coming to a close. Let us always bear it in mind when we make our prayers for the poor, that our hearts may be prepared to direct our hands—liberally—to meet the duties of the hour.

Weak Handed.

On Friday last, brother Beer and his family left their home, for a visit to their old home in Armstrong county, according to previous announcement. They will likely remain absent for about a month or more. Brother Beer is needing this recreation, to regain his steadily declining health. We sincerely hope the brethren and sisters, among whom he may sojourn, will remember this fact, and not require anything of our brother that would in any way interfere with his personal safety, or the improvement of his health. We make these remarks knowing how eager the many of his friends will be to have him labor for them. Hope they will give him every assistance to recuperate, so that he may speedily return, for he is a necessity to this office.

For the past ten days, we have also been deprived of the services of sister Buechley, another of our editorial assistants. She has been quite severely afflicted, so that we had almost despaired of her life. But we are happy to announce that she is convalescent, and we have hopes that in a week she may be able to join us again in our labors. In the meantime will not our contributors remember us, and all our patrons resolve to bear with our shortcomings?

Answers to Correspondents.

JOHN STONER: It is right.

S. R. ZUG: Yes, $10.80.

S. S. LYON: No trace of it. Your name is now entered for book.

JACOB MOHLER: You have a credit of thirty-six cents. Sorry that the books were overlooked. They will be forth-coming soon.

J. S. MYERS: Oh, yes, we understand now, and the change shall be promptly made. We also send missing numbers.

DAVID HILDEBRAND: Yes, you have a credit of $1.50, by S. Sons.

J. B. TAWSER: The paper is sent regularly to W. H at Harrisonville, Mo. You have a credit of $2 15.

ANDREW COFFMAN: It was received. The paper was sent, but we send again.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

SCHUYLKILL, PA., February 17th, 1873.

Brother Henry: Yesterday was very unfavorable for meeting, and I remained at home. At first I felt a little sad at the disappointment, but I soon fell to reading the C. F. C., reading over the last two numbers; and it is wonderful how much they improved upon a second reading, on a leisure day. I then remembered that on a similar occasion, I did likewise, and then, as now, found deeper interest and higher appreciation on the second reading. This reflection followed, that the C. F. C. is not a paper to be read as a common newspaper, and then thrown by, but ought to be read, as we read the Bible, prayerfully, and at seasons set apart to that purpose. And where there is a family, or part of a family, who will listen attentively, selections should be marked to be read to them. I fondly hope all will attentively read those pieces in number 4, urging brethren to vote No License; especially all non-voting brethren. And that poetry selected by brother Silas Thomas, will well bear re-reading. It is a picture fearfully true.

And that lesson for young men, I would call special attention to. How valueless are parts, education, or wealth without moral culture. Valueless did I say? yea, a very curse. Those three individuals had better grown up in extremest poverty, and ignorant as Hottentots. Natural parts, education and wealth, are looked to as blessings. And, indeed, they are to be desired, when sanctified by true morality. But oh! how fearfully they augment the misery of the morally corrupt. Under the patronage of Fisk, Stokes recovers his lost fortune. Each has a family. Their pecuniary prosperity becomes the curse of their families. Stokes finds in Mansfield a paramour, who however thinks Fisk's great wealth an object, and hopes to divide her favors with such skill and secrecy as to avoid detection. But the legitimate sequence of such conduct follows. Fisk sunk into eternity—Stokes to the gallows, and Mansfield now suffering the torments of hell, already on earth. The richest gifts of this life are health, physical strength, parts, education, and wealth; and may we add beauty as a blessing (too often it is a curse), all combining to produce degradation, misery, death, eternal death. Oh, young men and young women, may I appeal to you, early to seek that moral culture which is in itself of inestimable value, and which enhances every blessing of life; and even converts afflictions of life into blessings?

Perhaps some of your readers, brother Henry, have read of the Philosopher's stone, the vain dream of the Alchymist. Could they have turned the baser metals to gold, what profit! Iron is worth more than gold to humanity. But in the religion of Jesus we truly find what enhances every blessing of this life, and turns the sorrows of life into everlasting joys. Oh, that all would come and seek the pearl of great price.

That beautifully expressed piece of Adrian to the "Heralds of the Gospel," headed, "The Gospel" you failed to mark with the proper credit. And therefore leave the many to believe it thy production. Only thy express word for it, could convince me, if that is the authorship. It is the nearest perfection in its truthful advice, and sententious composition of any thing I now remember reading. A very gem of literature, as well as concentrated truthful advice. To his we however, I would, at the cost of the brevity and beauty of expression, make it read, "A present salvation, which is salvation, by living faith, working by love, purifying the heart unto obedience, as the condition of justification.

Brother Parker's "Why is it," and "Following afar off," by brother Kob, did richly pay a re-perusal. "The Scriptures" by brother Schrock, I am not qualified to judge of, but would remark that the translation I prefer, was published in Philadelphia, in 1842, for David Bernard, by J. B Lippincott. The word immersion prejudiced the mind of the people so much, and worried Mr. Lippincott I suppose, for he told me that he had melted down the plates. I was sorry; Many sentences are simplified, untranslated words translated into plain English, without in the least changing the meaning from the text in the King James' translation; such as, "prevent"—go before, "do you to wit"—inform you; "Bishop"—overseer; &c. I am sorry that the plates are destroyed, and not a copy can be found. I wanted a copy for our meeting-house, a few years ago, and failed to find it, except that I was offered a chance to get a second-hand one, in Calf, for 15 00, the original cost having been $4.50.

But I am making my piece too long, or I had intended to say to brother Blouch, better let that subject alone, it has long been a mooted question. I do not see that our faith either way affects our salvation, whichever side be the error, I do not see that it is a dangerous error.

And one more line I feel to add. That beautiful piece, clear and truthful, of brother Flory's, spoiled by the last sentence. Oh, how that sentence grated on my feelings. I felt to bear a testimony against the manner of expression. It might have done for the apostle Paul—not for one of us.

I. PRICE.

An Exhortation.

"Therefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for asmuch as ye know that your labor is not in vain in the Lord." 1 Cor. 15: 56.

This was Paul's letter to the Corinthian brethren, exhorting them to be steadfast in the hope that was set before them, of eternal life through Jesus Christ our Lord. But it not only applies to the Corinthians; it also reaches us at this present time. Let us therefore be engaged in the work of the Lord. There is a great work for us to do. Let us then be up, and a doing, while it is called to-day, for the night cometh, when no man can work. Some may inquire what the great work is, that we must do. I would say: the great work of the Lord is to keep his commandments, walk in his precepts, deny the world, and the flesh, have your thoughts fixed on heavenly things, pray daily, and hourly to him that is able to deliver you from the snare of the wicked one. Run the Christian race as it is laid down in the holy Book, the Bible. Let the world know by your walk and conversation, and your conduct, that you are a Christian indeed and in truth. Let your light so shine before man that they may see your good works, and glorify your Father which is in heaven. Also love your enemies, do good to them that hate you. Follow not after the fashions of this world, and worldly lusts. Flee the wrath to come. Stand unmovable in the work of the Lord. Flinch not at the trials and temptations of the world, but fix your eyes heavenward, and ask the grace of God to overcome the temptations, trials and difficulties of this life and to guide and direct you to that mansion of eternal felicity—

to that house not made with hands eternally in the heavens.

My Christian friends, I would exhort you as Paul did; stand steadfast in the hope set before you, and finally you will reach that happy shore where sorrow, pain, and death, never can come; where all the final faithful shall find a home prepared for them from the foundation of the world. There you can sing praises to the Lamb which has gone to prepare that place for you. Finally be faithful unto the end, is my prayer.

SIMON WEIMER.

Deer Park, Md.

"Who will Answer?" (See No. P. 62)

1. Matt. 11:11.

We read of four different births in the Bible, and Christ refers to two of them in his verse. The one is the fleshly birth, the other the spiritual. Christ's kingdom is a spiritual one, and the weakest and most ignorant (if it is expedient to use the term) of those who are born of water and of the spirit knows more of the righteousness and peace of God, and joy in the Holy Ghost, and of the fullness of the blessing of the gospel of Christ, than the greatest or most enlightened of those that were merely born of flesh. John the Baptist could say more than all other prophets, in that they prophesied that Christ would come, but John that he was then among them; but as he that eats an apple would receive more benefit from it than one who merely sees it, so the new born child of God, or he that is least in the kingdom of heaven, is greater than John the Baptist. The kingdom of heaven has its various stages. Here there is no reference to its consummation in the future world. Now we know in part, but then the prophets, as well as we, shall know even as they are known. It is true the prophets prophesied much of Christ, &c., but according to Peter they understood not all of them. Read 1 Peter 1: 10-12. The pronoun referred to in the query has an assumed antecedent—the name of one born of God.

2. The Jews put a wrong construction on Malichi 4: 5. They know that Elijah had ascended to heaven; and according to their tradition, they expected that same prophet, Elijah, to come again before the coming of Christ. And it is said that even now some of the Jews open their windows during a thunder storm, expecting that Elijah would come. But according to Luke 1: 14, such never was and never will be the case. Elijah and Elias have both the same meaning, namely, God the Lord, the strong Lord; and as John was to go forth "in the spirit and power of Elias," the prophet spoke of him by using the title in his prophecy. John knowing that the Jews had such an erroneous view of the prophecy, was right when he told the Jews that he was not that Elias whom they expected. John did not say that he was not the Elias referred to by the prophet, but that he was not the prophet Elias whom they expected to come. When Christ said, "This is Elias which was to come," he meant that John was the Elias referred to in Malachi 4: 5, and not the one whom the Jews expected would come, that is, Elijah who ascended to heaven.

3. "Why durst they not ask him any more questions?" They feared that Christ would again confound them as he had so completely done. Christ did not forbid them, but their bitter judgment did.

4. John answers this query in full in 1st John 2: 19: "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us." We read that "when the sons of God came to present themselves before the Lord, Satan also came among them;" but thanks to God, that while Satan has attacked the church from many positions, the gates of hell have not yet, and never will prevail against the church.

5. We do salute all but do it as the Bible instructs us. The brethren with a holy kiss, and the friends by name. Read 1 Thess 5: 26, and 3 John 14 &c. There is more than one way of saluting; but when we know whom we salute, we are not left in the dark how to salute them. If these reflections are not satisfactory, I hope there is no harm done. After having examined them, hold fast only to that which is good.

NOAH LONGANECKER.

North Industry, O.

DEAR COMPANION: I wish to say to our friends in different localities, that my dear wife is sorely afflicted with cancer. She has two running sores now, and five tumors more that are likely to open, if she lives long enough; but from the indications now, she can not live long any more. She is so weak that we must lift her up, when she lies down; and she can not rest any more. So, brethren and friends, remember us at a throne of grace, is the prayer of your unworthy brother and friend.

NOAH B. BLOUGH.

St. Clairsville, Pa.

From Beaver Creek, Md., Feb. 22nd, 1873.

Brother Henry: For your satisfaction, and that of the church at large, I will give you a little news from the Beaver Creek congregation, Md. We had from twenty-five to thirty additions since harvest. In the early part of the winter, there was a move made by persons outside of the church, to get brother Grabill Meyers to come and preach at Fahrney's meeting-house. After some time I told them that the brethren were not likely to come, unless invited by the church. So we named it at the next appointment, asking the entire congregation whether they would wish a meeting of a week or ten days, with the understanding that the expenses and time of brother Meyers, and some other brother, whom he might choose, be defrayed. In a few minutes all agreed, and the arrangements were made.

Brother Meyers made the appointment for his arrival to be on the 14th of Feb; but missing connections, they did not arrive until the 15th. This was a day of great sorrow to many of us, on account of two funerals taking place at one time and in our graveyard; and just two hours before we left the house of mourning, another one of the same family was laid in the cold embraces of death; and in four hours after one of our neighbors children died. This made two more funerals, at one time, at Fahrney's meeting-house. By consent of the friends, brother Myers addressed the congregation with much interest. Brother James A Sell, his companion, followed by making some very appropriate remarks. The brethren labored day and night while with us.

Now our meetings are closed. Four

young sisters were baptized on last Sunday. Notwithstanding the day was very cold, they followed their Captain through the flood. The word of God was sown broadcast among us, and the day may not be far distant when we shall see the fruit of it.

On last Tuesday, the 25th, I had a message to attend another funeral in Funkstown; but when we arrived at the appointed hour, word came that the funeral would have to be deferred until next day; stating that another boy of seven years had died between the hours of nine and ten o'clock in the morning. These two brothers, one 4 years and eleven months, the other 7 years and 3 months, were sons of brother Simon and Catharine Miller. Disease, measles. They were both laid in one coffin. The sight was truly solemn. Brother Sell addressed the congregation with much interest; and by way of comfort pointed the parents to him who can support them in all their affliction. The services were concluded by a brother.

Our meetings were largely attended. The last night was one that many of us will never forget. Brethren, sisters, and friends all crowded around the table, shedding tears; and with trembling hands bade our brethren farewell. Our love has become stronger and our union dearer. May God lead us all safely through the journey of this troublesome life, and at last permit us again to meet each other around His throne. Our prayer to God is, that the brethren may have a safe journey, and find all their loved ones in good health; and we still ask them to remember us in their prayers. Amen.

ANDREW COST.

EARLHAM COLLEGE, IND.

BROTHER HOLSINGER: Being deprived of the society of the brethren, I feel like taking at least one of our periodicals, and the COMPANION especially proving such an interesting, as well as instructive companion, while at home, when I was, as it were, continually under the dropping of the eaves of the sanctuary, I feel assured that it will be much more highly appreciated when I have not the advantages of obtaining information I then had. Truly we know not how dear our brethren and sisters are to us, or how much we enjoy their society, until we are separated from them.

I thank God that we can approach one common mercy-seat, with one mind and one heart, and pray for and receive the blessing of the Holy Spirit, as a comforter in distress, and a directer in the path of truth and holiness.

The Lord help and direct you in the good work, is the prayer of your humble sister.

SARAH G. KELLER.

To Brother J. H. Moore.

Brother, we have all the volumes of the *Gospel Visitor* on hand, from 1853 to 1871; but some of the volumes are not full. I have been giving some of them away; and I wish to keep a few, the rest you can have. I charge nothing for them. Just come and get them; you are very welcome to them.—Last year and this year I have been taking no paper but the COMPANION. I like the *Visitor* very well, but it came only every month, and that is too long; and to have so much reading on hand we might forget the Book of all books, "The dear, blessed Bible, which lay on the stand." Yours in the Lord,

CATHARINE LONGANECKER.

Hunterstown, Pa.

MARRIED.

On the 12th day of Jan., by the undersigned, at his residence, brother DANIEL BOCK and sister ELIZABETH SELLERS, both of Seneca Co., Ohio.

SAMUEL M. LOOS.

On the 30th day of Jan., by the undersigned, at his residence, Mr. JOHN SHOCK, of Nebraska, to Miss SUSAN SNAVELY, of Seneca Co., Ohio.

SAMUEL M. LOOS.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Shipsewana branch, Lagrange county, Ind., of bronchitis, ORPHA LUPOLD, youngest child of elder Samuel and sister Elizabeth, aged eleven months. It was a hard task to give up their little daughter. Though Orpha will return to you no more, you can go to her. None are too young to die. Funeral occassion improved by brother Henry Gephart, from the words, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven." Mark 10: 14. The occasion was impressive; and though one of their children is gone, four yet remain to mourn the loss of her that has taken her leave.

BENJAMIN LEER.

In the limits of the Chiques Creek branch, Lancaster county, Pa., on the 13th of February, of old age, BARBARA MILLER, widow of the late Martin Miller, dec'd, aged 87 years, less 4 days. Deceased was a member of the old Mennonite church. Funeral services by Rev. Smith, of the United Brethren, and the writer, from Rev 14: 13.

Same place, on February 16th, of croup, MONROE COVER, son of friend Michael Cover, aged 3 years 11 months and 16 days. Funeral services by B. Shelly, a River Brother, and the writer, from 2 Samuel 2: latter part of 23 verse.

S. R. ZUG.

In Charles City, Floyd couty, Iowa, Oct. 7th, A. D. 187, ANDREW ELLIS, son of brother Benjamin and sister Susannah Ellis. John Moyer deceased, Carroll county, Ind. Deceased was married 6 years to the day, to Susan Hollum. Left a widow and two children. Funeral services by the writer, to a large congregation of friends and relatives. Text: Proverbs 27: 1.

W. J. H. BAUMAN.

In South Bend branch, St Joseph county, Ind. Our beloved brother DANIEL GOOD, son of brother David and sister Sarah Good, made his departure to his heavenly rest. He died on Friday morning of consumption, December 6th, 1872; aged 26 years 8 months and five days. He was much respected by all who knew him and was known to be a true Christian, an humble follower of the meek and lowly Lamb of God. He had resigned himself wholly into the Hand of his Creator, the God whom he served, and he was submissive to the commandments of the word of God. Funeral services by Elder David Rupel and John Barnhart, from 2 Cor. 6: 1.

JACOB GOOD.

In the Stony Creek branch of the church Logan county, Ohio, WILLIAM SNAP, departed his life, January 20th, aged 44 years 11 months and 15 days with a short illness of lung fever. He was in former years a member of the Brethren, but got away from the church. Funeral occasion from 1 Cor. 15: 23, by J. C. Frantz and Michael Swonger.

Also in the same family, son of William Snap JONAZ LABAN SNAP departed his life, aged 18 years 10 months and 8 days. Disease lung fever. Funeral occasion one week after that of his brother, at the same hour. Funeral occasion from the 90th Psalm, latter clause of the 9th verse, by Michael Swonger.

J. C. Frantz.

With dropsy, January 15th, near Edensburg, Chippewa branch, Wayne county, Ohio, our much respected sister, ANNA, wife of brother Simon BOLT; age 59 years 7 months and 12 days. She was a consistent member of the church for 31 years. She was beloved by everybody that knew her. She was the mother of 7 children, 5 dead, and a loving husband to mourn their loss. Funeral services to a very large concourse of people, from John 5: 4, by the writer.

J. B. SHOEMAKER.

Jan. 19th, in Chippewa branch, Wayne county, Ohio, SUSANNA, daughter of brother David COFFMAN, age 18 years 4 month and 14 days. The cause of her sudden death no one but the Lord knows. It was on Sunday between 12 and 2 o'clock, when she and two of her sisters started to walk over to brother George Hestand's, the distance of about one mile, and when nearly half a mile from home, walking on the railroad, being a little ahead of the other two, she turned around and said, "I can't go any farther; I am sinking down;" and thus she sank away and never spoke another word. By the help of Samuel Yoder and his family, she was carried home, and in about five minutes died. On the 21st her remains were followed to the Paradise church, by a very large concourse of people, where the

funeral occasion was improved, by E. L. Yoder and the writer; from Matth. 25: 13.

J. B. SHOEMAKER.

Also in the same branch, AMOS, son of brother Jacob and sister Anna ESHLEMAN, died Jan. 15, with Inflammatory Rheumatism. Age 11 years 3 months and 27 days. Funeral improved from 1 Cor. 15, latter part, by the writer.

GEORGE IRVIN.
J. B. SHOEMAKER.

Died near Dalton, Wayne county, Ohio, Jan. 11th, 1873, MARIA SNYDER, age 22 years and 9 days. Her maiden name was Resler, daughter of brother John and sister Resler. She lived a married life about two years, when she left a husband and her only child; often days old, to feel her loss. Funeral improved from John 11: 25, by Henry Martin, a Mennonite, and

J. B. SHOEMAKER.

At Brazil, Vigo Co., Ind., January 29, ROSA, wife of Perry Hendrickson, Funeral services by brother Absalom Hyre.

In Lamotte Prairie, Crawford Co., Ill., on the 12th of Feb., CHARLES WELLER, aged 20 years and 2 months. Funeral services by Eld. Heath, of Merom, Ind.

In Lamotte Prairie, Crawford county, Ills., on the 19th of Feb., of Spotted Fever, FREDERICK FESSLER, son of James and Ellen Fessler, aged 6 years.

Also on the 20th of Feb., of the same disease, NICHOLAS, son of the same parents, aged 4 years. Services by Eld. Heath of Merom, Ind.

So faded two lovely blossoms of one family, in the short space of one day. Oh, may we also be ready!

J. P. HORNING.

Our beloved brother DANIEL MARKER, of heart disease, Feb. 17th. He was born Feb. 23rd, 1833; hence aged 39 years 11 months and 24 days. He leaves a wife and family of small children to mourn their loss; but we trust their loss is his eternal gain. Funeral services by Wm. Gish and C. Holler, from Job 14th chap. 1, 10, to a large concourse of friends and relatives. His remains were conveyed to their last resting place on the 18th. May this be a warning to all of us, who will sooner or later have to cross the Jordan of death; and may we be prepared, when our change takes place, to meet our Lord in peace.

A. PEARSALL. Ozawkie, Kan.
[*Visitor please copy.*]

In Green Spring congregation, Seneca Co., Ohio, Feb. 24th, sister MARY SHIRKY, aged 74 years 4 months and 20 days. Sister Mary was a faithful member in the church for many years. She suffered for many years, but still she bore her affliction with christian patience. She left a loving husband, also a member of the church, and five grown children, to mourn their loss. Funeral services by brother George Kern, and the writer, from Rev. 14: 13.

SAMUEL M. LOOS.
[Visitor please copy.)

In St. Joseph branch, near South Bend, Ind., Feb. 21st, sister POLLY LEER, aged 73 years and 19 days. Funeral on the 22nd. Services by Eld. D. B. Sturgis and the writer. Sister Polly was the companion of brother Samuel Leer, who departed this life some twenty two years ago. They came from Montgomery Co., Ohio, in the year 1830, in the early settling of this part of the country. Two of her sons remained with her, during her widowhood, who, with their wives, spared no pains to make mother comfortable. During her sickness, her many kind neighbors assisted them day and night. Her sufferings were intense for over six weeks. On the 7th of Jan. she stepped on an outdoor stoop, slipped and fell, breaking a limb near the hip joint, which prostrated her. Afterward Typhoid Pneumonia set in, all of which she bore with great patience. She was, for about 50 years, a worthy member of the church, and was truly a mother in Israel.

Eld. C. WENGER.
Visitor please copy.

In Fayette Co., Pa., February 16th, GEORGE DICKEY; aged 81 years 4 months and 11 days. Funeral services by brother Valentine Blough and the writer, from Rev. 14: 13.

J. T. MEYERS.

Near Millersburg, Ohio, Feb. 20, brother HENRY LINT, aged 97 years 1 months and 2 days. He was born in Maryland, raised in Somerset county, Pa., and came to Holmes county Ohio, in 1831. He was a member of the church some 50 years. His wife died about 14 years ago. Her maiden name was Catharine Crossnickel. They had ten children living and two dead. The oldest son is living and was at the funeral. His age is 72 years. Funeral services by the writer.

Also on the same week, HENRY McCLAY, son of James McClay, aged 6 years 8 months and 24 days. Funeral services by the writer.

JOHN NICHOLSON.

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VOLUME IX. DALE CITY, PA., TUESDAY, MARCH 18, 1873 NUMBER 11.

For the COMPANION.

The Friend of the Bridegroom.

The customs in regard to marriage, among the Jews, were very different from that with which we are familiar. "In the first place, the choice of the bride devolved not on the bridegroom himself, but on his relations or on a friend deputed by the bridegroom, for this purpose. Occasionally the business of selecting the wife was kept in the hands of a friend. The selection of the bride was followed by the espousal. In the interval between the betrothal and the marriage, the bride lived with her friends, and all communication between herself and her future husband was carried on through the medium of a friend deputed for the purpose, called the friend of the bridegroom. After the marriage the bridegroom enters into direct communication with the bride, and the joy of the friend was fulfiled at hearing the voice of the bridegroom conversing with her, which he regarded as a satisfactory testimony of the success of his share in the work."

Considering these preparations and ceremonies, previous to a marriage among the Jews, how touching and beautiful appears that comparison of John the Baptist in which he compares himself to the friend of a bridegroom. When he hears that many are coming to the baptism of Jesus, he rejoices to know that the bridegroom is in full communication with his bride—the Church. Though he knows that his own glory is passing away, and his influence with the bride decreasing, yet he rejoices to know that he had done his work faithfully and well, and that Jesus is increasing.

The account we have, in Scripture, of John the Baptist, is not very full, but now and then we catch such glimpses of the life and preaching of this more than prophet, that our desire is increased to know more concerning him. How often in reading the Scriptures, we feel a desire to know more than the writers have told us. Shall we ever know? Perhaps they will tell us more when we meet them in the world to come. Sometimes by close study we can find more, than we at first think, is revealed. Perhaps it would not be unprofitable to study the life of John the Baptist, even though we should find out nothing new. We are told that his parents both belonged to the family of priests, and both were righteous before God. Zacharias, his father, was ministering in the temple, about holy things, at the time the angel made the announcement that he should have a son. His lot was to burn incense while the people prayed without. He seems to have been praying himself, and his prayers, with that of the people, ascended up before God, at the same time with the smoke of the incense. Zacharias received an immediate answer to his prayer. The angel said to him: "Thy prayer is heard, thy wife Elizabeth shall bear thee a child." The angel named the promised son, and informed Zacharias what his son's mission should be—"to make ready a people prepared for the Lord."

From the fact that Hebron was in the "hill country of Judea, and a city belonging to the Levites, we conclude that John was born there. The circumstances attending his birth, some of them being miraculous, were much talked of—"noised abroad throughout all the hill country of Judea, and fear came on all that dwelt about there." They wondered what manner of child this should be. We are told "the child grew and waxed strong in spirit;" then there is a long interval in which he seems to pass from our view; but surely not entirely from the view of those that know the circumstances attending his birth. At that time all men were in expectation of the appearance of the Messiah, and they would naturally watch the career of the son of Zacharias with much interest. He dwelt in that thinly peopled portion of country called the wilderness of Judea. We do not suppose he mingled much or freely with his fellows, neither was his life entirely that of a recluse. Perhaps a description of his character, at this time, would have been that he was an eminently pious Levite, much in communion with himself and his God, dwelling in retirement, and only going up to Jerusalem at the stated periods to worship. One whom many supposed would be a great prophet, or perhaps the Deliverer himself. By virtue of his priestly descent, he would have been entitled to an office in the service of the temple. We have no idea he ever claimed that right. He had a higher office to fill—to prepare the bride for the reception of the bridegroom. He was not like Samuel, prepared for his mission in the house of God. Not in the presence of the high priest, amid burning sacrifices and smoking incense, was he sanctified to do the work as friend of the bridegroom? but in the solitude of the desert, in communion with God and nature, he was made meet to be the harbinger of Christ. He seems to have had revelations direct from God. We infer this from what he said when telling his disciples that he knew not that Jesus was the Christ. He says: "I knew him not; but he that sent me to baptize with water, the same said unto me: Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost."

He first began to preach in the wilderness, where he was raised; from there he passed north to Bethabara on the other side of the Jordan, where he first baptized. He preached "the baptism of repentance for the remission of sins." Soon it was noised abroad that the son of Zacharias was preaching, and crowds flocked to hear him, insomuch that it is said, all Judea and Jerusalem went out and were baptized of him in the Jordan. His preaching, to those multitudes that came to hear him, evinces his boldness for truth and righteousness, as well as humbleness of mind. He claims nothing for himself, but everything for the One that is to come. He himself is simply "the voice of one crying in the wilderness," and baptizing with water; "but he that com-

eth, shall baptize you with the Holy Ghost and fire: Whose fan is in his hand, and he will thoroughly purge his floor, and gather the wheat into the garner; but he will burn up the chaff with unquenchable fire."

He boldly cries out to them: "O generation of vipers who hath warned you to flee from the wrath to come?" Such preaching, evidently with authority, had a startling effect, causing men to repent, and to muse in their hearts whether this was the Christ or not. We have reason to believe that king Herod was among those that came out to hear him. He boldly reproved Herod of sin, and his preaching had such an effect on him that "he did many things" toward a reformation of life. John had been preaching and baptizing sometime before the great event of his life occurred—the baptism of the Messiah. Jesus comes from Galilee to the Jordan, passing over as the rest had, finds John at Bethabara, and applies to him for baptism. John at first refuses. His words would indicate that he felt himself unworthy. "I have need to be baptized of thee, and comest thou to me?" Here again we have evidence of John's humility. He freely baptized all that came to him, but when Jesus, his own cousin, comes, he feels unworthy. Jesus being the most righteous person he knew, and probably having heard of the circumstances of his birth. John may have suspected that he was the One to come; but he had not yet received the sign, and before that was given he had no authority to receive any one as such. Jesus answers his objections: 'Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him." And Jesus coming up out of the water, John now received the promised sign, and he knows the person standing by his side, is the one he had been preaching, the one whose shoes he was not worthy to bear, and yet he had just baptized him, as he had every one else. How John's soul must have been filled with awe and wonder, to see the heavens open and the Spirit, in a bodily shape, descending on the head of the person he had just immersed under the water, and hear a voice saying, "This is my beloved Son." We have no account that one word passed between them after the baptism, or that any one else was present. Jesus passed immediately out of John's sight into the wilderness, remaining forty days. After the temptation he returns to John who is still in Bethabara. The day previous to his return, messengers came from the Jews at Jerusalem unto John to ask who he was. He answered, "I am not the Christ," but he could not point out the Messiah to them, he had gone away, perhaps he knew not where; but tells them he was among them and they knew him not. The next day John seeth Jesus coming unto him, and saith: "Behold the Lamb of God which taketh away the sin of the world!" This is he of whom I said: "After me cometh a man which is prefered before me." Again the next day being with two of his disciples, and looking on Jesus as he walked, he said: "Behold the Lamb of God." Here, for the first time, the bride is introduced, by the friend, to the bridegroom. She, in in the person of the two disciples, immediately leaves John and follows Jesus. The record says, the next day Jesus went into Galilee, and the third day he worked his first miracle. We have no account that the bridegroom and his friend ever met again. John leaves Bethabara and goes to Enon, on the west of the Jordan where he still baptizes. Sometime after, having offended Herodias, the wife of Herod, he is thrown into prison where his disciples visit him, and report the works of Jesus. His gloomy prison life seems to have worked on his faith, and black doubt broods over his soul. Perhaps John, in common with his countrymen, supposed the Messiah would be a temporal conqueror and would take possession of the throne of his father David; instead of which he hears of him traveling around, followed by twelve obscure men, doing the work of a great physician, rather than that of a mighty prince: or he may have wondered that the bridegroom would suffer his friend to languish in prison, and this may have caused him to doubt. He probably feared his own judgment had deceived him, not that Jesus was a deceiver. At a time when Jesus was working many miracles, he sends two of his disciples to ask: "Art thou he that should come? or look we for another?" Jesus directs them to again report his works to John. He gives him no other proof than what he had given all the Jews, namely his miracles; but sends him this message: "Blessed is he, whosoever shall not be offended in me." Blessed were they who could lay aside all pre-conception of the Messiah, and accept him as he was in his humiliation. We are not told what effect the message had on John; but of course his faith was renewed. When the two disciples had departed, Jesus speaks to the people concerning John, and draws a comparison between his humble life and that of those who wear soft raiment and dwell in king's courts. But notwithstanding his humble life, he tells them that "among those that are born of woman there is not a greater than John; but he that is least in the kingdom of heaven is greater than he." How are we to understand these contradictory words? The angel that made the announcement to Zacharias that he should have a son, declared "he should be great in the sight of God." Not a greater among men, great in the sight of God, and yet the least in the kingdom. How strange! Perhaps the best solution of this problem is that John in his own estimation was the least in the kingdom. Just as Paul was less than the least of all saints. We call Paul the great apostle, but he considered himself not worthy the name of an apostle. The humblest are the *greatest* in the sight of God.

Herodias' vindictive spirit not being satisfied with the imprisonment of John, laid an artful plan to procure his death. When Herod was having his birth day feast, Herodias' daughter danced before the company, and so amused and pleased the king that he made an oath to give her anything she might ask, even to the half of of his kingdom. She, being instigated by her mother, requested him to give her the head of John the Baptist. Though Herod was exceeding sorry, yet for his oath's sake he would not refuse her, but sent and had John beheaded in prison, and his head was brought in a dish and given to her, and she carried it to her mother. Because John had reproved Herod for marrying her, Herodias had a deadly hatred against him. When she had his head before her, all gory with his life's blood, she surely had her revenge. Thus ignominiously perished the "friend of the bridegroom."

How mysterious to us sometimes appear God's ways in dealing with his most righteous servants. We would have thought John deserved to be carried bodily into heaven by a whirlwind, as Elijah was, in whose power and spirit he had come. But God tells us he sees not as we do. John's disciples having heard of his death, came and took up his headless body and buried it, "and went and told Jesus." How dark and tragical were the closing scenes of John's life! But the very last scene seems like a gleam in a dark cloud. "They went and told Jesus." Some of John's disciples clung to him while he lived, even though he was in prison; but when they had buried him they turn to Jesus for guidance and comfort. Wonder what words of consolation he offered them. Perhaps the same he offered Mary and Martha: "Thy Master shall rise again." What a beautiful example do these disciples of John furnish every christian, to carry their troubles to Jesus, and ask for guidance and comfort.

E. WILLIAMS.

Funkstown, Md.

"Charge It."

A simple little sentence is this, to be sure, and yet it may be considered as one of the most insidious enemies with which people have to deal. It is very pleasant to have all the little commodities offered for sale in the market,

and it is sometimes hard to deny one's self of the same, when they can be obtained by just ordering them and saying "Charge it." But this habit of getting articles, however small the expense may be, without paying for them, keeps one's funds in a low state most of the time. "I have not the money to-day, but I should like the article very much," says a young man who, happening into a store, sees something which strikes his fancy. "Never mind," says the gentlemanly clerk, "you are good for it." 'Well, I will take it and you may charge it." And so it is that small accounts are opened at one place and another, till the young man is surprised at his liabilities; which, though small in detail, are sufficiently large in the aggregate to reduce his cash materially when settling day comes. In many instances, if the cash was required, the purchase would not be made, even had the person the money by him; but, to some, getting an article charged does not seem like parting with an equivalent. Still, when pay-day comes, as it always does, this illusion vanishes, and a feeling is experienced of parting with money and receiving nothing in return.

For the Companion.

A Perfect Law.

There is a perfect law, to which to resort in settling difficulties and offenses. There is but one perfect law, while there are many to the contrary. And how strange, yet how grand, that, no difference how small the offense, it cannot be perfectly settled, and the parties really satisfied, unless this perfect law is applied. And no difference how great the offense, or of what nature, if the parties commence and continue with this right law, the wrong will soon all be made right, and peace and union again be restored, from the fact that they have done what was required of them. We believe there never was, and never will be a difficulty, or an offense, really and perfectly settled unless the parties come down to this perfect rule, or law that Christ gave us.

We all have to admire such a perfect law.

I have known parties to labor hard in trying to settle difficulties, in some other way than the right; but they could not accomplish a reconciliation until they came down to this perfect law of right, and then the trouble was over at once, and they could be true friends, instead of enemies. I have felt the wonderful force, as well as "balmy" touch, and soothing influence of the application of this perfect law of Christ. But imperfect, or mortal law has a contrary effect, for I have also felt the pangs of anger, and of a ruffled indisposition to yield one inch when an imperfect law was trying to be enforced No mortal could have gotten up such a perfect law, with such power and influence that can eradicate evil, and place love in its stead. But Christ knew of what kind of material we are composed, therefore he knew what kind of a law to give us. How grateful then, we should, be as offenses will come, that we have a perfect law to resort to, in order to cause a reconciliation. Let us try to live so that when done here on earth, we may be seated in the happy world where there are no difficulties, consequently no use for laws, is the wish of your unworthy sister,

Rebecca Snavely.

Hudson, Ills.

Selected by Sylvester Strayer.

From Father to Son.

One day a young man entered a merchant's office in Boston, and, with a pale and careworn face, said, "Sir, I am in need of help. I have been unable to meet certain payments, because certain parties have not done as they agreed by me, and would like to have $10 000. I came to you because you were a friend to my father and might be a friend to me."

"Come in," said the old merchant, "come in and have a glass of wine."

"No," said the young man, "I don't drink"

"Have a cigar, then?"

"No, I never smoke"

"Well," said the old gentleman, "I would like to accommodate you, but I don't think I can."

"Very well," said the young man, as he was about to leave the room — I thought perhaps you might. Good day, sir."

"Hold on, said the merchant, "you don't drink?"

"No."

"Nor smoke?"

"No."

"Nor gamble, or anything of that kind?"

"No, sir, I am superintendent of ——Sunday School."

"Well," said the merchant, "you shall have it, and three times the amount if you wish. Your father let me have $5,000 once, and asked me the same questions. He trusted me, and I will trust you No thanks—I owe it to you for your father's trust."

For the Companion.

"Raise the Fallen, Cheer the Faint."

Much is in our power to raise the fallen, to cheer the faint, and broken hearted, if we would put forth our hand. Many, very many would accept our proffered aid, and would make every effort of their own to extricate themselves from the depths they have almost unconsciously fallen into, however deep. Our help, with their own, would make the task much lighter. There is hope for the fallen, as long as we do our part.

It is thought to be following the rules of etiquette, to shun and despise, to trample under foot and slander, those who have unfortunately fallen into disgrace and shame: but it is not. We may abhor the deeds that are evil; yet, at the same time, we should love that soul—that immortal soul—that must live through an endless eternity.

We must "speak gently to erring ones;" smile upon them in tenderness and pity; let them see and know that our sympathy is aroused in their behalf. If those means will not restore them, their case is indeed hopeless. But if we would keep them in the miry pond of despair, it can also be accomplished, by treating them as we have described in above, in following the rules of etiquette.

How often could we dissipate gloom, and, in its stead cause a radiant sunbeam to shine, by a soft pressure of the hand, a pleasant smile, a kind word, or a small gift as a token of affection. How many that are pining away beneath the damp shade of disgrace and ruin, could we easily cause to rejoice in the sunshine of happiness, and weep with joy in the light of restoration. A soothing, whispering voice, zephyr-like, can softly push its way through to the dark and lonely cells of the heart, and cause sweet refreshment there. Those who are in the possession of light, should not prohibit that light from shining forth to lighten the way for others, who may be lost and wandering far from home and God. By seeing the light and hearing an inviting voice, they may be constrained to return. We all have opportunities to raise the fallen, to cheer the faint. Let us work while it is day: for the night cometh when no man can work.

"Speak gently to the erring ones:
Ye know not all the power
With which the dark temptation comes,
In some unguarded hour."

Hannah L. Snavely.

Hudson, Ills.

For the COMPANION.

TOBACCO.

BY SILAS THOMAS.

The earth was cursed for Adam's deed,
And briar, thistle, poison-weed
Are part of her production;
Hence man from bad must cull the good,
And thus secure a wholesome food,
Or eat to life's destruction.

And as the devil sows his tares,
Among the wheat all unawares;
So he is ever watching
To make God's gifts and blessings vain,
By planting in their midst some bane,
Both hurtful and debauching.

Infatuation deep and strong,
Which no inducement has but wrong,
Involves a sad condition;
It proves St. Paul's assertion true, (2 Tim. 2 : 26.)
Of men led captive to pursue
The enemy's volition.

This plant, of such enormous use,
The touch of which is an abuse,
'Tis thought by very many,
At first grew in the Southern soil,
Without much culture, skill or toil;
Its worth was scarcely any.

The primal use of this foul herb,
Does perfect, robust health disturb,
In nausea nomanclature,
No word describes the sore distress,
Or can the urgent "*go*" express
Of outraged, madam nature.

Should her stern protest be o'ercome,
And nicotine thus steal a home,
Inside the human portal;
Its work seductive oft is slow,
But in the end may strike a blow,
To haste the death of mortal.

Come blush, oh man, and hide thy face,
Whilst we the shameful history trace,
Of this vile, bane production;
It gives not health, but shattered nerves;
It drains thy purse and never serves
For welfare or instruction.

Perhaps, to stop musquitos' raid,
While seated in his wigwam's shade,
The "red man" fell to smoking:
And thus at first *he* used "the weed,"
In soft-stone pipe, or cob and reed,
The "pests" thereto provoking.

Long years gone by, the "pale face" bore
Tobacco to the old world's shore;
At first the people snuffed it, *
But soon the savage custom aped,
And for themselves the pipe they shaped;
So then in smoke they puffed it.

When doctors, kings, and priests had seen
The bad effects of nicotine,
They published their researches:
Pope Urban VIII proclaimed a bull,*
To excommunicate in full
Those snuffing in the churches.

King James the first, in high bombast, *
Did send abroad his "counterblast"
Against tobacco smoking;
Compares it to the stygian fumes,
And the position strong assumes,
It is God's wrath provoking.

When he the direful fuming saw,
The Russian Czar proclaimed his law, *
"Cut off the smokers' noses."
The sultan, most indignant grew,*
So all the puffing Turks he slew,
And thus their "pipes" he closes.

But the result is very plain,
That all these stringent means were vain,
To stay the dire delusion:
The flood-gates now are open wide;
The poison, dark, narcotic tide,
Flows on with scant intrusions.

Increasing tons o'er all the world,
Are raised, and on the market hurled;
Consuming dolts demand it:
Why thing in taste and smell so vile,
Should many millions' mouths defile!
Oh, who can understand it?

Who walks our paves, beholds the trace
Of fouling stain on lips and face,
Of hundreds that are "chewing."
Around the heads of hundreds more,
The smoky jets curl o'er and o'er,
Caused by incessant *chewing*.

With "quids" and "stumps" our streets are strewn,
But with the sight familiar grown,
We cease to be astonished:
By playful youth, by "wrinkled eld,"
The black and foul refuse is swelled;
Yet few appear admonished.

The virgin snow, the marble white,
Display to all the loathsome sight,
Of blotching, poison juices.
O sick'ning thought! such beauty stained
By filched supplies from nature drained!
Through her own chary sluices.

In land or town, where'er you go,
You see the same salival flow;
Caused by tabacco's uses:
Upon our public, iron ways,
You meet the like unchanging phase,
Of vile, uncouth abuses.

A "smoking car" to ev'ry train!
This fixture makes exceeding plain,
That habit is despotic:
There drunken boor, and dandy "sweet,"
Upon one common level meet,
And use their loved narcotic.

The fumes combined of smoke and rum,
Make this a car, like horrid slum,
In stench the most ungrateful:
Your lungs expand for purer air;
You rush upon the platform bare,
To quit a place so, hateful.

If lady sometimes chance to seek,
A seat inside this car of reek;
Unknown its dedication;

* Historical facts—see Zell's Encyclopedia.

And comes within, its loathsome smells,
She cries out "*filth*" and near in "spells,"
Leaves with precipitation.

And does the Christian smoke and chew?
Alas! professing hundreds do!
A truthful accusation:
This fact is plain where'er you go,
Or we would gladly answer no,
To make a vindication.

E'en some of puritanic creed
Do snuff, or smoke, or chew the weed,
The Dunker and the Quaker,
All sects and churches, gay or plain,
Must own the foul tobacco stain:
Except *perhaps* the Shaker.

One fact is evident and sure,
The teachings of our faith are pure,
And lead to holy doing:
The sequence then is very plain,
That all who would faith's end attain,
Must shun great wrongs pursuing.

Then every one should learn to know,
From whence the inspirations flow.
Of traffic in, and using,
The herb that never can be food:
Which causes evil, but no good:
Hence are God's grace abusing.

Along our streets you pass by scores,
Nay hundreds, of tobacco stores:
In windows and show cases,
The half nude nymph and naiad queen,
With other doubtful prints are seen,
With smiling am'rous faces.

The Christian's faith does not demand,
That he cut of his own right hand,
To check this crying evil:
But use that hand to cast away,
And *never* to his mouth convey,
The tempt plant of the devil.

Philadelphia, Pa.

For the Companion.

No License.

The intelligence from all parts or the State, showing the interest the citizens are taking, and the preparation they are making to secure the vote of the people, is encouraging, and we of Lebanon county should not be idle in this good work. The question, Will you vote? is one far more important than at any political meeting. We pray you to consider the question well, whether the drink trade of this State shall be continued or suppressed. We see the effects every day. It involves the temporal and eternal welfare of men, women, and children. Can we be guiltless if this opportunity passes unused by us, in behalf of morality, peace, and common good, for by acting in support of the license system, the flood-gates of iniquity are kept open, and the streams of liquid death are still poured out upon the community. Consider what good we have ever known to come to the user of strong drink. Have such become wiser men, more devoted Christians or better citizens? Have they thereby become better husbands or fathers better farmers or mechanics? Would we employ such in our business in preference to the entire sober? Has any good, in our recollection, come in our neighborhood from the sale of drink? Consider on the other hand the lives you know that have been sacrificed by drink. *How* many men within the circle of our acquaintance have become impoverished? How many families, who in starting in life had good prospects, have become blighted and broken up? *How* many separations and divorces of husbands and wives? *How* many children bound out at a tender age? stores closed, farms and homes sold by the sheriff or assignee; children not fit clothed, prisons and poor houses crowded with victims of strong drink! In short, how much of human misery and distress have we known caused by the drink trade?

How will we escape the responsibility except by voting against license.

D. Hostetter.

Drunkenness.—Oh how many homes are made wretched by vile liquors, and happines and love destroyed forever. Oh ye husbands who are given to intoxicating liquors, you know not how many tears fall from the eyes of your broken hearted wives. In vain the gentle wife pleads with the reckless husbanp. She goes unheeded. Many precious souls are going to destruction by the destroying cup. Many men who were once pure and noble, with a true companion at their side, have gone downward, and are hurled to ruin. Oh think of the homes you have blighted, oh husbands, and give up the maddening cup.

The drunkard with tottering pace,
Comes reeling home at night;
His weeping wife stands trembling by,
How grieved at such a sight.

Carrie S. Roedkey.

Beauty soon decays, but virtue and talent remain with us, and improve with the progress of time.

Those who blow the coals of other's strife may chance to have the sparks fly in their faces.

Voting License.

Since I wrote the article under the heading, License or No License, published in No 3, a number of brethren have made use of my name in their articles for publication, to which I have no objections whatever. I approve very much of what brother D. Keller said in No. 6, on the subject of voting. I would by no means have any one to understand that I have changed from non-voting to voting, in a general sense. But I do hold as truth and right, generally lie between the two extremes. So it does in the case of voting. Brother Pfautz, in No. 7, says, "yet I shall not dictate whether brethren shall go and vote or not." Then he advises to consider 1 Cor. 3: 16; Rom. 8: 14–16.— Well, brother Pfautz, I have done so, and I find in the context of the former, that Paul found the Corinthians divided, and not much spirit there; and charges them of being "carnal," and hence the question. Know ye not that ye are the temple of God,and that the Spirit of God dwelleth in you?" In the next verse Paul says, "If any man defile the temple of God, him shall God destroy." This might have been more bearing than the other, if there is anything to defile us. That will depend upon how we behave when we are at the polls. Webster gives defile: "To make unclean; to render foul or dirty; to be foul; to pollute; to corrupt." I cannot see more danger at the polls, of becoming unclean, or foul, or dirty, or polluted, or corrupted, than at many other places, where brethren go.

Brother P. says, "It is an arrangement of the world." I say the many public sales, the brethren have, and attend, and the markets which many brethren like to attend, are also arrangements of the world, as much as the elections are. Paul tells us that the "powers that be are of God." So if the latter is for a good purpose,God may have a hand in it.

And as to Rom. 8: 14, 10, and where brother P. asks: "Will the Spirit of God and Christ go with us to the polls?" I answer where ever duty leads us, there the Spirit of God will go with us, and if I am not mistaken the very thought of doing good unto our neighbor comes from God.

Some years ago there was an arrangement made, brother P. might call it of the world, but we believe it to be of God. And in the late war, when the first draft was to come off in Pennsylvania, the brethren generally made use of it. There were days set for the different districts, and all who had conscientious scruples could meet the proper officers, and thus become exempt from the draft. I went for one, had my name erased as a minister of the gospel. By an urgent request of the commissioner I stayed nearly all day, and helped,not only my dear brethren to get exempt, but others who professed to have scruples, and although it was not done by putting two or three words in at a window, or some other place, but by a strict investigation and then an affirmation, yet I have to hear the first brother say: "you were on forbidden or strange ground," or to inquire: "did the the Spirit go with you?" But I think I hear a voice say: "Self-interest had something to do in that, therefore the brethren suffered it." I saw no wrong in it.

Again, our brethren in annual council, have granted the privilege, where members suffer loss by a railroad, or turnpike, passing through their property, to petition for damages. Here we must also come before an arrangement of the world. No wrong in it, if we are not already wrong.

Brother P. is also afraid, if a brother goes to the polls, "he might throw in an idle word, and some neighbor might persuade him to vote for township officers." To this I must say, if a brother has not a mind of his own, and knows for what purpose he goes he had better stay at home. But as I have had some slight acquaintance with brother P., for 45 years, I think we should be old enough to be able to let our light shine wherever duty bids us go. And when I said, "This is no political question," I did so because there are drunkards among, Republicans and Democrats,and even break line and get into the church sometimes. And if you will refer to the journal of Legislature of 72', you will find that men of different parties have voted for the "Local option."

Our annual councils have generally advised: "Better take no part in political elections," which counsel I respect as much as any one. But the brethren have never made voting a test of fellowship, that I know of. The first query which I have in possession on the subject, was in 1813. when our Nation had war with Great Britian, and as a non-resistant christian people, could not advise to vote men in office to carry on the war. Yet in time of peace many of our dear old brethren thought, under a republican form of government, it was not wrong to vote. And I do know that 25 and 30 years ago, in some districts, all the officers of the church did occasionally vote, and although I have not voted, either at general or township elections, and with my brethren sometimes advised better not, yet in this case I think it a duty, if I am spared, to cast my vote with what I, with many others advised to use our influence in favor of.

Some of my private correspondents with brother Pfautz, say: "Pray for it." Have we not prayed for many years, for wise legislation, and for good laws? And what do our legislatures do? They throw the responsibility on the people. And I would have to say with Paul: "I am a citizen of no mean city." He claimed to be a Roman, so I claim I am a Pennsylvanian, in the relation I stand to the government or "Powers that be," though I profess to belong to the kingdom of Christ. So now there are two laws on the statute, the one is: the people shall say whether license is to be granted, and if the majority say "against license," then the court shall grant none. How will we be neutral? As we often say: "Silence gives consent."

Whilst thinking on this subject I am often made to think, that our legislators acted in this matter, a little like Pilate, in the case of Jesus and Barabbas. Pilate knew very well that Jesus was innocent and Barabbas guilty, so he throws it on the people: "Whom will ye, that I shall release, Barabbas or Jesus who is called Christ?" I have never learned of any that were neutral in this case. We all know what the cry of the wicked Jews was. And we have an account of Joseph, in Luke 23: 51: "The same consented not the counsel and deed of them." He must have raised his voice in some way or another, and there is no fault found with him. So our legislators throw it on the people to decide whether they will now have what your brother Miller, with many others have prayed for, namely to bring about a plan or law to stop this great evil. Or will we still have it, to go on? I have lived for 40 years, not over one mile from the tavern

and had a chance to see a little, and hence I would much rather find my dear brethren to write or speak to us and warn us of taking too much part in encouraging or aiding the drunkard, by taking a glass of ale, or wine, or something stronger. Tell them "you cannot drink the cup of the Lord and the cup of devil's." And although I have said to no one, go and vote, yet I would like to have liberty for myself and others, as their conscience may dictate. If I go, I ask only with a few words to give us the law which is made, and I help to make no law or place any one in power. And by so doing help to take the temptation out of the way of many who can not govern themselves. A number of drinkers say: "If it was only put out of the way we could quit it.

And to the law being perfect, this we cannot expect all at once. Every reform must have a beginning. Half a loaf is better than none. If there is not something done soon what will become of our people? "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold we know it not, doth not he that pondereth the heart consider it?" See Prov 24: 11, 12. "Let us do good unto all men." Gal. 6: 10. "Be ready to every good work."

"Intemperance, like a raging flood,
Is sweeping o'er the land;
It's dire effects, in tears and blood,
Are traced on every hand.

It still flows on and bears away,
Ten thousands to their doom;
Who shall the mighty torrent stay,
And disappoint the tomb?

Almighty God, no hand but thine,
Can check this flowing tide;
Stretch out thine arm of power divine,
And bid the flood subside.

Dry up the source from which it flows,
Destroy its fountain head;
That dire intemp'rance and it's woes,
No more the earth o'erspread.

MOSES MILLER.

When Joseph's brethren were leaving him to return home, he kindly and wisely said to them: "See that ye fall not by the way." How comfortably and pleasantly would brothers and sisters, friends and neighbors, live together if they were to remember and follow this excellent advice.

Selected for the COMPANION.

Winter will not Last Forever.

Winter will not last forever,
Spring will soon come forth again,
And with flowers of every color,
Seek the hillside and the plain;
Lambs again in fields be sporting,
Birds re-echo from each tree,
Winter's gone; its days are ended,
We are happy—we are free.
Hedge and tree again be budding,
Again with leaves be covered o'er,
Winter will not last forever,
Brighter days are yet in store.

Sorrow will not last forever,
Brighter times will come again,
Joy our every grief succeeding,
As the sunshine after rain;
As the snow and ice in winter,
Melt at the approach o' Spring,
So will all our cares and trials,
Joy and peace and comfort bring,
When the heart is sad and drooping
Think though you be vexed and sore,
Sorrow cannot last forever,
Brighter days are yet in store.

CATHARINE LONGENECKER.

Hunter town, Pa.

For the COMPANION.

To Sinners.

Come, careless sinner, come to-day,
The Lord our Savior still invites;
Come, careless sinner, come in time,
The Lord awaits you, and is kind.

Come, careless sinner, to your God,
Ere you must sleep beneath the sod,
He stands inside the portal door,
Where all things are in ready store.

There golden chains, and living ties,
That never rust and never die,
There waters flow, that never dry,
In yonder heavens, above the sky.

There Jesus dwells, and angels sing,
The praise of Christ, the Lord, their king,
Their seraphs play, on harps of gold,
That never fade and ne'er grow old.

There shining ones, that you have seen,
Who infants on this earth have been,
Now sitting by the throne of God,
Proclaiming Jesus Christ their Lord.

J. W. WILT.

Rural Valley, Pa.

Justification—Sanctification.

In the 4th No., present volume, Brother Bosserman wishes to know what we are to understand by certain words found in the New Testament, such as just, justice, justify, justifyer justification. And sanctify, sanctified, sanctification. I understand the words justice, just, justly, to mean the same thing, and every one has it in his own power, to fill the definition of those words. That is to act honest, deal fairly, and squarly, between man and man. In a theological sense, to be honest and upright, with ourselves and our God. The words justify, justified, and justification also mean, the same thing the first two words, are used in the past, present, and future tense. In a moral point of view; to be justified by law, in any legal course of pursuit; to become compensated, for our time and labor. In a theological point of view, to become justified by the law of God. It will justify the sinner, at all times to forsake his evil persuits, and seek after God's grace and holiness. "For God is the justifier, of the ungodly," not in his ungodly deeds, but in forsaking them. The word justification, meaning the same as those above but always referring to time of the act, or the process of becoming justified. The words, sanctify, sanctified, sanctification, are synonomous terms with the above.

Brother Bosserman wishes to know the difference between justification and sanctification. I claim that sanctification is a higer state of perfection, than justification. The sinner may pass through a state of justification, so much so that he feels that God has accepted of him, and that his heart is purified from sin, and that he now is a fit character, to receive the holy sacraments, namely: Baptism, the Lord's supper, and the holy communion. But ah; here he stops; he concludes, he is justified by faith, no need of water baptism. The baptism of the Holy Spirit, is all that is necessary. Here the poor penitent tries to flatter himself, with his justification, that God has blessed his soul with good, and thus he does not go forward in those good works, which God hath before ordained that we should walk in them, and consequently he does not become sanctified, not being fully set apart by the order, or command of high heaven, for the service of God.

We are to be sanctified through the Spirit, which Spirit is to lead us into all truth, and bring all things to our remembrance whatsoever the Lord Jesus hath said. As long as the penitent is not initiated into the fold of Christ, by baptism he is not fully lead by that Spirit by which we are to become sanctified.

LEVI GARBER.

Mt. Sidney, Va.

We are not what we appear to be. On this side of the grave we are exiles; on that, citizens; on this side orphans; on that, children; on that side, captives; on that, freemen; on this side, disguised, unknown; on that, disclosed and proclaimed as the sons of God.

For the COMPANION.

"Who Shall be Able to Stand?"

Since the creation of the world, there have been great and mighty changes. When man was placed in the garden, the world then was pure. All animated creatures were peaceful and lived in subjection to man. The earth yielded her increase to the benefit of man and beast. Soon that eventful time, the fall of man took place, sin, with all its lusts had dominion over the once happy twain in the garden. They now have to leave their happy state, must live by the sweat of the brow. The world becomes populous, the good and the bad grew up together; sin grows and finally predominates, but in due time the Lord instructs his servant to construct an ark to save the faithful few, from an impending, awful flood. The people were timely warned of their impending danger, but the deaf ear was turned against all the earnest exhortations from his servant Noah. "Times are as they used to be and we see no danger. Noah is regarded as a foolish man, building an ark on dry land. What foolishness they thought; but the Lord remembered the few faithful children who endured the sneers and scoffs of a wicked and gainsaying people, and in due time he poured out his wrath in a deluge of water, and the whole human family perished, save the eight souls whom the Lord secured in the ark. Notwithstanding the curse upon the earth by Adam's transgression, it now is measurably pure. God is now honored and adored for the miraculous provisions made for the escape from the deluge. The beasts and fowls are now permitted to leave the ark. Noah and family came forth and go abroad in the land. Generation after generation is born, and the world soon becomes populated, and wickedness begins to abound, though the truth is propagated and upheld by the christian people. The venerable patriarchs teach strict obedience to God, yet the great Ruler of the universe sees, in order to redeem fallen man, a second great change must be brought about. Seers have predicted a change; a Savior of mankind is to appear. The angels from heaven descend and cry "The Savior is come, glory to God in the highest, peace and good will to men." The mighty change is now effected, a new law is now given. The law and the prophets were until John, but now Christ is preached. Christ was here upon earth, lived, bled and died, ascended up into heaven, and is now sitting upon his mediatorial throne, pleading for dying sinners. By his own word he will return again to earth; but not as before, a gentle lamb in the humble manger, but mighty in power, taking vengeance upon them who know not God. The heavens shall be divided as a scroll. Christ and his innummerable company shall appear; then will the sinner and ungodly cry unto the "rocks and mountains to fall on them and hide them from the face of him that sitteth upon the throne and from the wrath of the Lamb, for the great day of his wrath is to come;" and in the language of our text: "who shall be able to stand?"

A third great change is now looked for by the humble followers of Christ. A change has been effected about every two thousand years, and the nineteenth century is fast approaching, and the coming century may usher us in the advent of our Lord and Savior Jesus Christ. "As it was in the days of Noah, so shall it be in the day of the coming of the Son of man," and who, when reading the Scriptures, and comparing the present with the time of Noah, can deny but that they are parallel. The great day of his wrath may soon come, and then "who shall be able to stand?" Some of the scientific men of the day claim the world has underwent great changes, and will in the future. Generations will be born and pass away, and so on to all eternity, thus encouraging the sinner in his idea that the "Lord delayeth his coming." So they claimed in Noah's time. They scorned the idea of a deluge, yet in spite of all opposition it came and destroyed them. So it shall be when Christ comes "without sin unto salvation." The sinners will say "I don't believe any such doctrine," and will go on in this mad career until it will be forever too late. Then the question of our text will be answered. Those who have been faithful to God and have obeyed him in all his commandments will be able to stand. We must not only be hearers of the word, but doers of the word. Faith alone is the order of the day, by a great many. Recently we heard a minister in the pulpit say, that "works would not avail us, but have faith in the Lord Jesus and he would cleanse us from sin;" thus leaving the work for Christ to do himself. Oh my dying friends, faith and works are inseparable. We must have faith in God and put into practice what he teaches us. Had Noah exercised faith only in God that he would save him and his family, and would not have went to work to prepare the ark, would he have been saved? If we have faith only in God and not act, work in his cause, and do what he commands us, will he save us? O no. Not the hearers only but the doers will be justified. The Revelator says, "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city." Showing forth unto us, in positive terms, that we have to work and put into practice what we hear from God out of his word, and observe all his holy commandments, that we may have all done, and be able to stand, when that great and notable day of the Lord shall come.

Brethren and sisters, let us all do just what the Lord tells us. Let us have faith in all his commandments, let them be never so small. Do just what Jesus says, and then we will never be misguided, but will be led in paths of pleasantness, because in the path of duty. Let us all live up to our christian duties and privileges, that we will not in that great day, be of that number that will have to call upon the rocks and mountains to fall upon us to hide us from the Lord; but that we may be able to stand, and hear that blessed voice of our loving Savior: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

S. T. BOSSERMAN.

Dunkirk, Ohio.

A generous man can use sarcasm,—it is the scorn felt by a true nature for what is base; but a sneer has always a vein of the ignoble in it, and a sneer at a fallen accomplice belongs to natures of the lowest grade. Some find it hard to face the serpent's hiss of hatred, but here is something worse to endure,—its hiss of scorn. Better by infinite meet the ridicule of sinners for not joining them while we have a good conscience, than end by being subjected to their taunts when we feel they are deserved.

For the Companion.

Different Degrees of Glory.

There is an article in Companion number eight, with the above heading, written by sister Sophia Wissinger. It always makes me feel glad to see the name of sisters in our periodicals. It shows that they, too have the cause of Christ at heart. I perfectly agree with our sister, that there are different degrees of glory in heaven; but I do not believe that those who are in a less degree of glory will know that there are others that are in a higher degree of glory. I believe that each one will be as happy in his own sphere as if he were the happiest. There will be no room given to envy the position of those who are in a happier degree of happiness. Envy was once in heaven, but will never get there again.

But I think the first passage of Scripture sister Wissinger calls our attention to, is quite a wrong one to prove that there are different degrees of glory. Matthew 5: 19, certainly does not prove it. Those who break one of the least of the commandments, and teach men so, will never get to heaven. Such will be called and regarded, by those who are in the kingdom, as the least deserving of glory; but those who do them and teach them, shall be called or regarded, as deserving the greatest degree of glory. To break one of the commandments is bad enough; but to teach men so, is a great sin. The next verse makes it plain. The Scribes and Pharisees were continually breaking the commandments and teaching men so; therefore, the Savior says, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

I would not have undertaken to correct our sister, if there were no good, moral people, that take this for a post to lean upon. They say, "It matters little whether we keep these little commandments or not: we will get to heaven at any rate; and we will be satisfied with our situation, even if we shall be called the least in the kingdom of heaven." I do hope our sister will receive this in the same love in which it is written.

Margaret Deardorff.

Motherhood.

My neighbor's house is not so high
Nor half so nice as mine;
I often see the blind ajar,
And though the curtain's fine
'Tis only muslin, and the steps
Are not of stone at all;
And yet I long for her small home
To give mine, all in all.

Her lawn is never left to grow—
The children tread it down;
And when the father comes at night,
I hear them clatter down
The gravel walk—and such a noise
Comes to my listening ears
As my sad heart's been waiting for
So many silent years.

Sometimes I peep to see them
Seize his coat, and hand, and knees,
All three so eager to be first,
And hear her call, 'Don't tease
Papa.' The baby springs;
And then the low brown door
Shuts out their happiness, and I
Sit wishing as before:

That my neighbor's little cottage
And the jewels of her crown
Had been my own. My mansion,
With its front of freestone brown
Its damask and its Honiton,
Its lawn so green and bright,
How gladly would I give them
For her motherhood to-night.

The Teaching of Languages.

The teaching of modern languages in our colleges is too elaborate, simply because there is not time. The teachers are often like a man who walks backward half a mile, in order to get a start for a leap over a ditch which is directly before him. Students are kept drilling away on the grammar and on elementary principles until the time is up and the train is starting. It may be said that a contrary course is superficial. Of course it is! But what would you have? It is this or nothing. Besides, it is not superficial in an odious sense. It is simply devoting the little time students have to the language, instead of the key to the language. This kind of teaching has been tried, and tried advantageously. Probably no teacher of modern language has been more successful than the poet, Professor Longfellow, of Cambridge. Thoroughly educated himself, and having spent years with the best masters and in the best society abroad, he condescended to be useful as a professor, and we have heard from those who know, that this method was extremely simple and practical, and entirely different from that of teachers who think more of themselves than of their pupils. When he took up French, for instance, with the class, he made a few statements as to pronunciation, and then read a sentence which the students read after him. The progress, after several weeks of this practice, would be considerable. Accent was acquired as the child acquires it by the ear. As to translation, he did another shocking thing, and that was to advise his pupils to have a good translation and to use the dictionary and grammar as they needed them; that is, the language was to be studied, and not the keys to it. These latter were to be used, as they were needed, in unlocking the former. The memory was not to be cumbered and loaded with rules, and exceptions, and definitions, but the latter were to be sought for as they were required, and when the student could appreciate them. All this was perhaps superficial, and even absurd, but it was eminently successful, as all aver who know his method of teaching.

Intemperance.

In a late number of the *Contemporary Review*, Herbert Spencer combats the idea that inebreity is on the increase. He describes the time when men took drugs to increase their desire for wine; when glasses were so shaped that they had to be held until emptied: when a man was reckoned as a "three-bottle man," etc.; and when (Mr. Spencer might have added) one of the first of Scottish nobles employed a domestic whose sole duty it was to sit under the table and loosen the neckcloths of the guests as they fell from their chairs, in order that they might not suffocate in their drunken sleep. Intoxication used to be a mark of honor. It is now a disgrace. Education has driven the evil from one class after another. It is now almost exclusively confined to the lowest. As Mr. Spencer says, the remedy for it in England is not a "Maine-law," but the introduction of the education that has banned it elsewhere.

"Remember that every person, however low, has rights and feelings. In all contentions, let peace be rather your object than triumph. Value triumph only as the means of peace."

"Let every man be occupied and occupied in the highest employment of which his nature is capable, and die with the consciousness that he has done his best."

Christian Family Companion.

DALE CITY, Pa., March 18, 1873.

We give this week quite a variety of reading matter, and we hope that will excuse us from writing editorial. We feel as though everybody will be pleased with this number, that is as nearly as everybody can be pleased with the same thing, which our readers know does not frequently occur. What pleases one, sometimes displeases another, and herein arise the difficulties and perplexities of editorial and ministerial life. For instance we are much pleased with our poem on Tobacco, and believe many of our readers will highly appreciate it. But there are some, who are very fond of their favorite weed, who will not enjoy it very much. We are sorry for them; but we hope if they cannot use it for food, they will take it as medicine. We give it for a good purpose, and recommend it to all.

Then we have several No License articles, which we have reason to believe—will also not be pleasantly received by all, for we have learned that some of our patrons at least would prefer that the liquor seller should be left alone. Others imagine themselves opposed to drinking, but feign to doubt whether taking away license would make the matter any better. We are made to wonder how any man can have any doubts of that kind, in the face of the effort the liquor men are making to defeat the prohibition measure. They are evidently much afraid of it. They seem to think they will not be able to sell so much, in the event of the passage of the No License measures. And well they may, when they know that all they do sell—as a beverage—must be carried on as a lawless traffic.

Others of our patrons are in sympathy with the measure, but doubt the propriety, or expediency, of Christians taking part in the decision of the question. With this class we heartily sympathize, believing that their wishes are to do right. But we still believe that we may cast our vote in favor of No License, without contaminating ourselves with the sinful things of this world. Suppose there were a great fire in the town where you lived, could you feel justified in staying at home, and withholding your aid in quenching the flames, for fear you might defile your Christian character? Would you not take up your buckets and rush to the conflagration, and cast upon it your tribute of opposition, at the risk of any denunciation? Would you study long whether or not the rules of your church would allow it? And yet here is the fire of alcohol, burning in every county in our State, and in almost every town. Its destruction is terrible, destroying not only the property of thousands, but burning their bodies, and hurling their souls into hell, for there the drunkard must go. Now will you stay at home, and see the firebrand carried from town to town, and from house to house, and be a witness to this wholsale destruction, without attempting to cast your influence against it? If you can, with your conscience and your God be it. We feel that we must take our bucket and run to the rescue of the perishing thousands. And we would like to see this fire get such a deluge, that the whole land might be flooded and soaked, that Satan would not have an ember left to kindle it again.

LIPPINCOTT'S MAGAZINE. March is an excellent number. The National Trans—Alleghany Water-Way, and the Roumi in Kalylia are interesting papers. Monthly Gossip is no gossip at all, but a chapter of instructious and amusements. Subscription price $4.00 a year. Specimen copies 20 cents. Address J. B. Lippincott & Co., 715 Market St., Philadelphia, Pa.

Errata:

No 8, first page, second column, line 13 from top, it should read, "But he that doeth the will of my Father which is in heaven."

THE CHRISTIAN AT WORK, is a first class religious weekly, containing nothing sectarian or secular. Price $2.25 with two chromos. Address H. W. Adams, 27 Beekman St., New York.

Will not every one indebted to us, in any way whatever, send the amount immediately, so it may reach us in time to make our first of April payments. We will then need every dollar due us, and will be obliged to pay bank interest on all money not paid us. We have over one thousand dollars out, some of it of five years standing.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

Dear brother Holsinger, I take the liberty to inform you that my family at present, is in moderate health, but with sorrow I have to inform you that dear father (ABRAHAM BALSBAUGH) died on the 3rd inst. He was eleven days sick in bed. In the start of his sickness he had two slight strokes of palsy; which parilized him. Then he took the breast fever, and was very delirius during his sickness. He knew most all the time all that came to see him, and could give them answers to anything asked him; but could not keep a conversation, as his mind was wondering and he could not keep his thoughts together. During all the time he spoke of heavenly things, and was full of love, contentedness, and died in good faith, and is no doubt now where all sorrow is over, and all is happiness. He was buried on the 6th Feb. Brother David Gallacher and Wm. Hertzler attended the funeral services. Brethren spoke well and effecting to a very large audience. The hearers gave them their best attention. His age was 70 years, and 25 days. Father was a Christian, and a good man but always had his hope in the grace of Jesus Christ, our Redeemer. We feel his loss very much, as he often gave us good counsel in the dark and tempting days. May the Lord keep us in his grace, while we live, so we can live right; then we can die right, and need have no fears. Remember us in your prayers.

J. H. BALSBAUGH.

BROTHER HENRY: I will give you a small sketch of our little church. We are scattered over a large scope of country; we have our church organized, known as the Bell Creek Church; although we are scattered over about four counties. Brother John Skenbey from Dodge county, and brother David Brumbaugh from Washington county, preached for us several days. Commenced on the 6th and remained with us until the morning of the 10th. Had quite interesting meetings; several expressed themselves almost persuaded to become Christians. On the 12th brother Isaac Pell from Iowa came and preached three sermons.

NAME LOST.

Brother Holsinger : Permit me to drop a few lines in the C. F. F. for the purpose of informing the brethren and sisters in the Lord, that we, according to previous arrangements, had brother H. D. Davy to come on the 8th of February and preach for us,

which he did, according to promise, and delivered thirteen sermons with power and demonstration of the spirit to the satisfaction of those within and without, as was made manifest in a few days, by the surrendering of the carnal mind, by six precious souls who came forward and demanded baptism, who had their desires gratified, and many more had their affections taken from the earth, and placed them on things above, and are counting the cost. Oh, may they speedily get through counting the cost, and come for refuge into the kingdom that Christ set up while here in the world. Brethren and sisters, how long are we going to remember the good councils and admonitions given by our beloved brother? Let us ever remember them, and profit thereby. Let us not be hearers only, and thereby be deceived; "But be ye doers of the Word." Then the blessing. The impressions made I think, are deep and lasting, both in saint and sinner.

The meetings were well attended; good order and good attention given to the word spoken, so that there was no trouble for brother Davy to speak as the Spirit gave him utterance; so let God be praised for all the good done by mortal man; and we, his subjects, benefitted. The place of the meeting was in the brick meeting-house, near Hagerstown, Wayne Co., Ind. Yours fraternally,

JOSEPH HOLDER.

Brother Holsinger: In looking over the COMPANION I feel glad to see that our brethren show such a willingness to give their opinion on different subjects, and I would be pleased if some brother would give an explanation on the portion of Scripture that reads thus: "And the spirit shall return unto God who gave it." It seems to be a fact uncontradicted by any. But what I would like an explanation on, is this: whether the spirit of the righteous man rests with God in an unconscious state until the resurrection, or whether it is in a state in which it comprehends and enjoys a certain portion of happiness until the resurrection, and then enters in its full enjoyments. Will some brother be so kind as to give us his views on the subject?

LAMBERT G. HYDE.

Sand Brook, N. J.

The fact of it is, we do not care about having this question discussed in our columns, for the present at least. We do not see that there is much in it. If we are righteous we will share the part of the righteous, whatever that is. If we are unrighteous we must take our lot with the wicked, whatever that may be. We could do no more, and no less in either case, no matter how minutely we might have detailed the condition of the future world. We cannot see that our knowledge of those obscurely revealed things, can in any way effect our salvation. And having learned that such questions almost invariably engender strife, we seek to avoid them. Let us take up such questions and subjects as we know affect our present and eternal condition; such as will help to make us better and happier for time and eternity. Then we will receive some benefit from our investigations. We like something that pays in some way or other. These metaphysical speculations never pay. They are like novel reading: all hollow, hollow, hollow.

Queries.

Will some brother give an explanation on Matth. 8: 21, 22. Reading thus: "And another of his disciples said unto him, Lord suffer me first to go and bury my father? But Jesus said unto him, Follow me, and let the dead bury the dead."

JOHN DIEHL.

The Served Supper.

In the Gospel recorded by John 13: 2, "And supper being served, the devil having already put into the heart of Judas Iscariot, Simon's son to betray him, * * * * he rises from the supper, and lays aside his garments and taking a towel he girded himself [A. V. Translation.] The query is: Where do some brethren get their authority [Scriptural authority I mean] for arising from the table, or supper when there is none? Perhaps outside of the house, and not on the table? When the scripture above quoted expressly declares, "And supper being served;" "He rises from the supper."

Now dear brethren this has been a question in my mind for many years, and one that I cannot solve. In comparing scripture and consulting good reason, I conclude that the supper must be served, on the table, before we can consistently rise from the same, to wash one another's feet. I ask not for controversy, but for instruction. Will some kind brother or sister answer?

J. G. WINEY.

Announcements.

Brother Henry: Please announce through the COMPANION that the District Meeting, in Southern District of Indiana, will be held on the 10th and 11th of April, in the Brethrens' meeting-house, in the Fourmile congregation, Union county, ten miles southeast of Richmond. Brethren coming by the Chicago Great Eastern railway, will stop off at Richmond. Those coming on the Cincinnatti, Hamilton & Indianapolis railway, will stop at College corner. There will be conveyances at these places on the 9th, to take brethren to place of meeting. There will be no conveyance after the 9th.

JACOB RIFE.

A Home.

Dear Brother Holsinger:— As I sat at my window this Sabbath morning, looking upon the fair fields or farm of a neighbor, which lays in front of my house, and as the gentle rains were falling my mind was set to wondering and thinking of our homes in this world. How short is the time we can enjoy them: and humanity will labor and toil to get a nice home to live in, just as if they were going to live forever in it, when we all know that we must soon die and leave this home forever. How will it be then? Will the home we are all travelling to so fast, will it be a home of comfort and joy, or will it be a home of misery and woe? Oh think of this. Had we not better think of this glorious home, and try to obtain it; a home where we can live forever; a home of joy; a home of comfort; a home with Christ, and all good saints, who have labored for this home, and have obtained it. I am happy to say that I have quit being led by men, and now let the Gospel lead me. It led me to a home on earth, where I am happy and enjoy myself, and with that hope which reaches beyond the grave I can look at that home where I soon will go to, and live forever with Jesus, if I keep faithful. Oh! the joyful thought the Christian has of obtaining that home which he can keep forever.

One word to sister Kate, and then I will close. That great big plug I used to wear, is gone back to its home, and my little cap is laid aside, for I want to be a common man, for we learn the Savior was meek, and good examples he has left, that we might follow after, to our happy home above.

S. MUSSER.

Williamstown, Ohio.

Brother Henry: I have just returned from a visit to Beaver Creek, Md., whither I had gone as company for brother Grabill Myers. The brethren had made arrangements to have a meeting continued two weeks at one place. We tarried with them during that time and met for public worship twenty times. A very commendable spirit was manifest at all the meetings. There was no undue excitement nor sleepy dullness in any way to mar the peace, or destroy the devotion of the occasion. The weather was rather inclement the greater part of the time, but despite this the congregations were generally large. This was very encouraging. When people turn out on wet and muddy roads to hear the Gospel, it is an indirect evidence of sincerity. The meetings seemed to have a favorable effect upon the church, and also upon the people. There were some received into the fellowship of the faithful, and others are "counting the cost." The people endeared themselves to us by their christian deportment and appreciation of our labors, and many expressions of sorrow were shown in our farewell meeting. We enjoyed the society of the brethren very much; their kindness was far above what we deserved. The church at Beaver Creek has quite a number of young members, especially sisters. If they continue to live up to their christian profession and never lower the standard of christian purity to catch the breeze of popular favor, their influence will certainly have a salutary effect upon the surrounding community. One thing I would suggest for the consideration of the church. That is, make some provision for the young and old too, to meet together at stated times for reading the Scriptures. Have a Bible class. It should be under the supervision of the church. Appoint a brother with the requisite qualification and strong in the faith to superintend. After reading a suitable portion let all join freely and orderly in asking and answering questions. If such service is conducted in the true christian spirit, it will have a telling effect. The young people will have their minds drawn more from the light literature of the day, and centred on the unfading plant of Paradise, and by reading and investigating new sweets will be extracted, and they who "taste its excellencies once, will desire to taste them once again; and they who taste them oftenest will relish them the best." By this also many that cannot read themselves will get to hear the scriptures read in a way that will make it both interesting and profitable. This was my first visit to, and acquaintance with the brethren at Beaver Creek. But the endearing ties of christian fellowship soon made us feel at home. The characteristic plainness of the brethren is not lost sight of here, and this has much to do in causing us to feel that we are welcome. By it the feeling of superior and inferior is overcome and more freedom felt in conversation. May the brethren never lose sight of it. I formed many new acquaintances, and added new names to my list of friends. Their kindness and attention will not soon be forgotten. The ministering brethren here seem to be self-denying and zealous in the Master's cause, at peace with one another and in love with the church. Our enjoyment was great while on the visit and the remembrance of it pleasant. For the satisfaction of those whom we visited I would say that we landed safely at home on our appointed time and found all well. To God be all the thanks and honor given.

James A. Sell.

Newry, Pa.

License or No License.

Brother Holsinger: Judging from the articles which have been written for the C. F. C., it seems that the question of voting License or No License is agitating the minds of some of the brethren a great deal. On page 109 of the present volume, I notice an article written by brother J. E. Pfautz. I feel very sorry to think brother P. takes such a view of the subject. When we take into consideration the enormous amount of two hundred millions of dollars being spent annually, in the United States alone, for intoxicating liquors, and that sixty thousand drunkards are made thereby, (according to Commissioner Well's report) it is enough to cause us to think over the matter. I do not propose to answer all the objections in the above named article, but toward its close, the brother refers to James 5, 16, which reads thus: "The effectual, fervent prayer of a righteous man availeth much," which is very true; but O! how many prayers have been offered up to the "Most High" to banish the intoxicating cup from the land? How many wives and mother's hearts have been broken? How many children are made homeless? How many dark and bloody deeds have been committed? How many penitentiaries have been filled? How many noble intellects destroyed? how many precious souls cast into hell by the use of alcoholic drink? These are questions that are painful to consider, and which eternity alone can answer.

The brother rather intimates that prayer alone will suffice to remove this great curse. I do not say it will not, but I think it will require work also. How many examples are recorded in the Bible where prayer was made to God for so and so, in answer to which he required an action on the part of the petitioner, in order to bring about the thing asked? And who can tell whether this is not an action, required on our part, to bring about the much needed reformation? It seems to me at least, and I would that every living man, woman and child were of the same spirit. It seems as if Satan were aware that his deputy, King Alcohol, was about to be deposed from his throne on this continent; and that he is making his final and terrible struggle to maintain the ascendency of his kingdom. If he can find a religious paper whose columns are for sale, he charters a department of it and advocates the use of domestic wine as a beverage. If he can find a physician who cares more for his fee than he does for his patient, he visits him in his study; and, like the serpent in Eden, whispers the advice to use alcohol, in preference to any substitute for medical purposes.

T. S Cuyler says, "Drinking usages and the curse of drunkenness are eating their way into social parties, into our congregations, and too often into the ranks of the communicants at the Lord's table. I could give facts that would astound those who never look under the crust to see what the devil is about with his sapping and mining apparatus." Mr. Gladstone, Prime Minister of England, stated, a short time since, that $484,000,000 in gold was expended annually in Great Britain for strong drink.

In conclusion, I would say: Brethren, take heed to yourselves what ye intend to do as touching this question, for if this counsel, or this work, be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest

haply ye be found even to fight against God. Therefore, I would say, go and vote No License, and close every grog shop in Pa. If a person cannot get strong drink, why he cannot drink it. I am sorry to say we have some brethren in the church that are too often seen under the influence of intoxicating drink.

JOSEPH H. BILLITER.
Mt Etna, Ind.

Southern Iowa District Meeting.

Pursuant to a call for a special meeting, of the district council of the Southern District of Iowa, to be held in the Monroe congregation, on the 28th of February, 1873, "for the purpose of devising ways and means to send two brethren to preach the Gospel," in districts where there are no ministers, and where people desire to have the brethren preach, a small number of members from Jefferson, Appanoose, and Monroe, having assembled, after some deliberations, a vote was taken on the following resolution:

That two brethren shall be chosen by this meeting for said purpose, and to be furnished with whatever means may be contributed, and sent out to such places as may seem to them and to this meeting to the most for the advancement of the cause of the Lord: Lost: Yeas 7, Nays 10,

2nd. Resolved that this meeting request the delegate to next A. M. to present the following query to said meeting, for their consideration: "Is it according to the Gospel, for council districts to select brethren (from among their ministers) and send them out to preach the Gospel in places where there are no ministering brethren, and where the people desire the brethren to preach? And, to pay the traveling expenses of such brethren?" Passed unanimously.

Daniel Miller,
Daniel Zook,
Martin Miller,
John Hansel,
Hiram Berkman,
David Kingry,
Daniel Miller,
Peter Miller,
George Himelick.

Brother Henry: The above will certainly seem very lame, but it was the best that could be accomplished under the existing prejudice, among the brethren in this district. I hope the A. M. will not pass the above with a simple Yes or No, but will give such answer, supported by such Gospel authority, that it will forever set the question in its proper light before the brethren, as I believe that upon this point hangs the question whether the Brethren as a people shall retrograde or advance. Yours in love.

G. B. REPLOGLE.

BROTHER HOLSINGER: The Brethren at Coventry held a series of meetings, commencing on the 4th of January, and closing on the 19th. We had meeting every evening, and including Sabbath mornings, seven day meetings. Our meetings were well attended, there being good sleighing nearly all the time. The good Lord showered his blessings upon us, and we truly had a feast of fat things. About twenty have been made willing in the day of grace, to enlist under the blood-stained banner of King Emmanuel, and to obey Christ in baptism. May the gospel truly be to them, a lamp to their feet, and a light to their path. We hope many more will soon become sick of sin, and turn to the Lord.

The ministering brethren in this church, are: Elder John R. Price, Elder David Keim, John Harley in the second degree of the ministry, and Jacob Conner in the first degree.

The following ministering brethren from a distance were with us, and labored faithfully: David Younce, from Germantown; Elder Grabill Meyers from Blair county, John Gotwalz, from Montgomery county; Samuel R. Zug, from Lancaster county; Daniel Hollinger, from Cumberland county; and Isaac Price, from Chester county. Hoping the good Lord will abundantly bless those dear brethren who labored so earnestly in our midst; that they, at the close of life, may say, with one of old, "I have fought a good fight: I have finished my course: I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the righteous Judge shall give me at that day: and not to me only, but unto all them also that love his appearing." And brethren and sisters, we who have heard them tell of the marvelous love of God to man, may we truly put on the whole armor of God, that we may stand in the evil day, and having done all to stand.

Our labor in the Lord is not in vain.

JOHN Y. EISENBERG.
East Coventry, Pa.

Brother Henry: We would like to say to the readers of the COMPANION, that we have had a glorious meeting with us. We had a visit from brother Davis Younce, of Germantown. He came to our arm of the church, Feb. 9th, and continued with us until the 19th of the month, preaching evenings. And whilst he was with us he had the pleasure of seeing 10 precious souls received into the church, whilst many others say they are ready to go with us on the way to the glorious world, where parting is no more. Our meeting was well attended throughout. Our brother preached the Word with great power and feeling, so much so that many who had thought but very little about religion, were made to tremble like Felix of old, and were almost persuaded to become christians. O Brethren, we will long remember our brother's visit on the account of the solemnity of our meetings. Never shall we forget the last meeting when our brother had to say farewell to us all. We felt like Paul's brethren to fall on his neck. We hope he will visit us again, and that he will not forget us in his prayers. If this should prove to be the last visit he should ever pay us, may God grant that we may, with our little church, meet him and family in the paradise above, where we can mingle our voices in that sweet world of glory, where our labors shall be at an end. I remain your brother in hope of that glorious resurrection, in Christ Jesus.

ROBERSON R HYDE.
Sand Brook N. J.

Query.

Is it consistent with the Gospel of Christ, for brethren and especially ministering brethren to build fine costly houses and barns, in all the style and fashion of the world? If not, what should be done with those brethren who persist in those things, contrary to the council of the Elders? Is there any difference between a display of pride on one's person or on their buildings? Also is it consistent for sisters to dress their little innocent children in all the foolish fashions of the world? If not what should be

done with those sisters who do these things? Is this bringing up their children in the nurture of the Lord? Will some one answer?

CONSISTENCY.

BELOVED BRETHREN: Beware of deceivers. Not long since I received the following from some persons who are busy in other men's matters: The Minister's Hand-Book. By Rev. Edwin H. Nevin, D. D. A valuable aid to all Ministers. It contains a collection of the approved forms for Infant and Adult Baptism, the Lord's supper," &c. A few words are necessary here. The only hand-book for the Gospel carrier, is the Bible, and it thoroughly understood, and then appropriately delivered, in accordance with the Gospel Rule. Christ and his apostles treated all persons within the provision of the commission. See Matt. 28 : 19. Infant Baptism is no where in the New Testament; neither in command, example or inference. Hence all forms for it whatsoever, are extra, human, invented, and now sold on terms of $1.00 post paid.

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JOS. I. COVER.

DEAR BROTHER: In COMPANION number 5, I see an article about Stylish Churches. I think we have more style and dress in all our churches than we should have. It is time, and high time that our sisters should begin to lay off some of their worldly fashions. Indeed it is awful to see how some of our sisters do come to the house of God, with all their flounces, and ruffles, and double dresses, piled on them. We very well know, that while their minds are on such dressing, they can't be on their Savior too. But in place of laying it off, some say they will leave the church before they will come down and dress like an old woman. Now I don't think that it has ever been asked of them to dress like an old woman; but it has been asked of them to dress plain, and in the order of the church. Now is the time we should serve the Lord and dress pleasing in his sight. Dear sisters; who would'nt rather dress plain and pleasing in the sight of the Lord now, than have him tell us in that great and awful judgment day: "I know ye not?" Let us study over these things, and see if we would'nt feel like wearing the plainest dress that we could put on.

H. J. JOHNSON.

BROTHER HOLSINGER: After so long a time I send up my subscription for the C. F. C. I cannot well do without it. Take from me the knowledge of the doings of Zion, and you rob me of the COMPANION. As brethren seldom visit our little church, we can only hear how the brotherhood is prospering through the periodicals published by the brethren. And besides this, we are supplied with wholesome food, upon which the soul delights to feast. How so many can live at ease in Zion, without reading the COMPANION is a matter of mere speculation with me. But I suppose many have not the money to pay for it. And many do not like to read, and therefore will not take the paper. In the later case we believe that one dollar and a half is larger, and engage the mind more than the "crown of life." But let others do as they may, as for me, I will take the COMPANION as long as I am able, and when mony fails I hope I will not be ashamed to beg. And if the COMPANION brings to me something that may be wholesome, that is not altogether in the Spirit of Christ. I can just only say a little more "Salt," brother or sister. And again; if the COMPANION brings to me anything that will grind this nature of mine into a full submission to the whole will of heaven, instead of me falling out with you, I pray God to let it grind. Yes let it grind until a mind, submissive, meek, alone is left. Let it grind until every chaff: every speck is torn asunder, from the grain of life. Let it grind until we are thoroughly dursted; until we are upon angels wings borne to the sweet by and by, where Israel's God will wipe the tears from our eyes, that have been shed and the trials here. Heaven is not far away; it is where God resides. That is our country. There Jesus our brother dwells.

SAM. C. BASHOR.

Whiteville, Mo.

P. S. Since written the above the Cambleites have commenced a revival meeting in town. Their minister, Mr. Coffee, is a very intelligent man, and a fluent speaker; he seems to have the talent of convincing his hearers that there is no people on earth who preach the gospel except themselves, claiming that it is alone through the means of the gospel that we are saved. Then they claim they alone use those means, therefore justifying themselves thereby, and condemning all others who differ with them. Then they turn around and condum all they preach by inviting all to come to the Lord's table, and partake as Christians with them; the emblem of his broken body, and shed blood. How is that?

S. C. B.

Annual Meeting of 1874.

EDITORS C. F. C.: Please say through the COMPANION that the Committee of arrangements, after carefully examining the many places of holding the Annual Meeting for 1874, have finally decided, all things considered, Joseph Filbrun's have the best facilities for the accomodation of the Annual Meeting. Therefore the Lord willing, the A. M. of 1874, will be in the Ottercreek congregation, Macoupon Co., Ill., 25 miles south of Springfield, at the residence of brother Joseph Filbrun, only about 200 yards from the St. Louis, Alton, & Chicago Rail Road. You will also please say to the Brethren of Southern Illinois, that the amount subscribed for procuring a tent for the benefit of the churches, in the Southern District of Illinois, is not sufficient, and that the project is therefore a failure, for the present.

Virden, Ills. DANIEL VANIMAN.

LOCUST GROVE, OHIO,
March 3rd, 1873.

MR. EDITOR: Having read several pieces in the COMPANION, headed "License or no License," although I am but a boy, I feel like casting in my little mite. It is a fact we all know, that there is a great and a growing evil arising from the use of intoxicating drinks, and I would say to all boys, beware of the intoxicating bowl. Shun it as you would a serpent. Its effects are even more ruinous than the bite of the deadliest viper, for the snake can but kill the body; but intoxicating drink does not stop with the destructions of the body, but kills beyond the tomb. The Bible tells us that no "drunkard shall inherit the kingdom of heaven." If this were the only passage recorded in the Scriptures

against drunkenness, it seems to me it would be enough to prevent any rational being from touching the liquid poison. But this is not all; the Scriptures are full of such like passages. They are even classed with the most vile and wicked on earth; such as murderers, thieves, liars, &c. The Scriptures say that we are made after the image and likeness of our Creator. Just think for a moment that beautiful image polluted and corrupted by alcohol.

I am thirteen years old; was raised in Pennsylvania; moved here last summer, and consequently know something of the evils of intemperance there. Now I would say to all for the sake of humanity, and for the sake of the rising generation, put in your vote for No License. I don't belong to any church yet, but I think the Brethren come the nearest fulfilling the Scriptures of any church I know of.

JOHN B. RIVER.

MARRIED.

By the undersigned, Mr. L. B. KIRK, and Miss M. A. RHINE, both of Juniata County, Pa.

CHRIST MEYERS.

On Thursday Feb. 27th, by Elder George Hanawalt, Mr. JOHN WILSON, to sister MARY CATHARINE AURAND; both of near McVeytown, Mifflin Co., Pa.

S. W. BOLLINGER.

By the undersigned, at the bride's home, on the evening of the 6th of March, Mr SAMUEL FLEGAR, and Miss CATHARINE BARKLY, both of Westmoreland Co., Pa.

D. D. HORNER.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

On the 2nd of March, in the Marsh Creek congregation, Adams Co., Pa., CATHARINE DEARDORFF fourth wife of friend Benjamin Deardorff, in the 45th year of her age. She leaves 3 children and a worthy husband to lament the loss of an exemplary christian mother. Funeral occasion improved by brethren Bushman and Sherfy, from these words, "For ye know not what hour your Lord doth come; therefore be ye also ready for in such an hour as ye think not the Son of man cometh."

B. F. KITTINGER.

In the Indian Creek branch, Westmoreland Co., Pa, Feb. 28th, BENJAMIN F. FERGESON, aged 21 years 2 month 27 days. Funeral discourse by the writer, and others, from Heb. 9: 27, 28.

In the same branch, Fayette Co., Pa, on Feb. 29th, SUSANNA COVER; aged 33 years 3 months 18 days. Disease, Consumption. Occasion improved by the writer, and others, from Thess. 4: 13, to 18.

D. D. HORNER.

In the Conemaugh congregation, Cambria Co., Pa., Feb. 11th, CATHARINE SIMONS, wife of Joel Simons, Sr., aged 74 years 11 months and 26 days.

Also, on the 20th of same month, WM. HENRY, son of John J. and sister Louisa GOOD; aged 8 days.

STEPHEN HILDEBRAND.

On the 25th of February, in Cambria Co., Pa., SUSANNAH REAM, daughter of brother Elias Ream, aged 12 years 7 months 14 days. Funeral services by brother M. Forney, J. Harshbarger, and the writer, from 1 Peter 1: 24.

DAVID HILDEBRAND.

Near Newton Hamilton, Mifflin Co., Pa., Feb 26th, JOHN L. JEFFERIES, aged 70 years, 1 month.

S. W. BOLLINGER.

EMMA YODER, daughter of John and Catharine Yoder, Feb. 14; aged 15 years 10 month and 20 days. She died without a murmur. She was received into the Amish church a few days befor her death. She had lived near Middlebury Elkhart Co., Indiana. Funeral services by Eli Miller, Amish, in German, and brother Levi Weaver in English, from the 4th and 5th verses of 39 Psalm.

In the Tuskaraws congregation, Stark Co., Ohio, Feb 3rd, of lung fever, DAVID HENRY SHEDELER, only son of Uriah W. and sister Sarah, aged 11 years and 1 day. Funeral services by Eld I. K. L. Swihart and Conrad Kahler, from 1 Cor. 15: 22, 23.

GEORGE HELMAN.

LIST OF MONEYS RECEIVED for SUBSCRIPTION BOOKS, etc.,

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L Lerew	2 50	I H Crist,	6 40
M M Custer	1 50	D Hildebrand	3 00
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BY

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For the COMPNION.

Happiness.

There is a bliss for which you sigh, that cannot be found where it is too frequently sought —without coming to Christ. Rest is sweetest after labor ; and happiness will never be to us, what it is designed to be, until a battle has been fought to gain it. The glorious victory that must be gained over sin and temptation, will bring to all, the happiness that angels could wish. But, here seems to be the great difficulty: I must fight before I can win. Yes, and you must conquer or you'll die. "Sin, when it hath finished it's work, bringeth forth death." Thoughts of this death will deprive you of true happiness, though the world with all its wealth and amusements may favor it. Therefore you had better not let sin hinder the soul's happiness. Your sins trouble you. They make you miserable, though they do afford a kind of momentary enjoyment, in the gratifying of your lusts.

Would you be truly happy, you must be wise. Ignorance is not bliss. I would recommend you, first, to be studious. It is while studying the nature of the Supreme Being; the nature of his creation, the most noble of which is man, that we are led to appreciate the dignity of the higher life, without which there can be no happiness, such as will assimilate us unto Him, who alone can make the miserable happy.

Secondly, I would recommend you to be thoughtful. Great thinkers have made themselves happy. Thoughts are to the soul, as food is to the body. If our food be stale, impure, and unhealthy, the physical man is a sufferer. If our thoughts are impure, the soul is not happy : it is miserable. If, instead, of feeding, nourishing and sweetening the mind with thoughts of a religious character, we dig down into the mire and filth of sin, in search for thoughts that always result in shame—shame that will cause the friends of our own house to forsake us—we need not even dare to think that we can have even a faint idea of what constitutes real happiness. Let the soul feed on thoughts of the good time coming, when it shall raise its wings, as a dove, to fly away and be forever at rest, where the happiness of the pure fadeth not away.

Thirdly, I would recommend you to seek, daily, the happiness of others. There is such a thing as being burdened with sins that are not our own ; and those can never be laid aside unless we heed the admonition ; "Bear ye one another's burdens." You are a very selfish Christian indeed, and I don't wonder that you are unhappy, if you do not, from a motive of love, seek the happiness even of your enemies. What does Christ teach, by precept and example, in regard to seeking the happiness of the unhappy ? Does he not teach us to seek the good of all mankind ? True, there is a considerable amount of spiritual suffering accompanying our happiness, while in pursuit of the happiness of those who seem to be lost in sin's dark way ; but then it is vastly different from that that is continually stinging us, while conscious of not performing any known duty that God has assigned us. While touching upon the subject of happiness, I do not wish you to infer from what I may say, that the goal of happiness can be obtained in this life. However, I do not wish you to be satisfied with any source of happiness, save that given as a compensation for the work of reformation. Admitting, then, as every sane man must, that it is by engaging in the work of Christianity, that true happiness—happiness that will not leave us in life or death—can be obtained, is it rational to avoid the only means of being happy, in time and in eternity, and die in sin and despair ?

Friendly alien, you are invited to come to Jesus and be blest. Cast your burden of sin upon him ; for he careth for you. Come to him and find pardon. Find pardon. Yes, herein is the beginning of true happiness. Stay away from Christ, and you stay away from happiness. Stay away from happiness, and you stay away from heaven.

F. M. SNYDER.

A Father to a Profligate Son.

Son Charles:—Your continued ill courses oblige me to write this letter to you. I flattered myself that your solemn promises of amendment might have been better depended on; but I see, to my great mortification, that all I have done for you, and all I have said to you, are thrown away. What can I say to you more than I have said? yet, once more, I am desirous to try what the force of a letter will do with one who has not suffered mere words to have any effect upon him. Perhaps this remaining with you, if you will now and then seriously peruse it, may in some happy moment, give you reflection, and by the grace of God, bring on your repentance and amendment. Consider then, I beseech you, in time, the evil of your ways, that your present courses must impair a good constitution, destroy your health, and undoubtedly shorten your life. No family which values their own honor, and the welfare of their child, will allow your addresses to a daughter worthy of being sought after for a companion, should you incline to marry. In that case, the worst of their sex only will accept of you as a companion for life, which will make you completely miserable, when you had it in your power to be as happy. As to another world, beyond this transitory one, my heart trembles for what most probably will be the consequence to your poor soul; for the human mind is seldom at a stop. If you do not grow better, you will undoubtedly grow worse, and you may run into those sins and evils which you may perhaps think yourself incapable of, as already you have arrived at a height of folly and wickednes, which once you thought you should never be capable of being guilty of. Do not, my dear son, let your poor mother and me have the mortification to think, that we have been the unhappy means of giving life to a child of perdetion, instead of a child of glory; that our beloved son, with all the pains we have taken to instill good principles into his mind, in hopes he would one day prove a credit and comfort to his family, should, instead of answering our longing wishes, when at age, take such contrary courses as will make us join to wish he had never been born. Consider, my dear son, we do not want anything of you but your own good. Let us but have reason to hope, that when we are dead and gone, you will support our name with credit, and be no burden to your poor sisters nor disgrace to our memories. Let them think of you as a protector in my stead, rather than as an ungrateful spoiler among them. My dear son, I conjure you by all our past tenderness and affections for you, by our hopes and fears from infancy to manhood, to think of all those things; reflect on the instability of all worldly enjoyments. You will find that no satisfaction, which is not founded on virtue and sobriety, can be durable, or worthy of a rational creature. Your good mother, who mingles tears so often with mine, to deplore the sad prospect your ill course gives us, joins also her prayers with mine, that this, my last effort, may be attended with success, and that you will at last listen to the advice of your indulgent father.

THE ANSWER.

Honored Father:—It is with no small share of shame and confusion that I have perused your indulgent letter. I am extremely sorry that all your good advice before has been thrown away upon, me as to render this farther instance of your paternal affections necessary. I am resolved instantly to set about a reformation, and to conform myself entirely to your good pleasures for the future. I beg sir, the countenance of your's and mother's prayers to God, to enable me to adhere to my present good resolution. I have so often reformed, and so often broken my word, rather indeed through the strength of my passions than a desire of non-performance, that I think I ought now to give you some proof that I am in earnest; and what better can I give than assure you that I will henceforth break myself from the frothy companions I used to take so much delight in, and whose lewd panters and temptations have so frequently set aside my good purposes? You, sir, for the future, shall recommend the company proper for me to keep, and I beg you will chalk out the paths in which you would have me to tread, and as much as possible, I will walk in them. When I shall have convinced you of the sincerity of my reformation I hope you and my honored mother will restore me to your good opinions which it shall be my constant study to deserve. I have already broken with my companions who attempted to laugh me out of my good resolutions. I beg leave to wait upon you for such a space of time as you shall think proper, and in order to break myself fully from all of my profligate companions, and that I may have the benefit of your advice and direction for my future conduct. May God continue long, for the benefit of us all, your life and health, and make me happy in contributing as much to your future comfort as I have by my past excess, to your trouble of mind which shall be the constant prayer of your truly penitent and dutiful son. C. E. N.

Confluence, Pa.

For the COMPANION.

Home.

There is certainly a great deal contained in the little word "Home." It is true many families live and die without such a place as home. But with all this, there is not a doubt that many of them wish for a home. It is also true, God gives, in one sense, a home to every human being, which is born into this world. But in another sense, many are without what they would like to call a home.

In this world people possess homes, some by inheritance, some by purchase, and others by rent, or paying a certain sum, either for a year or month. Of course we all admit that it is possible for those who have homes by inheritance to lose the title, or lose their homes altogether. Again, it is possible for the poor to get able to buy homes by the earnings of their own hands. These two possibilities we will take for the text of our essay. As we do not intend to write much about our earthly homes, only make some comparisons.

I think this idea before our minds, will be a good one. It may be true that many of the readers of the COMPANION have been among the lucky of this world.—Their parents may have been what we call rich. Therefore they were enabled to give to their children a home free gratis; but what is the result? "Easy come, easy go," is an old maxim, well applied here. The fortune is run through in what way? Not in the way, or by the advice of the parents; for they know what those homes have cost. They know the actual value thereof. It was not a trifle, that which the father purchased them with. No wonder they warn the son, admonish the daughter; they explain to the children the consequence of a riotous living. But all in vain; the course has been begun, the last acre must be sold, the last dollar must be spent; no matter if it breaks the heart of the parents. Of course it is often seen by the unfortunate party when too late. Then they think of the goodness of their parents, and implore their assistance to procure back what has been lost.

Now, reader of the COMPANION, how is it in our case? We have all been born to inherit eternal life, to have a home, not only for time, but for eternity. Did we give heed to the advice of a merciful God, and a bleeding Savior? I am afraid the majority of you, with myself did not see the danger of our course until too late. The father was trying to draw us from our sinful course. Christ our Savior, stood with bleeding side, at the turning off point to beckon us back. He sent His ministers to warn us; but, oh! maddened, as we were, none of these stopped us, to consider where all would run. We kept, sold, our last talent, spent the last pound, and still on to destruction. And was this all, do you ask? No, no! just as the person in this world, if he is on the down-hill path, he wants all the company he can get. So we did; not enough that we and our souls were to be lost. Oh no! there would be no pleasure without company. So we must induce others to join also. Those that we cannot get to join our company we borrow of them. We are to be ruined, and certainly it is the Devil's pleasure to ruin by the wholesale. But stop, look ahead; not as you expected. We are certainly in sight of danger; we get excited. We thought we could do without God; the Bible a novel; God's warning a mockery; his ministers not in earnest. We stop to catch the sound of—what shall I call it? We hear cursing, lamentation, want, in everything. What can it be? Oh, listen! I am on the brink of Hell itself. I who had a home by inheritance, have squandered the last hope in myself. I am gone too far. Oh, my God! what shall I do? Is there hope yet? is there hope anywhere? I am afraid I am lost! What shall I—what can I do? Is there yet a Savior? Hark! whose beautiful voice is that? I heard some one say, "Come unto me." I wonder if he means me. Oh! I can see him now. Listen; he says, "If your sins are as mountains, I will remove them. Oh, it is Jesus! I will fly to his arms, and all will be well.

This, no doubt, is the true picture of the condition of a great many of the humble followers of the Lord. We return to him, but without any good about us. Then he offers us again a house on certain conditions. It seems that God is certainly a good Father to us all. He will not that one sinner shall be lost. We can buy a heavenly home, and how? with silver and gold? oh, no; but by obedience to God and to his will. Did I say we can purchase a home? no, better than this—we shall have it free of cost. Only comply with the conditions which are offered to us. But the best of all is, we can get our title clear, already in this world, if we comply with the requirements of the Gospel. Our home will be ready for us, and will not cost us more than to be lawfully adopted into God's family.

Reader, would you like to have a home for ever? If so, give God your heart, join his family here on earth; work in his vineyard while you live, and certainly you will be well paid for all. Here in this world, if the poor have been so lucky as to purchase a home with their hard earnings, oh! they long for the moving day to come. The writer can speak from experience. First the months, then the weeks, and finally the days, and hours are counted, until the time arrives when we may actually move into our new home.

Again, we have always those who are willing to help the poor to get homes.—Oh, how we remember them, we respect them, we love them. Is it not so in the Christian's case? There are those, who are a helping hand; some who have prayed with us, who have given us light on dark subjects; in short, who have done all they could to get us into the Church of Christ. Those we respect, we love and esteem; and why should we not? Jesus has said, "Love one another."—But more than this, if we have come to possess these heavenly homes, this place in God's family, we certainly should be careful that we will not lose this title again. How careful are we with the titles of our earthly homes. We try to shield them from fiends of all discriptions. Do we do this in regard to our heavenly titles? Do we not too often give robbers of all kinds an opportunity to destroy them for us? Oh! brethren and sisters, I am afraid we are all too careless in our Christian duties. Can we not make up our minds to guard against Satan, no matter in what shape or color he approaches us? Let us remember what our heavenly home has cost—nothing less than the blood of Jesus, the Son of God. Will we, then, trifle with all this? God forbid! Let the enemy come, and his army, as it were, surround us: but to give up the title which Christ has made clear with his precious blood, *we will not.* It is true there are times when it seems that the forces of the enemy are combined in order to destroy us. They may effect an entrance into the camp, but if we are on our guard, they, at the least, can only surround us. They never can destroy us, but we must watch and pray, or the Devil will take advantage of our carelessness, and he may thus be victorious. The danger is certainly great. May it be apparent to every one, so that all may keep ready for the sounding of the bugle.

Brethren, in conclusion, let us not only watch our own safety, but that also of our brethren and sisters. If we are children of one parent, members of one family, our interests should certainly be mutual. If we see one brother in danger, let us admonish him of the fact, in love, and if we work together, here in this world, in love, union, peace and faith in God, when moving day comes, that we can all move into that home which has been bought and prepared for us, we will then give God, the Father, the Son, and the Holy Spirit the praise for all, and forever. What a happy meeting it will be. Brethren and sisters, don't forget to think about it.

M. HADY.

Dale City, Pa.

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For the COMPANION.

The Scriptures No 4.

The authenticity of the scriptures, as handed down to us, is almost universally admitted, except by those who disown the Bible as a revalation from God to man. And as I have already heretofore allnded to this part of the history of the scriptures, I now propose to notice briefly its anthorship, &c.

Prominent among the writers of the scriptures is Moses, who seems to stand at the head of all the rest; being educated in all the learning of the Egyptians, and in all probability, was one of the most learned men in that age of the world. And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds." Although he was supernaturally saved from a watery grave, and taken up by order of Pharaoh's daughter to be nursed and nourished for her own adopted son, together with the educational advantages, superior social intercourse and pleasures he enjoyed in the King's court. Notwithstanding all this, "when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasure in Egypt; for he had respect unto the recompense of the reward. Undoubtedly he could not bear the idea of seeing his Hebrew brethren, in such a low state of servitude, and with taskmasters set over them, who perchance ruled over them as with a rod of iron. His better nature would not permit him to remain at court, and in consequence, he leaves to espouse the cause of his oppressed Hebrew brethren. While on a special visit to his friends, "And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian."

It seems from the language of "The Scriptures," that it was revealed unto him that he was to be the deliverer of the Israelites from Egypt's bondage.

After spending forty years more in the land of Midian, at the advanced age of eighty years, he was finally commissioned to lead the Hebrews out of Egypt into the promised land of Canaan. During their long and tedious journeyings across the sandy deserts of Arabia, he received the law from the hand of God himself. During their forty years' travels, the Pentateuch was written, and in all probability is the oldest literary production in the world. Some few biblical scholars and comentators claim the book of Job to be older, but so far as I have learned ecclesiastical writers, both ancient and and modern, claim Moses to be the most antique historian extant. It was undoubtedly written by Moses himself, with the exception of the account of his death, and a few other parts that were added afterwards, but in the main, it is accredited to him as "The Law of Moses." Christ, frequently in his teachings and discourses, referred to "The Law," in order to prove his Messiahship, and of what was predicted therein concerning his coming into the world, &c.

Admitting, then, the Pentateuch, or the five books of Moses, as they are placed in the canonical order of the Scriptures, to constitute the work of Moses, and to be the oldest book in the Bible. The question naturally arises in the mind of the honest reader, how and from what source did Moses obtain the necessary information which composes these writings, especially that part of the history intervening between the creation to the time when he flouri-hed, including a period of time not less than twenty-three centuries.

The material knoweledge of which the Pentateuch is composed, Moses must have gathered either from history, tradition, or inspiration. That he compiled this great work from other writings extant before his time and to which he had access, is a theory too wild to speculate upon. It is a question even among modern scholars, whether the archives of history were preserved in the form of written documents or not, in those remote ages of the world. In tracing up the history of philology, it cannot be definately ascertained even if written language was devised previous to Moses' time or not. Eusebius, Clemens, and others attribute this invention to Moses himself. Adam Clark, also inclines to the same opinion. Leaving the above conjectures for what they are worth, it is not likely that the sacred historian had recourse, in the least, to any written accounts of the history of the world whatever, but it would be more reasonable to suppose, that Moses wrote from traditional accounts. Oh! says some one, what do you signify by that? By tradition is meant an oral account transmitted from time to time, age to age, or generation to generation. Taking it for granted that Adam knew all about the history of the creation of the world, and what took place during his lifetime, all of which could have been transmitted orally through the medium of seven persons to Moses, running over a period of between two and three thousand years. The reader, by referring to the fifth chapter of the book of Genesis, will there discover that the antidiluvian patriarchs' longevity of life was spun out in some instances to nearly one thousand years, and the deluge took place in the seventeenth century, in the year of the world, so that the connecting link, so to speak, between Adam and Noah was Methuselah, who was contemporary with Adam over two hundred years, and in like manner was Methuselah contemporary with Noah about six hundred years, if my calculations are right. So that the traditional accounts up from Adam to Noah were an easy matter, having of necessity only to pass through one person, who lived long enough to see them both. In the same way could the traditional history of the antidiluvian world be transmitted by the patriarch Noah, who was both ante and postdiluvian, to succeeding generations. The chain runs thus: Noah lived to see Shem, Shem lived to see Abraham, Abraham Isaac, Isaac Joseph, Joseph Amram, and Amram Moses, so that, in short, the traditional account, antedating from the birth of Methuselah had only to pass through seven persons to reach the ears of Moses. This view of the question would seem plausible enough, were it not that the scriptures of divine truth declare in plain language, that "all scripture is given by inspiration of God."

From the above passage of scripture we can plainly infer, that Moses was actuated to write under the influence and spirit of God himself, and if the art of writing was unknown before Moses' time, God taught him the use of letters with his own fingers on the mount, where he received the decalogue on two tables of stone, written with the finger of God himself. If this was the first system of written language devised by God himself, he [Moses] was likewise taught to use it, and was the first to introduce it to his fellow man. This may seem strange, but it is not any more strange than for unlearned fishermen to speak in languages they were never taught. In precisely the same way and backed up by the same supernatural power, did Moses compose the Pentateuch, in the main. In short, it was the work of divine inspiration. In corroberation and proof of this fact, we shall cite the reader to "The Law" of Moses to prove its own ground. "These are the statutes, and judgments, and laws, which the Lord made between him and the children of Israel in Mount Sinai by the hand of Moses." Again, "these are the commandments and judgments, which the Lord commanded, by the hand of Moses, unto the children of Israel in the plains of moab, by Jordan, near Jerico." Also, "Moses spake unto the children of Israel, according unto all that the Lord had given him in commandment unto them." These scriptural citations explain fully themselves, and the intelligent reader will readily infer from the above that Moses wrote by inspiration, and not by compilation or tradition.

We have now treated a few of the leading characteristics connected with the authorship of the book of Moses, and it only remains for us, in this short notice, to follow the author briefly, in the beautiful and systematized order in which the sacred historian has narrated the world's events, as they transpire in their regular order of time. It may truly be compared to a chain, without the loss of a single link.

The past events recorded by Moses, we may reasonably suppose were pictured before the mind of the inspired penman, Like a great panorama, they were unroll-

ed and made to pass before his eyes in historical and chronological order, from the creation of the world up to the time of Moses. Analytically, we have the six days's work in the creation, including a definite account of each day's work, Paradise; the fall of man; the increase of wickedness in consequence of human depravity, the building of Babel; confusion of tongues; the deluge; repeopling of the world; history of Abraham, &c.

W. G. SCHNOCK.

Berlin Pa.

To be Continued.

Selected by S. SMITH.

Of Hieroglyphic Babylon.

As men journeyed from the east, in the days of Nimrod, the mighty hunter of men, they came to a plain in the land of Shimer, on the river Ephrates where they built the memorable Babylon, which was begun in that of Babel. In this great city stood the celebrated temple of Belus, denoting the religion of the land. Babylon was inclosed with a wall of brick, three hundred and fifty feet in height, and eighty feet thick, the bricks were taken from a ditch afterwards filled with water to add to the strength of the place. The circumfereuce of which was not less than sixty miles. It was four square, with twenty-five brass gates on a side, making one hundred in all. From each gate there was a street leading across the city, from gate to gate, so that the streets interseet each other at right angels, and divided Babylon into five hundred and seventy six squares, besides the spaces, for building, next to the walls, which were defended by several hundred towers erected upon their summit.

Now there was a very wise prince of age and experience, who reigned over Babylon. His name was Jupiter, and he was the author of the wine of Bacchus, which wine is moral evil. With this wine the people of Babylon were stupidly intoxicated, so as to be almost insensible to those important things, in which all are greatly interested, and there was a great confusion of tongues, insomuch that there were not less than seventy-two languages, which have since increased to more than one hundred and twenty. There were many things in the environs of Babylon, more than could be well enumerated, which were very troublesome and painful, and which are called natural evils, all of which are the effect, or consequence of moral evil, for this was the cause of their introduction into the world. There were also certain associations, which may well be denominated the school of Babylon. So great the influence of their example, and the progress of their pupils. Men of ability and spirit, being intoxicated with the wine of Bacchus, volunteer their services, pleased with the idea of becoming masters in those schools, which by the by is considered as an important distinctiou, and constituting them great and mighty men.

The first is the military school. There is taught the art of war; its object is fame and glory; although it is attended with such horrors as tend to harden the heart, yet many weak men are so infatuated as to be delighted at the sight.

The second is the dancing school. Where is taught the important art of hopping and jumping about, at a signal made by a black man, who, as their captain, with his noisy instrument, directs their movements, whilst they turn their backs and faces to and fro, without either sense or reason; except indeed it may serve to show fine shapes and clothes. But consumptions are dated, and serious impressions are driven away.

The third is a school of lawyers. The nature of this association will be discoursed by the following lines.

"Should I be a lawyer I must lie and cheat,
For honest lawyers have no bread to eat;
'Tis rogues and villians fee the lawyers high,
And fee the men who gold and silver buy."

The fourth is a school of music, intending to divert the mind and touch the passions, and is admirably calculated to be a substitute for penitence, and the prologue to forbiddeu indulgences.

In the fifth is taught the art of dress. This is intended to hide deformity, and please the eye, to gain a fanciful pre-eminence, and wear the bell, as first in fashion. Glorifying in their shame for dress, was ordained in consequence of sin, and may be considered as a badge of fallen nature.

The sixth is a school of quacks. These have had success in imposing on the ignorant, by high souuding words. But the poor deceived sufferers at length detected the imposition and die to warn their survivors uot to partake of their follies.

In the seventh is taught the fasinating art of theatric representation. This is called a very moral institution by its advocates, who affect to consider it very corrective, of every species of vice. But matter of fact sufficiently proves that the theater is best supported, when vice most abounds.

The eighth is an establishment for the promotion of polite literature. Here leetures are given upon the barbarity and folly displayed by the writers of the Old and New Testament; and on the sublimity, beauty, elegance, taste and morality which are everywhere found, in a choice collection of romances and novels. This establishment is exclusively intended for privileged orders, such as have been distinguished by wealth and idleness, and such as had rather feel than thiuk. The ninth is a very extensive institution, having many united colleges, in which are taught the various arts of picking pockets, picking locks, stealing, highway robbery, house breaking, &c., and the progress of these pupils who are instructed in these various branchas, is really prodigious. There is also a department, an appendage to the former, where is taught the art of preparing and using false weights and measures; the method of raising false charges of managing, extortion, the excellent art of overbearing and over reaching in bargains, and the making of others extremity their own opportunity to be well served at their expense.

The eleventh is furnished with male and female instructors, for the improvement of talking, backbiting, lying, &c. Here also astonishiug progress is made by all the pupils of both sexes.

The twelth is a school for match making, and considering the motives which seem to govern most people on the subject of marriage, and the many unhappy families which are formed, it would appear that the wine of Bacchus furnished the stimulous, and Cupid and Hymen the only bands of union. But this is a private establishment, and their lessons secretly given.

The thirteeuth is the university of grandeur. Here Pompous show, empty titles, imputent flatteries, haugty oppressions, vain ignoracne, pampering luxury, and wanton revelling, are effectually taught. This establishmeut is the most popular, and scarcely a family can be found in all the precincts of Babylon, which is not ambitious to obtain a finishing

touch to the education of their children, in the grand university. In this great city is erected the temple of Belus, called church, established by law. This is a towering building, exalted almost to the lowering sky, intended by its stupendous height to domineer over the conscience of all the people, and so imperious are the priests, that the temple of Belus could not be reared, but where the wine of Bacchus greatly abounds. The rites of this temple are very pleasing to Jupiter, the supreme god of the city, who is called the prince of this world, reigning in Babylon, over the children of disobedience without control. So much for mystical Babylon.

Inquirer having observed all these mysteries, still looking at causes and effects, was convinced that there was such a thing as an overrulling hand, who superintended the affairs of life, and governed in wisdom and goodness, as well as in mercy and justice, and mighty power. He perceived also, that there were many things in Babylon, which were opposed to the nature of this Supreme Ruler, and therefore could not be right, nor by any means spring from the same original fountain, and consequently must have proceeded from a different source. And lo! whilst sorely grieved at the condition of the deluded citizens of Babylon, an angelic voice called his attention, inviting to take a survey of a much more glorious city, the

CITY OF JERUSALEM.

This city is called Jerusalem, and is the glorious habitation of the moral governor, against whom the prince of this world had revolted, and set up his kingdom in Babylon. Jerusalem is situated in the new earth, where there is no sorrow, nor pain, neithnr frost nor chilling winds, but all is delight and tranquil, and the inhabitants have pleasure for evermore. Jerusalem is six thousand miles in circumference, and fifteen hundred miles in height, with a window which extends all around the city, through which the light shines out from within, to a vast distance, even to Babylon, so that people may see how to travel the road to Jerusalem There are twelve gates to the city, with an angel at each gate, to wait upon the heirs of salvation; and on the gates are written the names of the twelve tribes of the Children of Israel. The wall of the city has twelve foundations, and upon them are written the names of the twelve apostles of the Lamb. The city, the houses, are built of gold, the wall of Jasper, and the foundations between the gates were made of precious stones. The first foundation is a jasper, which is the color of white marble, with a light shade of green and red. The second a sapphire, which is sky blue, speckled with gold. The third of chalcedony *i. e.*, a carbuncle, and of the color of red hot iron. The fourth an emerald, and is of a grass green. The fifth a sardon, red streaked with white. The sixth a sardius, which is a deep red. The seventh a chrysolyte, a deep yellow. The eighth is a beryll, a red green. The ninth a topaz, which is pale yellow. The tenth a chrysophase, greenish and transparent, with gold specks. The eleventh a jacinth, which is a red purple. The twelth an amethyst, a violent purple. The twelve gates are twelve pearls, each of the gates is of one pearl, and the streets of the city pure gold, and transparent as glass. The city hath no need of the sun, neither of the moon to shine on it, for the gates will not be shut by day and there is no night there. In this city there is a throne, belonging to the great King; round about it is a rainbow and four living creatures, four and twenty elders sitting upon thrones, clothed in white with crowns of gold upon their heads. Next to those were the saints, and then the angels encircled the whole, of which two hundred million were but a part, and they are of different orders, as the cherubim and seraphim, arch angels. From the throne proceeds a river, clear as crystal which is the water of Life, and those who drink it will never thirst. This city was prepared originally for man, from the foundation of the world, in the order of things, as primarily established by the Creator in his moral government.

From LORANZO DOW'S Writings.

For the COMPANION.

Make to Yourselves Friends. No 3.

[*Continued from page* 88.]

We infer from what is recorded in 1st John 3: 17, that a man who is in possession of an abundance of this world's good, and does not lend a helping hand to a poor brother, when he has an opportunity of doing so, can not be a true Christian. The scripture reads thus: "But whoso has this world's good, and seeth his brother have need, and shutteth up his bowels of compassion, how dwelleth the love of God in him?" "My little children," continues the beloved disciple, "let us not love in word, neither in tongue, but in deed and in truth." He also said, "We know that we have passed from death unto life, because we love the brethren." Our Savior said to his disciples, "By this shall all men know that ye are my disciples, if ye have love one to another." Love must be manifested, not only in words but by acts of kindness. Among the seven graces set forth by the apostle Peter, brotherly kindness ranks next to charity, which is said to be greater than either faith or hope. In reference to brotherly kindness, we remark farther, she will not allow any of the members of her fraternity to become a public charge to the kingdoms of this world. We are commanded to let our light so shine that men may see our good works and glorify our Father which is in heaven. If, when there is among us a poor brother or sister, especially an aged brother or sister or a widow, we bring them to our houses, or provide for them a comfortable habitation, and prepare for them subsistence, so that at least they may enjoy life as well as the generality of brethren, and we do it cheerfully, such acts speak louder than words. They would reflect like the sun. This would be letting our light shine to the extent that men would be constrained to glorify God, and that on our behalf. Who could do otherwise than admire a people who would deal thus to their poor? and who but an infidel would feel to reverence God, the author of so glorious a constitution which thus provides for her poor? But if, when we have any poor among us who are entitled to our charity, we let them struggle until starvation and cold seize their body, and compel the monster (death) to separate soul and body: where is the light? Great indeed is that darkness: and who would desire to become a member of such a society? Worship would well nigh become an abomination in the sight of the Almighty. We are exhorted to use hospitality toward one another; and that without grudging; for "God loveth a cheerful giver." Our charity, however, must not be confined to the brotherhood. The apostle would have us to be kind to strangers—yea to all

men. "As we therefore have opportunity let us do good to all men, especially unto them who are of the household of faith." "He who soweth sparingly shall also reap sparingly; and he that soweth bountifully shall also reap bountifully." Great will be his reward who has liberally distributed his goods. "His righteousness remaineth forever." He will return with joy bearing his sheaves with him.

We are instructed by our Savior to love our enemies. Love to enemies must likewise be manifested by acts of kindness. Solomon says "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink; and the Lord shall reward thee." Prov. 25: 21, 22. If instead of threatening and forbidding them to enter our premises we invite them in and give them meat and drink; we may "make to ourselves friends;" yea we may "save a soul from death and hide a multitude of sins." James 5: 20. "Be not overcome with evil, but overcome evil with good:" is the divine injunction. Furthermore, our Savior instructed his disciples, saying: "If any man will sue thee at the law, and take away thy coat, let him have thy cloak also." We let him have our cloak, or some extra to show that we did not intend to defraud him: or if he has claimed aught from us unjustly, and by unfair means compelled us into measures; we willingly allow him to take still more; this might cause reflections which would never be forgotten. Our coat may be restored to us again: if not we are quite certain, the essence thereof (its value) will be laid up for us where thieves cannot approach, which would be far better. Our Lord also said: "And of him that taketh away thy goods, ask thou not again." (We are aware that the expressions are not popular; however, I wish to be understood that I do not labor for popularity.) If, when our goods are taken from us by unfair means, by force, by fraud or by theft, we, instead of resorting to the law, or of procuring a warrant and going from place to place, in search of our property, we at once commit our case unto the Lord; we shall receive a hundred fold. Says the great teacher: "There is no man who has forsaken houses or lands, father or mother, brother or sister, wife or children for my sake and the gospel's; but he shall receive a hundredfold." Matt. 10: 29, 30. The christian has an advantage over the people of this world, which is of inestimable value. The man of this world is apt to resort to the law for justice; and often continues suit until the cost exceeds the amount in dispute; and sometimes loses all at last; and if he would succeed in reclaiming his goods it will be but a short time at best, that he can enjoy them: but the christian (instead of "resisting evil") may lay up his goods where no thief can approach, where no power on earth can remove, nor even moth nor rust corrupt, which, with an increase, will be his portion forever to the joy and satisfaction of his soul. To the encouragement of those who do not belong to the family of Jesus, as well as to those who do; I will say: Every good deed, every charitable act bestowed upon the faithful follower disciple of Jesus will bring you a reward: even as low as a cup of cold water, given to any of his; in the name of a disciple or because they belong to Christ, shall be had in memorial by the impartial Judge." (Read Matt. 25: 31, 46, with this conversation, if you please). But perhaps some will console themselves, saying we have no poor among us: everybody seems to have a comfortable livelihood. If this be the case, we commend to you the noble proposition advanced in *Companion* Vol. 8, page 426, designed to raise means to equip Embassadors of Christ to disseminate the truths of primitive christianity to where the gospel is not proclaimed in full. Or if you prefer, send your spare dimes and dollars to the *Companion* office as charity fund; for the purpose of sending that welcome visitor, (C. F. C.) to those who are not able to pay, or send a copy for six months or a year to some of your friends or acquaintances, who live where you know primitive christianity is not practiced. This course would enable and encourage our brethren Editor's to do likewise. Not willing to be in the rear they would doubtless search out every place in the country wherever practicable, and send copies free to sections where the Ancient Landmarks are not observed. This would be "casting our bread upon the waters," in deed and in truth. The good which might result from such deeds are incomprehensible. The *Companion* was first sent to us prepaid for the space of about one year and six months by a kind brother. And although he may have forgotten us, I assure you kind reader, we have not forgotten him; and feel even now while penning these lines, to offer many thanks for the kind favor. The Lord will recompense him abundantly. In connection with this I wish to revert the mind of the reader to "the cheerful giver, in C. F. C., Vol. 8, page 583, "I love to give away the money you give me, don't you love to give away the money God gives you?"

I have now set before the reader, my view of the manner of making to ourselves friends of the "mammon of unrighteousness; yet there is another way of securing to ourselves friends; which requires neither gold nor silver nor goods, which is designed more especially for those who have not this world's goods at command; yet the rich may avail themselves of its blessings as well as the poor. Our loving Savior instructed his disciples, saying: "Bless them that curse, and pray for them that despitefully use you and persecute you. And unto him that smiteth thee on one cheek offer the other also. And whosoever shall compel thee to go a mile, go with him twain." To these divine injunctions, the bright follower of the meek and lowly Jesus will cheerfully submit (Acts 5: 40, 41). "Being reviled we bless; being persecuted we suffer it; being defamed we entreat;" is the maxim of the christian. (1 Cor. 4: 12, 13). Father, forgive them; forgive them! for they know not what they do: was the example of the Savior. Remember the golden rule in Matt. 6: 12: read it, if you please and in connection with it read Hymn No. 496 Brethren's Hymn Book. We may sum up the whole in very few words; namely, it is by keeping the commandments of God, that we make to ourselves friends and lay up for ourselves treasures in heaven. We are taught that all who would be happy, will have something to do, whether rich or poor, learned or ignorant, and although some have ten talents to occupy; those who have but one are not excusable if they do not improve. "Of him to whom much is committed, much will be required." I will say then, in the language of the poet,

"Do not then stand idly waiting,
For some greater work to do;
Fortune is a lazy goddess,
She will never come to you.
Go and toil in my vineyard,
Do not fear to do or dare,
If you want a field of labor,
You can find it anywhere."

Moulton, Iowa. J. BAHR.

(To be Continued.)

The Body of Christ.

The question often presented to my mind, in my younger years was, "Where is the body of Christ?" And there are many more to whom this question presents itself, even after they are on the true way which leadeth to heaven. The reason probably is, because there are so many so called bodies, and if it were possible the very elect would be decieved, because there are some so near like us; but are not of us. The Apostle Paul, Cor. 1 : 12, teaches us that even as our natural body, so the body of Christ consists of many members, but all these members together constitute the body, and as is natural that each member has peculiar work to do, and if it faileth in one it is not a true body. And if they were all one member, where were the body? No doubt some of my readers have been at places of worship where there was disorder and confusion. Why is it? Because that body seems to have but two members—mouth and heart.—If the hands are to be opened to give a few pennies to the poor, they seem to be wanting. Other bodies, again, may have the hands and mouth; they give to the poor, but the mouth is sure to brag of it. These generally seem to have no hearts at all, or if they have, they seem to be of stone, in which the true love of God never existed.

Other bodies, again, are as the serpent in winter time, torpid, cold, lifeless, who will perhaps not wake up to life and duty until winter is past, and the day of grace is gone. Other bodies seem to be all head; they at least have all their members so high that the poor are unable to reach them. Some are all ears; they hear for others. Some are all eyes; they see others' faults, but not their own.

But the true body has all the members; the high and low, the comely and the uncomely. And the true body has living members. It hath a mouth to speak, eyes to see and watch, ears to hear, not for others, but for itself, hands to help the needy, feet to bear all the members along. And in my estimation, the foot, as a member in the Church, is one of the most necessary, also one of the most safe; for, as the darts of Satan generally are not aimed so low that they come to the humble foot, it is safe, and one of the most necessary, because when the other members get sick and sore, it tries to do its part nevertheless. Let us, therefore, if some of our members fail, if they get sick, let us, as the foot, humble ourselves, and help to bear them along, till the Great Physician is able to heal the diseased members. CYRUS BUCHER.

Shaffertown, Pa.

Avoidance.

I feel to give a few thoughts on the subject of avoidance, as recorded in First Corinthians, 5th chapter. Some brethren think we must avoid certain offenders outside of the Church. I understand that they must only be put out of the Church, and after that, hold them as we would all other sinners. I will give my views, so as to give the brethren an opportunity to correct me. The Apostle Paul is faulting the Corinthian brethren for not taking action and passing judgment upon a certain fornicator, admonishing them to put such a one away from among them. Who could undertake to say that the Apostle meant anything else, than to simply put him out of the Church, so as to let him know that he has no fellowship with the Church, with Christ, or with God; but that he is delivered back unto Satan, from whence he had been taken, and that by seeing where he is, it may destroy the works of the flesh, while in the flesh, so that the spirit may be saved in the day of the Lord Jesus.

In the second verse Paul says: "Ye are puffed up." In the sixth verse he says: "Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?" thereby admonishing them to be punctual, and purge out the old leaven, that they may be a new lump. Paul, no doubt, felt grieved that they did not take more heed to his teaching. And now he says, in the 9th verse, "I wrote unto you in an epistle, not to company with fornicators." Now for fear they might misunderstand him, and instead of avoiding fornicators in the Church, they might try to avoid such characters in the world, in their worldly dealings, he says: "Yet not altogether with the fornicators of this world," &c., for then ye must go out of the world," thereby giving them permission to deal with such characters in worldly matters. Now, in the 14th verse he tries to explain, and says: if any man that is called a brother, be a fornicator, not to keep company with him, but put him out of the Church. And if we should find out that one is guilty of such a crime, just shortly before a feast, we are not to eat with him, but get him to stay away from the table until he can be brought to council, and be expelled from the Church.

Now, taking the above view, it is easily understood, and can be complied with, without conflicting with other passages of Scripture. But to take the view that is approved of by the Annual Council, it is hard to understand, and is, according to our view, impossible to be complied with, without conflicting with other passages. The Apostles admonishes to put such away, as mentioned above, from among us. Now, to understand this literally, we must compel them to remove to some parts, away from the brotherhood. If he is allowed to remain in the vicinity of the brethren, he is still among us. We must compel him to stay away from our public meetings; if we do not he will be among us. If he comes into our houses, we must compel him to leave; if we do not he is among us. The Apostle forbids to company with fornicators, or, according to the German, have nothing to do with them. Now, to understand this literally, it includes a great deal; yes, I may say it includes all. We dare not buy of him, nor sell to him; we dare not work with him. If we see him in a helpless condition we dare not assist him. Yet Christ commands us to do good unto all men. If we see him destitute of food and raiment we dare not administer to his wants; yet Christ commands us to feed the hungry and clothe the naked. It would also separate man and wife. A sister would not dare to administer to her fallen husband. She would not dare to live with him. And in case of sickness she would not dare to wait upon him.

Dear brethren, the foregoing subject is a doctrinal point, and I suppose you are aware that we are divided on this point. It is therefore of great importance that we investigate the subject sincerely, and prayerfully, and inform ourselves, so that we may be prepared to give a reason of the hope that is in us. I hope that the Lord may direct us so that we may all have the same mind, and speak the same thing. Brethren, let us pray for love and union, without which it is impossible to meet the approbation of God.

Your unworthy brother in the Lord,
J. L. MEYERS.

Coleta, Ill.

For the COMPANION.

Love.

There is no subject that is made more prominent in the Holy Scriptures, than love; love to God and love to our fellow men. "He that loveth not knoweth not God, for God is love." In the first place, God requires the warmest and truest affections that we are capable of feeling. He must be loved above all other objects. We read that a certain one came to Jesus with the inquiry: "Master what is the great commandment in the law?" The answer was, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

If we say we love God, we must show our love by our works, and faith in his words. Christ says: "If ye love me keep my commandments;" that is keep all whatsoever I have commanded you. This of course includes all the ordinances of the New Testament. And again for this is the love of God, that we keep his (the Father's) commandments." Rev.

22 : 14. Also Rev. 14 : 12. "Here are they that keep the commandments of God, and the faith of Jesus." The faith or testimony of Jesus is his teaching, in the New Testament, while the commands of God are the great moral principles of love to God, and love to man. These are called the great commandments, while the ten commandments are called the lesser, or least commandments.

This will explain the query or answer of a brother in the last *Companion :* "What is meant by the expression of the Savior, he that breaks the least of these (ten) (see Ex. 20; James 2 : 10,) commandments, shall in no wise enter the kingdom of heaven." See Matth. 5 : 19. If we love Christ, his commands will be easy to be obeyed, and this is what the Savior meant when he said : "If ye love me, keep my commandments," which means all.

Again this is the love of God, (the Father) that we keep his commandments, and his commandments are not grievous, or hard to perform, but the child of God will say, with David of old, I delight in thy commandments. Please read Psalms 19, and 119.

The true and humble child of God, who sincerely loves God, will willingly and cheerfully obey all the Bible or God requires, at his or her hands.

But love should not stop here ; it should also be extended to our brethren and sisters, and to our fellow man in general. "If we love not those whom we see, how can we love God whom we have not seen ?" He that saith he is in the light, or is born of God, and hateth his brother, is in darkness, even until now. And in conclusion, let us hear what the wise man says : "Fear God and keep his commandments, for this is the whole duty of man." For, or because, God will judge us by this great rule, love to God and man. These commands will be the future rules of the judgments of God, as well as the present conduct of man.

JESSE HIESTAND.

Palestine, Ill.

Zealous men are ever displaying to you the strength of their belief, while judicious men are showing you the grounds of it.

A moment's effort in controlling passion may often prevent days of sorrow.

Pious Youth Department.

Patient Little Fred, or, The Power of a Good Example.

BY SUDIE M THOMAS.

As I walked home from church one day,
I heard a little urchin say:
"Oh do stay, Willie dear."
And stopping in pretense to wait,
I plainly heard the boy relate,
The words I now place here:

"You know," said he, "if you should go,
Poor Ma and I would miss you so ;
Oh Willie do stay here.
I'll beg of father not to beat,
Or you so cruelly mistreat,
If you'll stay, Willie dear."

"If you should go so far away,
I could not live a single day,
Perhaps Ma, too, would die !
Then who would care for father, Will,
And drag him home as you do still ?
For far too small am I."

Thus plead the little child in woe,
"Dear brother Willie, do not go ;
And may be bye and bye,
Father will turn, and better be,
And we all happy days will see ;
Oh ! Willie, wait and try."

At last the elder brother said,
"You are a darling brother, Fred ;
And home with you, I'll go :
To bear these sufferings I'll try,
And perhaps Ma and you and I,
Yet happiness may know."

Oh noble hearted brother Will,
I know the Savior will fulfil,
His promises : and they
Are, unto those who ask, I'll give.
Then let us seek, and we'll receive,
Joys that fade not away.

To-day, Will is a fine young man,
Determined to do all he can
To make a happy home ;
And by himself 'tis often said,
"If it were not for brother Fred,
A profligate I'd roam."

Of father now new life we boast,
For he has joined that happy host,
Who are by Jesus led ;
But ere he left this world of woe,
Said he, "I shall, to heaven go,
Through patient little Fred."

And Ma, in age, doth constantly
Declare her crowning joy to be,
Dear patient, loving, Fred.
For, through this noble hearted boy,
They all have found a precious joy,
In Christ the living head.

Philadelphia, Pa.

For the Pious Youth.

Think of This.

"Be careful of your health, girls. Don't mind being called 'old fogy' because you wrap yourselves up well and never venture out in thin shoes. Better be an old fogy than a young invalid."

I do not know who wrote this advice, but practical experience has taught me its worth.

Is it not a pity, since the Creator has adapted the organs of the body to purposes for which he designed them, that girls who otherwise have good sense, exercise so little in regard to dress. Even some who the :

"cross have taken
All to leave and follow"

the Savior, will wear garments so tight that it is impossible for them to take a natural breath, and shoes which cramp the feet into a shape quite different from the original. They scarcely reflect that hereby they impugn the wisdom of a loving Father, who would have us present our "bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service." My object being simply to call attention to this matter, I abruptly submit it to the consideration of "all whom it may concern."

SISTER FLEDA.

Mattawanna, Pa.

THE SILVER CUP.—There is a story of a servant receiving a silver cup from his master, who suffers it to fall into a vessel of aquafortis ; and seeing it disappear, contends in argument with a fellow-servant, that its recovery is impossible, till the master comes on the scene and infuses salt water, which precipitates the silver from the solution ; and then by melting and hammering the metal, he restores it to its original shape. A skeptic was so struck with this apologue that he renounced his dissent, and became a Christian.

CHARITY.—"The highest exercise of charity is, charity toward the uncharitable." "Though I speak with the tongues of men and of angels and have not charity I become as sounding brass, or a tinkling cymbal." Let us see that we have charity, and the Spirit of God predominant in our hearts. "If we have not the Spirit of God, we are none of his."

C. H. WALKER.

Christian Family Companion.

DALE CITY, Pa., March 25, 1873.

RURAL VALLEY, Pa.
March 11th, 1873

BROTHER HENRY:—Thinking that an item of correspondence might be of some interest to you and the readers of the COMPANION, we will give you a report of our journey thus far.

As you are aware, on account of the wreck a short distance east of Dale City, on the 7th inst., we were detained about three hours. We left 2: 15 P. M. Before we reached Mineral Point. a small bolt was lost from some part of the engine. Although it seemed to be a trivial loss, it had the effect of stopping the train, and detaining us about half an hour. Everything seemed to be important in its proper place. It is so, not only in machinery, but in the church of Christ. There are many members compacted and collected into one body. "And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary." 1 Cor. 12: 21, 22.

After the necessary repairs were made, we passed on without any farther hindrance, arriving safely at Pittsburg, about 10 o'clock P. M., four hours behind time. We lodged at the St. James Hotel. Our accommodations were good, and in the morning we felt much refreshed.

We left Pittsburg at 7: 20 A. M., and reached Kittanning, on the Alleghany Valley R. R. about 10 o'clock. This is 44 miles north of Pittsburg, and is the county seat of Armstrong county. After taking some recreation, and attending to a few matters of business. which we deemed of some importance, we announced ourselves ready to be conveyed to the home of our childhood and youth, Jacob Beer's twelve miles east of Kittanning.

The snow had disappeared; the roads were paved with mud; and we were annoyed by frequent and very strong blasts of wind. These combined, made our trip somewhat unpleasant; but this was modified a little by the many recollections, that were revived by the familiar objects and scenery along the way. It is strange how the past comes up and assists in forming our present state of existence. We reached our destination about half past three o'clock P. M., and found father's family in usual health and spirits.

We felt a little fatigued, and would have enjoyed a night's rest very much. This, however could not be, as there was an appointment for evening meeting, at the Baptist meeting-house, about two miles distant. We attended, and labored in the good cause, as the Lord gave ability. There was a good congregation of attentive listeners.

On Sunday 9th, at 10 o'clock A. M., we had meeting again at the same place. We endeavored to encourage our hearers to behold and meditate upon the love of God manifested toward us that we might become his children; and admonished them to be thankful and God-like.

We returned to father's dined, and then were conveyed by him, accompanied by brother J. B. Wampler, a distance of seven miles, te the Cowanshannoc meeting-house, where we had evening meeting. Here we met many familiar faces, and a number of brethren and sisters, with whom, in former years, we had often met and mingled in the worship of God. Many pleasant reminiscenses crowded upon us, and we felt to praise God, that we were permitted to meet again to serve the Lord and to labor together in his cause, As this was to be the first of a series of meetings, in this place, we thought it good to remind the brethren of the importance and worth of prayer; hence we discoursed upon the Lord's Prayer. We trust that some good was accomplished. It is to be feared, that this short but significant prayer, is, too often, merely repeated instead of being prayed with the Spirit and understanding.

We lodged at brother Wm. Rarigh's, who lives near by. Brother and sister Rarigh will be remembered by all who have visited this place; and their hospitality will not be forgotten before the Lord. Brethren Levi Wells and Robert Whitacre are the ministers in this congregation. Brother J. P. Hetric, of the Redbank branch, has also devoted part of his time and services to this arm of the church. We are sorry to learn that they are likely to lose his labors, for awhile, at least. There seems to be considerable interest manifested here, and we hope the Lord will revive his work and that many precious souls may yield to his claims.

Last night, (10th,) we again had a well filled house of interesting and apparantly, interested hearers. We feel assured that good impressions were made; and our prayer is, that the Lord will fasten and deepen them. It is, indeed, strange, that intelligent beings can see what God has done for their salvation, and yet not return one thank for all his grace, while at the same time, they studiously thank their friends for the most trivial gifts. Strange that persons will not love and glorify God, who has loved them so dearly and done so much for them. Surely it must be a want of meditation, that induces this indifference.

After the services were closed, brother Leonard White conveyed us to his home, where we passed a pleasant night, and, up to this time a pleasant day. We solicit an interest in the prayers of God's people.

More anon.

J. W. BEER.

It is a great relief to an editor to have good contributors, whose manuscript needs only to be read, punctuated, and then handed to the printers.

We are experiencing said fact just now, and highly appreciate the timely assistance of our correspondents. Hope there will be no relaxation for six months at least.

Lemuel Hillery.

Will please take notice that brother E. J. Fadely, Dale City, Pa., immediately answered his last letter, addressing him according to orders, at Ashton, Ill., which letter was forwarded to Polo, and now returned to the writter. What does it mean? Brother Fadely is very anxious to be in communication with him, and have him to move on his farm in Jasper county Iowa.

Answers to Corresponsdents.

MARTIN BYEGHLEY.—You owe us nothing.

JEREMIAH BUEGLY.—It was clearly an oversight of the clerks.

SAMUEL RYMAN.—The money is received, and the books sent.

JNO. BEARD.—What numbers are missing?

MARK MINSER.—You paid only $1 00 for Caroline Beer, at No. 17, and so her term expires with the year. Shall we send it to her? We owe you 90cts.

SALLIE E. CART.—We think we understand it, and that we have it all right.

D. BECHTELHEIMER.—It must have been an oversight. We have no other account of it, except what you mention. Have sent all back Nos. Tune Book entered.

D. A. HUFFORD.—We think it was received.

SAMUEL BAKER.—You owe us 25cts.

H. F. BERKEYBILE.—Let us have the name of your postoffice, that we may credit you with $1 50, hereby acknowledged.

J. H. LONGENECKER. We have no Quinter's and McConnel's debate. What do you want for your money?

LEVI KAUFMAN.—You owe us $4 40.

WM. N. CLEMMER.—We are expecting a supply daily, and will send as soon as possible.

J. W. DICKEY.—The Encyclopedia is sent.

MICHAEL BASHORE.—We did not receive it.

ELDER C. HARDDER.—Thank you. They have been entered.

WM. J. BOWSER.—The books were sent to the address of Jesse P. Helrick, Oakland, Pa., on the 20th of February.

CORRESPONDENCE

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be writ en upon **one side** *of the she.t only.*

NEW YORK CITY, March 15th, '73.

Dear readers of our dear COMPANION. I have learned that by so long deferring to write, I have unconsciously deprived myself of what has since been to me the source of much pleasure. Since my last appeared in columns of the COMNANION, I have received a number of letters from some of my dear brethren—some old acquaintances, and some whom have known only by reputation, whose articles in our papers, I have frequently read with so much pleasure, and comfort to my soul, when weary and almost ready to despair. I trust my brethren who abound in "crumbs of comfort" will continue thus to "scatter seeds of kindness." We are so much encouraged and built up by the prayers and sympathy of those who in any manner, manifest an interest in our weal. For the information of those who, when visiting New York, may hereafter call to see me. I will say that my regular office hours are from eight to ten A. M. I was extremely sorry, and have been ever since, to have missed seeing those young brethren and sisters who called to see me on the eleventh of March; and who were described to me the next morning as "ladies and gentlemen, very neat and plainly dressed, and of very intelligent, yet modest appearance." Now I am very anxious indeed to ascertain who those intelligent, modest and plainly dressed laidies and gentlemen were. If they had called at my boarding house' Corner. Fourth-st, and Washington Square, they would have found me. I hope some one or more of the party will do me the kindness to let me know by some means, who they were. I would have gone to any part of the city, if they had left a card to indicate where they were stopping. If any of our fraternity should again visit, or pass through the city, they will find a most hearty welcome by calling on

J. LEVI KITTINGER.
658, *Broadway, Cor. Bond St.*

For the COMPANION.

On the Death of Brother Joseph Funk.

BY LOVINA H. BURKHART.

Schoolmates weep not for your father,
He has only gone to rest;
Gone to sleep that sleep in Jesus;
Happy Father! he is blest.
First your dear and sainted mother;
Journeyed through the shades of death;
Through that valley Jesus led her,
To a land of peace and rest.

Yes; in heaven your dearest mother
Waits for you to meet her there;
Watching for her children's coming—
Those she left behind her here.
Then your sister crossed the river,
Leaving husband, children, friends,
Home, and all her earthly treasures,
For that world that never ends.

Now your father, too, has left you,
But 'twas Jesus bid him come;
He had done with earthly sorrows,
God has taken him up home.
What to them were earthly treasures,
O the water's dreadful roar?
On the other side the river,
They had spied fair Canaan's shore.

You will miss them, oh, I know it!
I have lost some dear friends, too;
Well I know that deep, deep sorrow,
When a dear one's bid from view.
Death has robbed me of two brothers,
Who were ours to own and love,
And a darling little sister,
Who is now in heaven above.

Schoolmates, mourn not for your father,
He may dwell at God's right hand;
Fields of pasture, fresh and fragrant,
Blooming in that better land.
He has passed across the Jordan,
And has landed without fear.
Oh dear children, do not tarry—
Try to meet him over there.

All your brothers now are walking
In that road your parents trod;
And a sister, too, is trying,
To be owned a child of God.
Though a Christian's road is often
Marked with trials on the way,
Yet an advocate is promised:
Oh! then come, and don't delay.

Come to Jesus; long delaying
Won't insure that blest retreat;
Putting off this timely warning,
You may lose that mercy-seat.
Dearest schoolmates, don't be sorry,
All I wrote I mean for good:
Fain I'd leave all earthly treasures,
To be saved through Jesus' blood.
Mineral Point, Pa.

BROOKLYN, Iow, March 5th, 1873.

BROTHER HOLSINGER: You will please announce that the Brethren in the Middle District of Iowa, purpose holding their District Council Meeting, with the brethren in Dallas Co., in their meeting house, on Monday the 19th day of May, 1873. We expect a good representation of Delegates. Also a general invitation to the brethren to be with us.

J. S. SNYDER, Cor. Secretary.

BROTHER HENRY: With your consent I would like to say a few words through the COMPANION, in the reading of which we noticed several articles concerning the question, license or no license; a great moral question indeed, and demands of us as a Christian people a careful consideration, that we may do our part conscientiously in regard to its demands upon us, remember that this is going direct to the question at issue, it is voting for measure not for men. We argue it belongs to the world, so do many other things we take part in; and as to being exposed to danger, what can we engage in without being in danger, for we are taught to watch always. The apostle teaches that the effectual fervent prayer availeth much, but what would we think of the man who prayed every day for his bread, yet made no effort of the means within his reach to obtain it. Or the individual whose daily prayer was for salvation, yet lays no hold of the necessary means to obtain it; why our conclusion would be, it was not the prayer of faith, so in the case under consideration, if we love our neighbor, as our duty points out to us, as ourselves, we see them in danger, and especially the young in great danger, should we not help remove it? Would to God, every mother; every sister; in our county, had the privilege to help to decide so great and important a question. My humble prayer to God is that his spirit may direct in our duty.

JACOB CONNER.

East Coventry, Pa.

Railroad Privileges.

BROTHER HENRY: You will please publish through the C. F. C. that arrangements have been made from Chicago to Pittsburg, on the Pan Handle road, for the brethren going to the Annual Meeting to be held in Dale City, Pa., in June next, on the following terms: Those going to the Annual Meeting must leave at Chicago, on Thursday morning, May 29th. They should club together. Clubs from 20 to 30 in number, will pass for 5 cents a mile. From 30 to 39 4½ cents, and 40 and upward for 4 cents and return free.

The idea of leaving Chicago at the time named, is to connect with others, so if their club is not filled they may meet them by the way. The brethren at Richmond, Ind. will start May 30th, at 3 o'clock A. M., and those at Piqua, Ohio, May 30th, at 7 A. M.

Those being of this number, will call for their free return tickets at the office on their way to the Annual Meeting. Those free return tickets will be good for 30 days. Understand me, this is only on the Pan Handle R. R.

JOHN BEECHLY.

Profanity.

MR. EDITOR: Upon meditation I concluded that I would put forth before your readers another subject for thought and reflection, viz: Blasphemy, which I feel is a great and crying sin in our christian land, when at the same time, it is so strongly forbidden in the teaching of the Savior, who informs us in plainer terms, to "Swear not at all, neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great King; neither by thy head, because thou cans't not make one hair white or black." Matth. 5: 34, 35, 36. This is the plain declaration or teaching of Jesus, and the majority of the world recognizes his word as truth. And we make no hesitancy in saying that profanity is a mark of very low breeding, and no one who indulges in the ugly and low practice can have a proper love for order or right. Is there not sufficient language in the world's great lexicon to use without profaning God's holy name? And when the great Teacher himself has told us in such emphatic language, to swear not at all, without any coloring whatever, and spoken by one who spoke as never man spake, and those teachings were for the world to example after and obey. But alas! how many are wandering farther and farther away from the fold. Wickedness is stepping forth in all gaudy coloring of vice. And among the many, is profanity. Why is it I ask? is it because the professing Christian passes it heedlessly by, without a word of warning for those who indulge in this great and growing evil? Is there not beauty enough in the Christian garb to encourage the wanderer to seek to obtain that dress which is composed of delightful colors, such as faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity? And we are told if these abound, they make us that we are neither barren nor unfruitful always abounding in the work of the Lord.

WM. B. SHANE.

"What God Blesses."

Brother Holsinger:—Enclosed, please find a slip which I clipped from the "Christian Review," which is right to the point, and for the encouragement of the ministers who have not the advantage of a classical education, I thought it was worth all the room it would take in the C. F. C.

C. MYERS.

Pleasant View, Pa.

God blesses very slender things to the conversion of souls. It is very humbling, sometimes, to a preacher who thinks, "Well, I did preach a pretty fair sermon that time, to find God does not care a pin about him or his sermon, and that a stray remark he made in the street which he hardly thought was of any value whatever was what God has blessed; that when he thought he had succeeded best he had done nothing, and when he thought he had succeeded worst then God blessed him. Many a soul has had his eyes opened by an instrumentality which he never dreamed of being so useful; and, indeed the whole way of salvation is in itself extremely simple, so as to be well compared to the clay and spittle which the Savior used. I do not find many souls converted by bodies of divinity. We have received a great many into the Church, but never received one who became converted by a profound theological discussion. We very seldom hear of any great number of conversions under very eloquent preachers—very seldom indeed. We appreciate eloquence, and have not a word to say against it by itself, but evidently it has no power spiritually to enlighten the understanding, neith-

er does it please God to use the excellency of words for conversion.—When Paul laid aside human wisdom and said he would not use the excellency of speech, he only laid aside what would not have been of much service to him. When David put off Saul's armor, and took the sling and stone, he slew the giant; and giants are not to be conquered to-day any more than they were then by champions arrayed in Saul's armor. We must keep to the simple things, to the plain gospel, plainly preached.—*Spurgeon.*

How Did the Apostles Baptize?

In COMPANION, present Vol., No. 9 Dr. E. L. Mackey, propounds a query: "Are the apostles to be blamed for not baptizing in the name of the Father, and of the Son, and of the Holy Ghost, as it stands in Matthew 28: 19? Or did the Lord Jesus give this command in a parable, or mistery, to his apostles, and then give Peter the keys to reveal his mysteries, first at Jerusalem, and then at Samaria, and to all nations?"

This query is stated very strangely, and cannot be answered directly, without assenting that the apostles did baptize different from the commission, a thing that the Bible does not teach, neither should we. To the law and testimony.

The Savior gave the commission in these words: "All power is given unto me in heaven and in earth, go teach all nations baptising them in the name of the Father &c. Mark, the original is "*eis to ovo ma*" into the name &c Now the apostles in recording the accessions by baptism, express it in two forms, viz: "They were baptised in the name of Jesus." "*ellti tio onomati*" and again by "*en to onoma and is rendered, "in the name of Jesus,*" while the first is by some rendered "upon the name of Jesus." Now there is quite a difference between baptising into the name of, and baptising in the the name of. In the name of, implies, by the authority of, or upon the authority of Jesus Christ. Hence the apostles baptised by the authority of, or upon the authority of Jesus Christ, who had given them a "formula" for all time and for all nations, namely, "baptise them into the name of the Father, and of the Son, and of the Holy Ghost.

Our conclusion is, that the apostles did baptize into the name of the Father, and of the Son, and of the Holy Ghost. And the reason why we believe it, is because they were commanded to do so, and that the Bible does not say they did not.

THOMAS D. LYON.

Hudson, Ills.

Pride.

"And be not conformed to this world, but be ye transformed." Rom. 12: 2.

Dear brethren and sisters, I have often thought of writing for the *Companion*, but as often as I thought of writing, just that often I felt my inability. But this Sabbath morning, I will try to write a few lines for the first time.

Paul says, we are not to be conformed to this world. I think when Paul used this language he meant, not to be conformed to this world in dress, as well as in conversation, actions, &c. And I fear many of us are decorating those perishable bodies of ours too much after the fashions of this world. Pride is creeping into the church, little by little, and it is to be feared ere long the good old order that our forefather's taught, will be lost sight of. And my dear brethren, this ought not so to be.

Some say if the heart is right, all is right. So say I; but if the heart is right we will not dress after the fashion of this sinful world. "By the tree you shall know the fruit." Then if we have the uniform on the body, it will show to the world that there is fruit on the tree, not in the heart only, but on the branches of the tree also. Ye are the light of the world; a city that is set on a hill cannot be hid. Matt. 5: 14. If we dress in the fashion of the world, where is the light? We fear it is where it cannot be seen. "Neither do men light a candle and put it under a bushel, but on a candle-stick, and it giveth light to all that are in the house." Matt. 5: 15. If the heart is right, and we dress in the fashion of the world, the light is under the bushel, and cannot be seen. But if we put the light on the candlestick, which represents the body, in my opinion, it can be seen by all. Then our light will so shine that it can be seen by all, and others, seeing our good works, will glorify our Father which is in heaven.

Now my dear brethren let us try to follow in the humble paths that our forefathers traveled in, believing the Holy Spirit is not changable. And that it taught our humble old brethren, one hundred years ago, that plain dress, chaste conversation, meekness, and perfect resignation to what God says in his word, was necessary to their eternal welfare, is just as binding on us to-day, as it was on them in that time. If we depart from the order and simplicity which they observed, saying it is necessary to have an educated ministry, after the fashion of the world, do we not admit that they were wrong, or that the Holy Spirit taught them one thing, and now us differently? Let us love each other with a pure heart fervently, and ask God to keep us faithful to our promises. In love and fellowship.

I. H. CHRIST.

Tirden, Ills.

In Memory of Sister Sarah Furgason.

We have frequently looked, in silent meditation at the favor of our Father in heaven, during the past year, to us, as a congregation. Our spiritual horizon has once in a while been brightened by seeing those whom we loved, turn their faces toward the heaveuly Jerusalem, to seek the face and favor of that Father, whose mild entreaties of mercy they long slighted. The strong man, in full vigor of life, came, and the sweet blushing maiden also sought a home in the fold with God's people. While we rejoiced thus, in God our Savior, in the prosperity of his kingdom, we still had our moments of heaviness of heart, as we from time to time in our ministerial labor, called to see our sister, beloved in the Lord upon whom the afflicting hand of Providence was laid for the space of two years, in disease, so . deforming in its nature; dropsy. The destroyer of happiness and health, finally carried her away. During two full years of suffering, not a murmur was uttered, and we were truly made to feel that, "In your patience ye possess your souls." Sister Sarah sometime before her illness, connected herself with the "Brethren in Christ," or as they are more familiarly known, from their origin, "Shumakarians." She lived with them for some time, apparently in good faith, but when the king of terrors began to move in ghastly array before her face, threatening with his weapons of war to lay

her low, and the mind pictured the turbid waters of the Jordan of death, she thought it not best to die there, and during the winter of 1873, while brother Calvert was with us, she made application to be received into the fold of Jesus. Accordingly on the 23rd of January, 1872, she, too weak to walk, she was taken to the water in a sleigh, and immersed according to the Lord's direction; and though very weak, she endured as a faithful soldier of the cross. She was a few days afterward anointed with oil in the name of the Lord. During the space of a little over a year she was tapped 11 times, and 32 gallons of water extracted from her. Thus she lingered, till the morning of the 4th of March, when the Spirit escaped from its prison of its clay, and took its flight to world's unknown. The next day the bereaved family with her numerous friends conveyed her to the narrow house, and left her among the remembered dead, till God shall bid her rise to a mansion at his right hand. On the following Sunday we all met again to participate in the general services, which were conducted in order, and remarks offered from 2nd Cor. 5: 1, which we hope will be remembered, and all may follow on to know the Lord. It was sorrowful te give our sister up at the youthful age of 22 years, 3 month and 18 days. But we hope to bow and say, "Thy will ob God be done."

Ts the kind family and relatives, yes to all we say prepare to meet your God, for we all must die. Ob that when we are called to die we may be ready, so our Lord may say to us, come up higher. May the comforting grace of God be with those who mourn her early departure from earth.

J. P. Hetric.

Oakland, Pa.

Outlines of a Sermon,

Delivered in the Berlin Congregation, November 23rd, 1872, by brother John Blough, from Ohio.

PREPARATION FOR JUDGMENT AND THE FINAL ISSUE.

"The Almighty God, even the Lord, hath spoken and called the earth, from the rising of the sun unto the going down thereof. Out of Zion, the perfections of beauty, God hath shined. Our Lord shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens above and to the earth, that he may judge his people." Psalm 50, 1—4.

The sermon on the occasion referred to above, was delivered in the German language, and in my estimation would be worthy of publication at any time. And as I have taken no note of the speaker at the time I must solely depend upon memory. I shall therefore recapitulate as nearly and as briefly as I can, the sentiments of the speaker, as expressed on the above subject matter before him on that occasion.

After a brief exordium, the speaker went on to say that "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction, in righteousness," &c. The language under consideration is a portion of God's word, and is in the same way profitable.

He went on then to define the text as it stands in its several parts, in regular rotation, by calling attention first to the appellation,

Almighty, as applied to God; that he was that all powerful Being, and is the same to-day yesterday and forever, being the Creator and preserver of heaven and earth. Well might the Savior say: "All power is given me in heaven and in earth. He is the "head of all principality and power," even "the power of God unto salvation to every one that believeth." God is also omnipresent. We cannot flee from his presence, and wherever people are there God is. His all piercing eye is over us and about us, and consequently all our actions and doings are exposed to his naked eyes. The Scriptures say: "Where two or three are gathered together in his name there am I in the midst." Not only is God omnipotent and omnipresent, but he is also omniscient. Even from the beginning he knew what was in man, and in consequence the plan of redemption was laid before the foundation of the world. Such prerogatives God has reserved unto himself, and the full and definite import these words imply, can only be exercised and executed by the Deity himself. This Almighty, Allknowing, and Allseeing God, in the language of the text, "Hath spoken and called." Here we shall notice the difference between simply speaking and calling, and also whom he called, &c.

When we speak to an individual in our immediate presence, we do so in our ordinary tone of voice, as in common conversation. It would be impolite and unbecoming to modulate in a high key, our thoughts and ideas, to persons in our midst. But when persons have gone from us a distance, and we would call their attention, in order to communicate our thoughts we have to resort to calling, especially when we have anything to do for them. But when ordinary calling fails, we have other and various means to call. The farmer calls home his laborers to the board of refreshment by means of horns, bells, &c. The sexton calls people to church service by tolling the bell. Still more indirectly, we call through the medium of the press, by way of notification.

In the same way, comparatively speaking, God speaks and calls, and speaks to the people. Under the old dispensation God spake to the people through the prophets, and under the christian through his Son. Paul in writing to his Hebrew brethren makes mention of these things, and says: "God, who at sundry times and in divers manners, spake, in times past, unto the fathers, by the prophets, hath, in these last days, spoken unto us, by his Son."

He calls "the earth from the rising of the sun unto the going down thereof." The words, "the earth," signify the people on the earth, and "from the rising of the sun unto the going down thereof, implies all on whomsoever the sun shines. No one is excluded, now, who received the glad tidings of salvation. The Savior says: "Many are called but few are chosen." God calls in many ways, and also uses different means in accomplishing his ends. But chiefly he calls through his word, by the foolishness of preaching. Watchmen are stationed upon the walls of Zion, and through their earnest labors many a wretched soul, polluted with sin, has been made to feel the need of a Savior, and calls have been effected. God does not leave himself without a witness; he does his part, if man would only respond and come under the mild sceptre of King Emmanuel. But says some one, how can we know when we are called. Just whenever we feel the operations of God's spirit operating upon our hearts, and feel that all is not well. When we feel thus condemned we may rest assured that God

calls and knocks at the door of our hearts, either through preaching, through the death of some near or dear relative, or whatever it may be, that brings home to our minds the thought of death, eternity and the judgment.

(To be Continued.)

ROTHSVILLE, March 15th, 1873.

BROTHER HOLSINGER: Please announce the District Meeting of eastern Pennsylvania. It will be held the Lord willing, with the brethren in the West Conistoga congregation, at the house of brother Joseph Phantz, Lancaster county, half a mile from Rothsville station, on the Reading and Columbia Railroad, on Thursday 15th of May, 1873. We will meet the day before, about 4 o'clock, at the said house. Brethren coming by Railroad, stop at Rothsville station, where there will be conveyance to take them to place of meeting.

2t. C. BOMBERGER.

Notice of District Meeting.

Brother Holsinger: Please insert the following notice, for the benefit of the brethren of the Northern District of Indians, which will be held in the Elkhart branch, Elkhart county, on Thursday, four weeks before Pentecost, May 8th, 1873, one mile west of Goshen. Those coming by Railroad will stop at Goshen. A general turnout is expected. By order of the church.

Elder D. B. STUTSMAN.

Goshen, Ind.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

At Garrett, Pa., in the Elklick congregation; March 14th, ROSIE REBECCA, infant daughter of brother Daniel D. and Catharine HOOVER, aged 10 months and 5 days. Funeral services by the editor of the COMPANION.

In the Nettle Creek congregation, Wayne county, Ind., Oct. 7th, 1872, sister ANNA, wife of brother Gabriel HARDMAN, aged 35 years, 8 months and 29 days. Disease, consumption. She was afflicted a long time, but her patience was sufficient unto the end. She passed away with a bright, angelic countenance. She was a worthy sister and mother. She leaves a loving husband, and two children to mourn her untimely departure, but they have the consolation, in that, they have hope. Funeral by the Brethren, from Cor. 1: 15, 22.

Also, in the same congregation, Jan. 28, sister JEMIMA, wife of brother Israel HARDMAN, aged 33 years, 1 month and 15 days, of typhoid and spotted fever. She was well as usual only four days previous to her death. She was a model sister in the Church, always plain, always sober, and inoffensive. A short time before her death, she took her husband by the hand, and said that she had lived a happy life with him, and that it was a happy thought that she could live, die, and be saved in the Lord. She then kissed him, and departed, leaving him and three small children to mourn the loss of a dear friend.

Funeral by the Brethren, from Amos, 4: 12.

Also, in the same congregation, Feb. 23d, sister ELIZABETH, wife of brother Daniel HARDMAN, and mother-in-law of the above two, aged 67 years, 5 months and 19 days.—She was one of the most exemplary members in the Church. Her seat was never vacant at meeting when health permitted, and it was possible for her to be there. The Church and neighborhood feel the loss of her, as well as the large circle of friends and relatives. Her children, eight in number, with their surviving companions, were all called in, and were by her bedside, and a short time before she died, having presence of mind, she gave them such counsel, that they will not soon forget. Funeral by the Brethren, from Rev. 14: 13.

LEWIS W. TEETER.

LIST OF MONEYS RECEIVED for SUBSCRIPTION BOOKS, etc.,

A J Sterling,	1 50	Geo Barnhart	1 00
I K Beerly	3 00	Jacob Kepner	1 60
Susan Bowles	1 50	Samuel Ream	1 50

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For the COMPANION.

The Inconsistency of Bloodshed and Self-defense.

The minds of the popular are led to believe that the Word of God will sustain them in protecting the nation, themselves their persons, and their property. Others tell us that national defense is forbidden in the Word of God, but that it is every person's duty to protect himself, his person and property, and should they shrink from this duty, they would deem themselves guilty of transgressing the Gospel of Christ. Here are two propositions, and I shall protest against them both.—The latter is the more gross and absurd doctrine. The doctrine that will substantiate individual defense, will also establish national defense. I shall notice them both in connection.

I have already stated that the latter is of a more dangerous character than the former, because it has made its way into the Church of Christ. When I say the Church of Christ, I mean a body of believers that has no non-essentials. The Devil cannot persuade the members of this body to believe that it is right to go forth in defense of his country, where human beings are slaughtered by the thousands. But he will try his utmost to persuade them to believe that he has a just right to defend himself, his person and his property. Brethren, I am grieved to the very bottom of my heart, and lamentable that I must state here, that the enemy has prevailed upon some of the members of the Church of Christ.—I cannot say that I hope there are no brethren that will advocate the doctrine of self-defense. But there are some that will justify themselves in defending their person and property by a deadly weapon, and not a few that will justify themselves in defending their persons and property by some other means, which are equally the same. There are some brethren, yea some that are set apart, as it were, watchmen upon the walls of Zion, that would arm themselves with a deadly weapon, in case of emergency. Oh, this makes my heart throb, as I pen it down! Christ said unto Peter, "Put up thy sword in its sheathe;" and you profess to follow Christ, and yet take the privi-privilege of pulling it out again. Can the spirit of Christ and the carnal sword dwell together in the heart? I shall answer this in its course.

The aforesaid ministers will get up behind the desk, and proclaim that if it is required, we must lay down our lives for Christ's sake, and the Gospel's. Oh, Consistancy, blush! This forces me to quote the language of the Savior, where he says, "all, therefore, whatsoever they bid you observe, that observe and do, but do not ye after their works, for they say and do not." Matt. 23: 3

I also have heard brethren say, that it would not be expedient to tell the world the doctrine of non-resistence, in its full extent, because they would do thus and so with us. I have not as yet learned that we have any right to assume such authority, to withhold a part of the doctrine of Jesus Christ from the world, and keep it confined in the Church. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 3: 16. How can we let our light shine, unless we walk in the light, as he is in the light. The Apostles feared God above men. Paul says, "wherefore I take you to record this day, that I am pure from the blood of all men, for I have not shunned to declare unto you all the council of God;" Acts 20: 26, 37

Paul says at another place, that these things were not done in a corner. Brethren, let us all remove the thoughts of self-defense, for if we only even harbor this thought, we commit sin. Jesus Christ declared, himself, that "whosoever looketh on a woman, to lust after her, hath committed adultery with her already in his heart;" Matt. 5: 28, John says, "Whosoever hateth his brother is a murderer." By this we understand that we can murder spiritually, by evil thoughts.

It is evident by the foregoing language, that if we harbor an evil thought, we commit the same sin, as though we had brought the thought into action. "Dearly beloved, avenge not yourselves, but rather give place unto wrath, for it is written, 'vengeance is mine, I will repay, saith the Lord.'" Rom. 12: 19. Christ says "pray for them which despitefully use you," but carnality will say, combat with your enemies. I am forced to believe of such that uphold the doctrine of self defense, are led by a spirit of deception, agreeable to the carnal mind, which is not subject to the law of God, because the carnal mind is at enmity against God, for it is not subject to the law of God, neither can be;" Rom. 8: 7. "And of him that taketh away thy goods ask them not again;" Luke 6: 30. For ye suffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you in the face;" Cor. 11: 20. I will here say, by the language of Samuel: "Hath the Lord as great delight in burnt offering and sacrifice, as in obeying the voice of the Lord; behold to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." According to the laws of our country, we have a right to defend ourselves; also to shed blood in time of hostility, and in self defence. This law then must be based upon that law which says, "eye for eye, tooth for tooth, hand for hand, burning for burning, wound for wound, stripe for stripe. Now let us hear Christ; "But I say unto you, that ye resist not evil, but whosoever smiteth thee on thy right cheek, turn to him the other also; Matt. 5: 39.

But we are told "if you call for such passages of scripture to prove non-resistance, you represent God as a flexible being, for the Bible is the greatest war book I ever saw, and it is declared that he is unchangeable, the same yesterday, today, and forever. And Jesus Christ declared himself, that he came not to destroy the law, or the prophets, but to fulfil." I will try by the assisting grace of God to make it clear that Christ did fulfil and not destroy, notwithstanding he gave us a different law to that of Moses.

In a certain degree, Melchisedec was a type of Christ. The Lord hath sworn, and will not repent. "Thou art a priest forever, after the order of Melchisedec;" Psalms 110: 4. "If, therefore, perfection were by the Levitical priesthood, for under it the people received the law, what farther need was there that another priest should rise, after the order of Melchiedec, and not be called after the order of Aaron. For the priesthood being changed, there is made of necessity a change also of the law;" Heb. 7: 11, 12. "For there is verily a disannuling of the commandment going before, for the weakness and unprofitableness thereof;" Heb. 7: 18. Here a question may arise in the minds of some, in regard to the change of the law. Space will not allow me to go into a full detail of the subject.

When Christ arrived to the age of about thirty years, he took the mission, of which was prophesied that he should perform. When the law of a carnal commandment came to an end, and the Christian—the spiritual dispensation was ushered in. "For all the prophets and the law prophesied until John." Matt. 11: 13. "The law and the prophets were until John, since that time the Kingdom of God is preached, and every man presseth into it;" Luke, 16: 16. "For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled: Matt., 5: 18. When Christ spoke this language he had not yet finished his wonderful

council, neither had he suffered all the derision that was prophesied of him, nor had he yet been wounded for our transgressions, or bruised for our iniquities.—After he had performed all things which were prophesied, he ascended to his Heavenly Father. I deem it unnecessary to add any more testimony, as I think it is clear unto every unprejudiced mind, that Christ fulfilled the law to the very letter, notwithstanding he left us a different law to that of Moses.

I have already stated that Melchisedec was a type of Christ, and it is declared that he was a king of righteousness, and after that also King of Salem, which is king of peace. "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulders, and his name shall be called Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace;" Isa., 9: 6. Here we have the antitype, the Prince of Peace. "Glory to God in the highest, and on earth peace, goodwill towards men;" Luke, 2: 14.—Christ has illustrated his introduction very beautifully by precept and example. "For even hereunto were ye called, because Christ also suffered for us, leaving us an example that ye should follow his steps; who, when he he was reviled, reviled not again, when he suffered he threatened not, but committed himself to him that judgeth righteously;" 1 Peter, 2: 21, 22. "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? James, 4: 1. It is lamentable to think what an amount of human blood has been shed since the Prince of Peace has made his appearance; and what makes it yet more lamentable, is that thousands, yea millions that profess to be governed by the spirit of Christ have shed human blood. The Temple which Solomon built was to represent the Church, under the Christian dispensation. David was a man of war, and yet a man after God's own heart. David, no doubt was justifiable in engaging in those wars but hear what God says to him, with reference to building the Temple: "And David said to Solomon, my son, as for me, it was in my mind to build a house unto the Lord my God; but the word of the Lord came to me saying: Thou hast shed blood abundantly, and hast made great wars; thou shalt not build a house unto my name, because thou hast shed much blood upon earth in my sight." Chron. 22: 7, 8. "Know ye not that ye are the Temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are." 1 Cor. 3: 16, 17. David, therefore, being a man of war, having shed blood, was not permitted to build the temple, the house of the Lord. The temple, the type, was to be built by hands free from blood, so the antitype, the spiritual house is to be composed of material unstained by human blood. "Ye also, as lively stones are built up, a spiritual house." 1 Peter, 2: 5. "In whom all the building, fitly framed together, groweth unto an holy temple in the Lord. Eph. 2: 21.

But again, we are positively commanded that we should be subject to the higher powers. "Let every soul be subject to the higher powers, for there is no power but of God; the powers that be are ordained of God. Whosoever, therefore, resisteth the powers, resisteth the ordinance of God, and they that resist shall receive to themselves damnation." Rom., 13: 1, 2. This requires obedience to the higher powers. The character of this power must be a God-fearing power, to make it obligatory, for Peter and the other Apostles said to that power: "We should rather obey God than men." So we conclude, whenever that power comes in contact with the gospel, our course is plain; and if required to obey that power, however inconsistent to godliness, then was Daniel guilty, for he disobeyed that power, and so did also Shadrack, Meshack, and Abednego. It is our bounden duty to render passive obedience wherein that power does not conflict with the spirit of the gospel. "Render therefore unto Caesar the things that are Caesar's and unto God the things that are God's," Matt. 22: 21. We must forebear evil, and do that which is good, and we shall have praise of the same. We must willingly pay our taxes, for thus it is commanded. Christ, Himself, paid tribute money. Render, therefore, to all their dues, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor." Rom., 13: 7. The Pharisees were terribly dismayed when their power was weakened by the doctrine of Christ. Had Christ preached and practiced the doctrine of self-defense, they would not have been afraid of the Romans taking away both their place and nation. "If we let him thus alone, all men will believe on him, and the Romans shall come and take away both our place and nation." John, 11: 48. The Apostles were very dull in comprehending the doctrine of Christ. They were so attached to the Mosaic law, that they were ready at any time to defend themselves and their Lord; and after they were fully established in the truth, they were willing to suffer martyrdom. They also disobeyed that power of which I have already treated. "Then Simon Peter, having a sword, drew it and smote the high priest's servant, and cut off his right ear. Then said Jesus unto Peter, put up thy sword into the sheath." John, 18: 10, 11. And, my Christian friends, there it will remain as long, as the spirit of Christ dwelleth in our hearts. Christ touched the ear which Peter had cut off, and healed it.—How beautifully he exemplified his introduction; he blessed his worst enemies, those who would have taken his life from him. And upon another occasion, his disciples asked him whether they should command fire to come down from heaven and consume their enemies. But he turned and rebuked them, and said: "ye know not what manner of spirit ye are of." "If we attach ourselves to the kingdoms of this world, we have a legal right to fight: But if we attach ourselves to this body, we are no more in the kingdom of Christ. Jesus says, "My kingdom is not of this world. If my kingdom were of this world, then would my servants fight." Hence, whenever we become servants of this spiritual kingdom we have no right to fight under any circumstances. The gospel permits us to defend ourselves by the sword of the spirit which is the word of God. Paul, when taken prisoner by the power of the law, used the sword of the spirit in his defense.—"For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strongholds, casting down imagination, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." Cor., 10: 4, 5. Paul had almost succeeded in pulling down King Agrippa's strongholds, and cast down his imaginations and every high thing that exalteth itself against the knowledge of God; for Agrippa confessed, and said unto Paul, "almost thou persuadest me to be a Christian." Acts, 26: 28. Hence, it is our privilege, as well as our duty, to use the sword of the spirit in our defense.—Paul says, "be ye followers of me, even as I also am of Christ." It has been alleged to me, that those that advocate the doctrine of non-resistance had no right to escape out of the hands of their enemies, for thereby they would be seeking their lives, and Christ said, "if we will save our life, we shall lose it." My dear brethren and friends, remember that Christ has left us an example, that we should follow his steps. I affirm that we have a legal right to escape out of the hands of our enemies, for Jesus Christ, our leader, on certain occasions, escaped the hands of his enemies. "Therefore, they sought again to take him, but he escaped out of their hands." John, 10: 39. "Then took they up stones to cast at him, but Jesus hid himself." No one will doubt but what Christ had power to quench his enemies, even by thought, without doing the least injury to the doctrine of non-resistence. From this we can learn a worthy and powerful lesson, that the creator hid himself from his creatures. "Greater love hath no man than this, that he lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you." John, 15: 13, 14. "For whomsoever will save his life shall lose it, but whosoever shall lose his life for my sake, and the gospel's the same shall save it." Mark, 8: 35.—Christ says, "Be ye wise as serpents and

harmless as doves. Blessed are the peace makers, for they shall be called the children of God." Matt., 5: 9. Paul says, "and have your feet shod with the preparation of the gospel of peace." Eph., 6: 15. "Not rendering evil for evil, or railing for railing, but contrarywise, blessing; knowing that ye are thereunto called, that ye should inherit a blessing." 1 Peter, 3: 9. A few words in regard to being in the minority. The great men, and the clergy in general, except a few sects, are in opposition to the heading of this article. God's people have been in the minority ever since sin entered the world. Then said Elijah unto the people: I, even I, only remain a prophet of the Lord, but Baal's prophets are four hundred and fifty men." These no doubt, were great men of the world, and could pray eloquently, and yet all were false prophets. See 1 Kings, 18th and 22d chapters. And as to avoiding the pains of persecution, we would answer in the language of the three Hebrew children: "We are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us; but if not, be it known unto thee, that we will not serve thy gods, nor worship the golden image which thou hast set up." See Daniel, 3d chapter.

It has also been said to me, that according to the doctrine which I have set forth in this article, there were no Christians upon the earth. I will try and remove this error in a few words. As soon as Noah and his family had entered the ark, every being that drew breath was destroyed. And again, as soon as Lot, his wife and two daughters had left Sodom, it was destroyed, for there were no Christians there to preserve Sodom. The Christian is the salt of the earth; we all know that anything that is to be preserved by salt, and if we neglect to salt it, how soon it will go to waste. So it would be with the present dispensation. If the Christians were all extinct from the earth, the present existing state of things would soon come to an end. Ye are the salt of the earth." Matt., 5: 13.

We shall call up one more witness, then we shall leave it to your serious and prayerful consideration. It is evident by the Apostle Paul's language, that there will be Christians upon the at Christ's second coming. Behold I show you a mystery. We shall not all sleep, but we shall all be changed. 1 Cor., 15: 51.—"Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air and so shall we be ever with the Lord. Wherefore comfort one another with these words." PERRY A. MILLER.

Waterloo, Iowa.

Love and Fear.

"For God has not given us the spirit of fear, but of power, and of love, and of a sound mind. 2 Timothy, 1: 7.

In the passage of Scripture heading this article, we have a fear referred to, by the Apostle, which is not of God.—Therefore has a soul destroying influence, where it predominates. It is very common in human nature, and develops itself the most in the proud heart. It keeps the soul away from God, but permits it to travel the broad road to destruction, with pleasure; and while it permits us to commit the greatest crime, or sin, with boldness, and courage, it intimidates us to do the least act in the service of God.

Dear reader, is this your experience? Do you fear you will lose your worldly pleasure if you come to Christ? or your reputation, or friends, or wealth, or real happiness; all these, with many other things you may fear, but it is imaginary, and I remember it is said, "the fearful will be cast into the lake of fire, with the unbeliever. And while this fear may prevent the sinner from coming to Christ, it may be also very injurious to the believer, and in that light, we will consider it a little.

We notice that the text was addressed to Timothy, a young man, who was also young in the ministry, and in the bishopric; consequently, had great responsibilities resting upon him, both as a minister and an elder in the Church. And the Apostle well knew by experience, that it required great courage and a good degree of humble boldness, to execute the duties of his office faithfully. Whence the propriety of the language of our text, "God has not given us the spirit of fear." Fear not to go forth to a wicked and gainsaying people, to protest against their wickedness, but lift up your voice like a trumpet, and show them their transgressions and their numerous sins; fear not, though the dragon may rise up and shake himself terribly against you, and may inspire his agents with a maddened zeal to oppose, crying peace, peace, where there is no peace; fear not to approach a dragon in the Temple, if you have the ark of the new covenant with you; fear not to approach a wall built with untempered mortar when you carry with you the hammer of God's word.

Again; this fear may not only prevent the minister, or official members of the Church from discharging their duties publicly, but it enters largely into the laity of the Church, and prevents many from discharging more private, yet not less important duties. This conclusion we have not only drawn from our own former experience, but from observation: for not unfrequently do we meet with brethren whose minds are strongly impressed with the necessity of family worship in order to be successful in bringing up their children in the nurture and admonition of the Lord; but fear has prevented them; hence duty is left undone, and they go on from day to day, with the great responsibility resting upon them, as a Christian head of the family, always unhappily, because of a consciousness that perfect love casteth out fear. Notwithstanding all this warning and unhappy state of mind, they stand as though their feet were bound with chains; no going forward to the work, no violence made use of to obtain the kingdom by force. Finally conscience is silent, and we fall asleep, and are no more able to see with our spiritual eye, the inexpressible danger to which our children are exposed, and hence live on in that state of indifference which ever characterizes the individuals that have a name that they are living and are dead.

Again this fear interferes much, when we feel to discharge our duties toward our brother or sister in case of private trespass, according to the 18th chapter of Matt., we fear to approach them, lest we might offend them, or perhaps they might tell us of some of our faults.—Various are the reasons which produce this slavish fear, however imaginary they may be; Therefore, dear brethren and sisters, let us try to be perfect in love and thereby overcome and destroy that slavish, devilish, and soul-destroying fear. Is it not singularly strange, that while so many are so fearful to engage in many Christian duties, such as public prayer, singing, and asking a blessing upon the food we eat, or to hold a religious conversation, that they are at the same time bold to speak of worldly things, even in public places, and often associating with it, foolish talking, and jesting, which are by no means seemly for a holy man of God, but dark spots on our holy profession. My brethren, these things ought not so to be.

Orangeville, Ill. ENOCH EBY.

The Rich Man and Lazarus.

Some men teach that the plain statement which our Savior makes with relation to these individuals is a parable, in which the "rich man" represents the Jews and Lazarus the Gentiles. This is altogether taken for granted, because the Evangelist does not call it a parable, neither does Jesus make the slightest allusion to the Jews or Gentiles throughout this simple, but awfully emphatic and un-ambiguous narrative. Our blessed Lord intended to teach us what is the state or condition of the souls of men, both of the just and unjust, after the death of the body; and it is well to take him at his word. He represents Lazarus as being carried by angels (a spirit carried by spirits) into Abraham's bosom, and there enjoying unalloyed happiness; and the rich man as lifting up his eyes in the torments of hell, when their bodies lay cold in death. Now, if he did not mean what he said, the thousands who take him at his word are deceived; and the few Soul-sleepers, who believe the Jew and Gentile parable theory, wholly conjectural as it is, are right; but thanks to our great teacher, he never taught with the slightest ambiguity, much less with positive falsity.

Pitt'a, Pa. SILAS THOMAS.

For the Companion.

The Scriptures. No. 5.

In tracing up the history of the Scriptures in reference to its authorship, we discover that Moses, the writer of the Pentateuch, was truly one of the wisest and ablest legislators that ever appeared in this world. No code of laws ever devised by mortal man is equal to the law of Moses. He was the great law-giver, under the old dispensation, and is the only original work upon jurisprudence in existence. Some very noted law-givers have since Moses' time come upon this stage of action, such as Confucius the great Chinese law-giver, Mohammed the author of the Koran, Lycurgus and Solon the wise and great law-givers of ancient Greece, and many others that might be mentioned. Notwithstanding the ingenuity and wisdom displayed by the above mentioned men, in enacting laws for the people that even seemed to stand the test of time for centuries to come, they are nothing in comparison to the laws of Moses. It is unanimously declared by the learned, that the most excellent and meritorious parts in the above works or laws referred to, are by competent critics accredited to Moses himself. So that outside of what has been borrowed from the books of Moses, has very little tendency to lift the people from ignorance, obscurity and superstition to the higher and more enlightened state of civilization and christianity. Even at the present day the civil laws of all civilized countries, are more or less based upon the laws of Moses ; our country not excepted. There are many striking points of similarity between Moses and Jesus Christ, the former being the law-giver under the *Jewish* economy, while the latter under the Christian, and as the points of similarity between the two are so many, I shall forbear to enumerate them here. In reality they do not necessarily fall within the limits of the subject under consideration.

Having now touched a few points of interest in the life and writings of Moses, we shall briefly notice some of the leading features in the authorship of the prophetical Scriptures, as they flow in their regular order, the same as quoted by Christ himself, and recorded in St. Luke. Namely, what "was written in the *law* of *Moses* and in the *Prophets*, and in the *Psalms* concerning me."

This then divides the Old Testament Scriptures into three great subdivisions, and as such we shall treat them. The prophetical writings of the Scriptures compose by far the largest part of the book of God. Not only do the writings familiarly termed the prophets, alone contain all the prophetic language in the Bible, but likewise many of the other books in the Old, as well as the New Testament, prolifically abound in scripture, implicating futurity. The prophets are divided into the greater and lesser. Here biblical scholars differ as to classification. But it is generally admitted that Isaiah, Jeremiah, and Ezekiel, are the greater, not alone on account of their superior prophecies, but perhaps on account partly of the large volume of matter they contain. The rest are called the minor or lesser prophets. Jonah is the oldest or earliest of the prophets, and flourished between eight and nine hundred years before Christ. While Malachi is the last in the chronological arrangement of the books of the prophets, and lived before the Christian era, between four and five centuries.

From the above the reader can readily see that the prophets lived and uttered their predictions, within the short period of about four hundred years.

While treating this part of the history of the Scriptures, it may not be amiss to state, that the Old Testament was written during a period of about eleven hundred years. From fifteen hundred and twenty to four hundred and twenty before Christ, and the New Testament in about fifty eight years, from A. D. 40 to A. D. 98. The period intervening between the two covenants,in which was nothing written,four hundred and sixty years. So that the entire actual time in which the Scriptures were written, both old and new, was a little over sixteen hundred years (1600) according to our present chronological tables, to which I am indebted, for the above calculations. The historical books of the scriptures of the Old Testament, are also included in the prophetical writings, and are termed the former prophets. In these writings the history of the Israelites can be traced up to the prophet Jonah, between eight and nine hundred years B. C., commencing with Joshua, who was appointed by the Lord to succeed Moses. The history of God's dealings with man can be satisfactorily traced up in the Bible, to A. D. 98, with

the exception of about four hundred years, intervening between the Prophets and evangelists. First we have in the writings of Moses, the history of God's favored few, and the world in general, for the space of nearly twenty-five centuries, and in the prophets, including the Psalms eleven hundred years more, which brings us to within about four hundred years to the evangelical writings. In order to fill up the gap, and complete the historical chain, we must have more or less access to profane history, which is beyond the bounds of my subject, but the intelligent reader is referred to "Flavius Josephus' Complete Works," on the "Antiquities of the Jews." and "Rollin's Ancient History," a work of no less merit.

The third division of the Old Testament scriptures is the "Psalms." The term Psalms when used by the Savior and others, may not always have reference to the book of David. As far as prophecy is concerned it may, but when we come to the poetical part, it may have reference more or less to the Hebrew poetry of the Bible in general, in which style the book of Job and others largely partake. The book of Psalms, is as a general thing, accredited to David as its author. But many of the Psalms that are found in this book, are the production of other writers, while some are without a name at all. So that this book is a compilation of various authors, but the main or greater part is the work of David, and as such, may with propriety be called the Psalms of David. It is claimed by commentators that about eighty ought to be attributed to David, and out of this number seventy are prefixed by his own name. Among others the name of Moses is found at the head of the 90th Psalm. Since biblical critics differ so much in the authorship of this book, I will conclude, by giving a short biographical sketch of David himself, since the devotional exercises of every true and pious Christian, figure so largely in the sweet songs of the Hebrew poet, Many a forlorn and downhearted soul has found peace and consolation in God, by singing this time honored, heavenly poesy, found in the words of the sweet Psalmist of Israel.

Although about three thousand years have been buried in the oblivion of the past, since David has gone the way of all the living, and yet to this very day every genuine Christian delights to raise his voice in song, to hold communion with his God in the beautiful lines of this inspired writer of the *Scriptures*.

David was a shepherd in his youth, and at the time Samuel the prophet anointed him to be the King of Israel, he was found in the open field, faithfully watching his father's flock. The name of his father was Jesse, and descended from the tribe of Judah. He (David) was a man after God's own heart, not that he was infallible, but was possessed by the same sinful nature that we are, and in consequence, sometimes commits ted grievous sins. But God loved him as he does all his people, and failed not to lay the rod of chastisement upon him, when in particular on one occasion, he was very sorry and repented and confessed, "I have sinned against the Lord." During the early part of his life, David was sorely persecuted by King Saul, and was even in danger of losing his life. From the scriptures we learn that David and Saul were good and intimate friends, until he slew Goliath the great giant of the Philistines. For this brave act his countrymen honored him above the king, as did also the Hebrew women, who sang: "Saul has slain his thousands and David his tens of thousands." This we have reason to believe aroused his ambition, and created a spirit of envy and jealousy within his own bosom, and from that time on he sought David's life. Not long after, however, Saul was slain, and David raised to the throne where he reigned successfully, for about forty years. He was almost continually at war, and likewise conquered and brought into subjection the surrounding nations, and this extended the borders of his rule far and wide. During his life his people flourished, and he brought his kingdom to the highest pitch of power and glory. From the spoils taken in subjugating neighboring kingdoms, and other means, he obtained immense wealth and amassed large hoards of precious metals, gold, silver, &c., and thus largely prepared towards building a splendid temple. This was done by his successor Solomon, and constituted the chief event of his life. after having gained great fame as a prophet, a king, a worrior, and author of a part of the Scriptures, he died in the city of Jerusalem.

W. G. SCHROCK.

Berlin, Pa.

To be Continued.

For the COMPANION.

All Prayer Power.

"But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication." Rev. 2 : 14.

When the children of Israel were journeying from Egypt to the land of promise, Balak, the king of Moab, feared that he would be injured by the depredations of so formidable an army, and he, supposing the God of Israel was like the God of the Pagans, ready to bless or curse according to the interest of their votaries, sends for Balaam the famous diviner or idol priest, to curse Israel. Balaam ran greedily, but the God of Israel stood ready to defend them, and in his allwise wisdom he chose an unclean beast to forbid the madness of the prophet. By this extraordinary and significant miracle he was informed that man could not curse whom God had blessed. The prophet finding that he could not obtain the honor he expected from Balak, would have willingly returned, but God sent him on, charging him not to go beyond the proper limit, and there compels him to speak to the enemies of God's chosen, a parable, which for beauty and excellence surpasses the whole scope of Hebrew poetry. Num. 24.

Finding that all their plans were frustrated they resort to other means. God gave Israel the strength of the Unicorn and the beauty of valleys spread with ligna-loes as gardens, and cedars by the rivers. The adversary of souls, the enemy of God, was in existence, and with his subtility he contrives ; his suggestion is, they are blessed, have them participate with you and obtain their blessing : set a trap, entice them with bait. The Moabites allure them with their daughters, and they are soon found eating things sacrificed unto idols, and bowing down to Baalpeor. God's anger was kindled, and he commanded their heads to be hung up before the Lord against the sun, that his fierce anger might be turned from Israel. Their waywardness resulted in the destruction of twenty-four thousand of their number.

About thirty-nine years before this, God sent them Manna from heaven, and quails in abundance : he also caused the rock to issue water to quench their thirst : yet after all this, when Moses was called up into the mountain with the Lord, they soon disbelieved God, and concluded that Moses could not direct them, even by the path that God lighteth. Instead of standing still to see the salvation of God, they try their own strength, and manufacture a God and worship the image rather than follow the angel. "Behold, I am an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared." Ex. 23 : 20. Depending upon the work of their own hands deprives them of three thousand of their number.

The church at Pergamos was commended for not denying the faith amidst many grievances, yet says Jesus by the angel : "But I have a few things against thee." Your being faithful in all the ordinances is well ; you have held fast my name ; it is right. Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam. They who seduce my people, and teach them to reach into another kingdom." ("My kingdom is not of this world." John 18 : 36.) They who teach my people to leave my kingdom and eat things sacrificed unto idols, to the God of the world. Therefore, "repent ; or else I will come unto thee quickly, and will fight against them with the sword of my mouth."

Christ's kingdom is yet flourishing, and especially in the United States, among the forty million inhabitants ; yet her number is small compared to that of the world. Notwithstanding all this it (Christ's kingdom) is "Mighty through God, to the pulling down of strong holds," if the carnal weapons are not used. God the Father, has highly exalted us, and permitted us to know that he has a remnant left, and is sending embassadors in "Christ's stead to have men reconciled to God."

When the prophet Elijah was threatened by Jesebel, he fled to Beer-sheba and left his servant, but went on a days journey in the wilderness, and sat down under a juniper tree, and there desired death. He had been very jealous for the Lord God of hosts: and felt that he was the only one who had not bowed his knee to the image of Baal. He knew not of the seven thousand whom God had reserved. But when we see the wickedness of the wicked, and that under the name of religion, bowing to doctrines the commandments of men, we may feel God's mercy sensitively in not being shut out from company as was Elijah; not only in the enjoyment that we have in meeting in the Sanctuary of the Lord, and greeting each other, but we have church organs to bring us weekly melodies of the refreshing seasons in the brotherhood. We hear from the pen of our brethren, and many of our sisters, of God's work, of soul's entering the service of the Lord's Christ, beside the cheering counsel and healing balm. I have witnessed (where the COMPANION makes its weekly visits) brethren making their way to the post-office, when they would see the mail carrier coming, and would return, reading the welcome news it brings. There are also brethren who are not selfish, and want their brethren and friends to be benefitted as they have been, and have labored to have them circulated, labored so far as to take their own money and send to pay the subscription on others, and collect afterwards as best they could. With all this, when resting on the "rock," by the law and testimony would say : "But I have a few things against thee." Because thou hast opened to such as say—To arms! To arms! Come brethren take the carnal weapons and fight against liquor. Moses went up into the Mount, but returned in forty days, he said that God would raise up a prophet like unto him. We have been waiting long since the men of Galilee saw him ascend ; he tarries too long ; we have been walking by faith longer than forty days ; we want sight. We will call the dramshops hell holes, other denominations call them by this name. It is rather black, but we have as much right to useit as others. They are at going to the fight ; they have a form of godliness, we will call them christian friends, if Jesus did say "They are least in the kingdom of heaven." We will accompany them, and give whiskey a wound if we must strike with perishable material. God said to our fathers that he would go with us to the end of the world. He said that the rulers were ministers unto us for good, but we are not satisfied with

the laws they make; and as for this Jesus we wot not what has become of him. We have received the mark in our foreheads (idea) and we will also receive it in our hands. (Put to action) We have a number of brethren that have jewels, we will make a calf and bow down to the image.

My dear brethren have you forgotten your kingdom? Know ye what kind of spirit ye are of? Have you not come out from among them? "No man having put his hand to the plough, and looking back, is fit for the kingdom of God." Luke 9: 62. When the natives of the eastern continent cross the Atlantic and remain in the United States a certain time, they are then adopted, and permitted in truth to say: "This country is our mother." After they take the oath of allegiance here would they have a right to go back once a year and help to make laws from whence they came? We answer, No. We, brethren, had gone out of the way and were "of our father the devil," or the world, and it was necessary that we left the kingdom of the world, and returned to the author and bishop of our souls. Having returned, let us not go back to the weak and beggarly elements. When we were "baptized into Christ we put on Christ." Gal. 3: 27. Now if we vote we must throw off Christ. "Be ye not unequally yoked with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" To become a qualified voter you must be initiated by oath or affirmation thus: You must solemnly swear or affirm on the holy evangely of Almighty God that you will answer all questions put or asked you. Officers vary in this, some will say you do now affirm before the eyes of an all-scrutinizing God, others ask brethren to hold up the right hand while the affirmation is being read or repeated: and what we have to lament is that brethren sometimes yield to such ignorant or base officers, when our government does not demand it. Brethren swear not: answer yea or nay when asked without the name of Jehovah attached, when necessity demands it.

The children of the law were compared to valleys spread forth, as gardens by the river's side, as the trees of lign-aloes which the Lord planted, and as cedar trees beside the waters, for beauty, (Num. 24: 6,) and as the unicorn for strength, but the children of the Gospel to far more beauty and terror. "Fair as the moon, clear as the sun, and terrible as an army with banners. Cant. 6: 10. God the Father married Israel. "Now when I passed by thee and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I sware unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine." Ezek. 16: 8. Israel played the harlet, and Judah her sister, was treacherous, so they were divorced. "And when I saw, when for all the causes whereby backsliding Israel committed adultery, I had put her away, and give her a bill of divorce." Jer. 3: 8. The Father's love passing all knowledge, promises a new contract, "Not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt: which my covenant they break, although I was an husband unto them, saith the Lord." Jer. 21: 32. The author of this covenant came in flesh and blood and courted for his bride. He was full of love; have we given him our heart? Are we betrothed? If so he will rejoice in meeting us. "And as a bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." Isa. 62: 5. God did not intend to deceive his prophets, and show them things in visions that shall never come to pass; and this vision, as well as all others must be realized.

This should suffice: but I will mention the prospect of giving the deathblow to king alcohol. The Borough of Shippensburg in Cumberland Co., Pa., procured the passage of "Local Option," from the Legislature, and the legal voters decided by a large majority that no licenses should be granted. This act of the Legislature was unconstitutional, and a party being desirous of selling the fluid, applied to the Court of Quarter Sessions for license in the usual form and obtained it, which showed the legality of their proceedings. The Legislature unawed by this, passed a general law, at its last session, giving to all the counties the right to vote upon the question, *pro* or *con*. Thus applying the principle: "Local Option." Where a majority of qualified voters says no license; no license shall be issued in that county for 3 years, except for medicinal and mechanical purposes. The privilege of selling liquor in the United States is not permited or prohibited by State authorities, but by a power that is paramount to State Legislature. And as their attempt proved a failure in the borough of Shippensburg, it will also prove a failure in this, if I understand the constitution of the U. S. As the constitution gives no state the right of "Local Option." But if such power was vested in them, what would be accomplished? Licenses will be issued to sell liquor for medicinal and mechanical purposes, so that you will have the poison floating tantamount to if not worse than before. Every advantage will be taken as was some years ago, when the Legislature passed a law prohibiting nine pins, the alleys were never torn up, but they added one more pin; hence ten-pin alley. Again where a rumseller was prohibited from selling liquor by the pint, quart or gallon, he had a tin made three feet long holding exactly a pint. His purchasers bought it by the yard. In Pittsburg they are devising similar plans now. One is to transform his place into a mammoth billiard saloon, with sideboards containing refreshments between each table. The charge will be fifty cents per game, and the players will be allowed full liberty to revel among the refreshments. Another purposes to inaugerate a series of tri-weekly entertainments, composed of musical and gymnastic exercises, at which there will be a gratuitious flow of drink. Another segar seller will sell a five cent segar, he will make no present but he who pays fifteen cents for one from the same box will be given a drink.

Brethren we have no power but in prayer. God has certain laws and these fixed laws cannot be nullified. The law of impenetrability, two bodies cannot occupy the same space at the same time. If we have the love of God shed abroad in the hearts we will "take no thought," or be over anxious for the government of our land in time to come: at least not enough to become contaminated with the world. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." Rev. 1: 3.

New Market, Md. D. GIBBON.

Secret Prayer.

"But thou when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly." Matt 6 : 6.

God is the only selfsufficient being in the universe. His existence is unoriginated, and therefore necessary and eternal. He is emphatically styled by St. Paul the blessed, or happy God. He is ineffably and inconceivably happy, in the enjoyment in himself. His happiness is all his own. This is a universably acknowledged truth. Even authors in order to find out what properties to attribute to God, pictured in their imaginations all such qualities as they conceived essential to happiness, and rejected all others. But the state of man is peculiarly a state of dependence. He is not his own, he derived his existence from God. And it is in him he lives, moves, and has his being. Hence arises the necessity and propriety of prayer which is the native language of dependence. Prayer is a duty rendered sacred by antiquity. A duty that has been practiced in all ages, and sanctioned by all the excellent of the earth. But, that there is moral obligation binding man to pray admits of no controversy. His origin, his situation, his nature, and his necessities, all serve to remind him that prayer is his imparative duty, and his inestimable privilege. But what is prayer ? What is the meaning of the term ? What qualifications are necessary to enable a man to pray aright, acceptable to God, and benificially to himself ? Plain as this duty may appear to be, erroneous notions are commonly entertained concerning it. Prayer, it should be recollected, is not mere speech ; it is not the language of the lips; words alone, however well chosen, and adapted to express the sentiments of the mind, do not constitute prayer. This people, saith God, concerning Jews, draw near me with their mouths and with their lips do honor me, but have removed their hearts far from me. And if the heart be not engaged in prayer, all the words we can utter are no more than rude, offensive sounds, in the ears of the Almighty.

As a proof that prayer is the language of the heart, we cite the case of Hannah, of whom the inspired writer says, Hannah spake in her heart, only her lips moved, but her voice was not heard. Eli, who stood by, thought she was drunk, and said unto her, How long wilt thou be drunken. Put away thy wine from thee ; and Hannah answered and said, "no, my Lord, I am a woman of a sorrowful spirit ; have neither drunk wine nor strong drink, but have poured out my soul before the Lord." The expressions used by David, and recorded in the book of Psalms are strikingly descriptive of the real nature of prayer : "Hear the right, O Lord, attend unto my cry, give ear unto my prayer, *that goeth* not out of feigned lips." Psalms 17 : 1. "Unto thee do I lift up my soul." Psalm 25 : 1. "Unto thee lift I up mine eyes, O thou that dwellest in the heavens." Psalm 123 : 1. From these passages, and many others that might be quoted, it will be seen, prayer is an immediate address to the Deity. The love of fame has been nominated the universal passion. It must be admitted that it is natural to man in his fallen state, improperly, and idolatrously, to desire the esteem and applause of men, and more frequently than we are aware, that evil mixes with our good works, and renders unacceptable to him that searcheth the hearts, our spiritual sacrifices. But in the secret exercises of religion, we are not so liable to be under the influence of evil, or even mixed motives. Hence the solemn cautions and exhortations delivered by our blessed Lord, to his hearers on the mount : "Take heed that ye do not your alms before men, to be seen of them." Our Lord, from whose judgment there is no appeal, decided on the motives by which the persons alluded to were induced to perform, in public, those acts of worship which properly belong to the closet, and took occasion from thence to give admonitions and advices, most salutary. Let it not be inferred, however that private exercises of devotion are to supercede those which are public. Each has its proper place, order and use. Secret prayer is a solemn transaction between God and the individual who performs it. Retired from the world, secluded, for the time, from the society of men, he is in audience with the Deity.

The advantage of a proper place for such a solemn exercise. "Enter into thy closet (saith the Lord) and when thou hast shut thy door, pray to thy Father who is in secret." Some indeed have understood this in a metephorical sense, as though our Savior had directed his followers to be serious and devout, and to enter into the closet of the heart, which are the most inward recesses, and retiring place.

An habitual spirit of prayer and devotion is of the utmost consequence. But that is not the plain meaning of the words. By the closet is to be understood some private place, and to shut the door is to offer our secret prayers in as private a manner as possible, so that God alone may be witness to the solemn transaction himself, and as it is not probable that Daniel, who was so sensible of the necessity and advantage of prayer, that rather than omit it, for one day, subjected himself to the frightful penalty of being cast into the lions den, had his stated times for prayer, and that the men who sought his ruin had obtained informatien respecting those times. Now when Daniel knew the writing was signed, he went into his house, and his windows being in his chamber toward Jerusalem, he kneeled upon his knees, three times a day, and prayed, and gave thanks before his God as he did afore time. "Seven times a day do I praise thee." Psalms 119 : 164. "Evening, morning, and noon will I pray and cry aloud." We pass over other examples which might be collected from the sacred writings.

Cornelius, the pious Roman captain, was praying at the ninth hour (i. e.) three in the afternoon. While we admire the grace of God in such persons as before mentioned, let us follow our great exampler, the Lord Jesus Christ. He often withdrew from company and prayed alone. When he had sent the multitude away he went into a mountain apart to pray. Matt. 14 : 23. Matt. 26 : 36, 45. He withdrew himself into the wilderness and prayed. Luke 5 : 15. In the morning, rising up a great while before day, he went out and departed into a solitary place and there prayed. Mark 1 : 35. On another occasion he went into a mountain to pray, and continued all night in prayer to God. He hath thus left us an example, we should follow in his steps.

Previous examination is an excellent preparative for the holy exercise of secret prayer. Hereby we become acquainted with ourselves and our spiritual state before God. We are

made sensible of poverty and our need of Divine help. But there are many excuses for the neglect of secret prayer.

Among the excuses which men are accustomed to make for their neglect of prayer, is their ignorance of its nature. They know not how to pray. It is a practice to which they never habituated themselves, and they know not what to say, even if they were to make the attempt. But why, it may be asked, do you not know how to pray? Were prayer a secret or a mystery, which required strong intellectual powers to comprehend, or were it necessary for you to consult skillful teachers, or practice a tedious course of study to understand how to pray, then there might be indeed some shadow of plea for your conduct.

Let us now apply this, what we have been speaking so much about, namely prayer. Have we a father who can supply our wants, then let us see how we will approach him. First we learn where to find him. Then we appear in his presence, and make our wants known unto him; and after we have made our wants known unto him, he will supply our wants. Before we approached him, he might have known our wants; and just so with our heavenly Father. Listen at his promises: "If ye shall ask anything in my name I will do it." John 14: 14. "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." Eph. 3: 20. "Ask and receive, that your joy may be full." John 16: 24.

Have we a friend? How will we approach this friend? We will consult our wants and after we fully understand the nature of our wants, we draw near to him whom we have but confidence in, and may be he will be indisposed to help us; but not so with that friend who sticketh closer than a brother. He who is always ready to do good, who is always waiting to hear those that call upon him. Where there is a heart to pray, there is a God to hear and answer prayer. "Call upon me in the day of trouble and I will deliver thee." And another excuse that may arise is: "I know not where to meet him." Where did Adam meet him? In the garden. Where did Jacob meet and wrestle with the angel until the break of day? is an example that we should not be so easily discouraged, when we do not get an answer directly. Pray and wrestle, and toil, until we do receive a blessing. What did David say about the presence of God? "Whither shall I go from thy Spirit, or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me." Psalm 139: 10. Where did his disciples meet him? On the sea. And after he had ascended up into heaven, and promised to send his Spirit, where did Paul and Silas meet him? In prison. He is an omnipresent God. Then may we be encouraged to pray always, with all prayer, giving thanks unto God. And has not God given us a book which teaches us to pray, and what to pray for? It furnisheth language suitable for prayer, sets before us examples of prayer, and gives us encouragement to pray; and what more can we desire?

Again, some persons say what a dislike they have to it, for which they have no relish, to which they have no attachment, and in the practice of which they have no enjoyment. They seldom if ever pray, because they have no heart to pray. In the pursuits of earthly objects and the managements of their secular concerns their hearts are all alive. But why, it may be asked, have a dislike to prayer? Does it create no enjoyments? Does prayer possess no attraction? Does it not promise us pleasure? So far from this being the case, you cannot conceive a happier creature upon earth than a praying man. One that draws near to God and who feels that God draws near to him. Out of the abundance of the heart the mouth speaketh. By the fruit you shall know the tree. If our hearts are right we have a desire to pray. May we not be of those characters spoken of. When we draw near to God, may we draw near with our whole hearts, in sincerity.

R. T. POLLARD.

For the COMPANION.

Things That are Coming.

Manhood will come; old age will come, and the dying bed will come. And the very last look you shall ever cast upon your acquaintance will come; and the agony of the parting breath will come; and the time when you are stretched a lifeless corpse, before the eyes of weeping relatives will come; and the coffin that is to enclose you will come; and that hour, when the company will assemble to carry you to the church-yard will come; and that minute when you are put in the grave will come; and the throwing in of the loose earth, into the narrow house, where you are laid, and the spreading of the green sod over it,—all, all, will come upon every living creature who now lives. And in a few little years, the writer who now writes, and the people who now read, and hear, will be carried to their long homes, and make room for another generation. Now all this, you know, must and will happen. Your common sense and common experience, serve to convince you of it. Perhaps it may have been little thought of, in the days of careless and thoughtless, and thankless unconcern, which you have spent hitherto; but I call upon you to think of it now; to lay it seriously to heart, and not longer to trifle and delay, when the high matters of death and judgment, and eternity are thus set so evidently before you. And the tidings wherewith we are all charged;—and the blood lieth upon each ones own head, if we do not listen to them. The object of my writing this is to let you know what more things are to come. It is to carry you beyond the regions of sight and of sense, to the regions of faith, and to assure you in the name of Him who cannot lie, that as sure as the hour of laying the body in the grave comes, so surely will also come the hour of the Spirit returning to the God who gave it. Yes and the day of final reckoning will come; and the appearance of the Son of God in heaven, and his mighty angels around him, will come; and the opening of the books will come, and the standing of the men of all generations before the judgment seat, will come; and the solemn passing of that sentence which is to fix you for eternity, will come.

J. W. PECK.

Addison, Pa.

If you *must* cross a friend, hit him hard. The rebound may bring him to you again.

Other people's business affords delight to some people.

The Balm of Gilead.

"Is there no balm in Gilead; is there no physician there? Why then is not the health of the daughter of my people recovered?" Jeremiah 8 : 22.

This language has reference to the Jews of old, but is also applicable in this age of the world. We learn that the Jews, like many people in the present day, turned with violence against the counsel of their God, and the everlasting truth. And their hearts were filled with idolatry, and craftiness, and they were guilty of the most detestable deeds of fornication. Though they soon became diseased, through their abominable lechery. It is true, their hearts were prone to wander from the fold of their God. However, the lewedness and wickedness of their hearts, brought such a powerful disease among them, that their most learned, and skillful physicians were unable to alleviate their disease. Nevertheless, we learn from Sacred History, that this "balm of Gilead" was a tree that God let grow upon Mount Gilead, and it bore much gum. So valuable was this gum, that it was sold for twice its weight in silver, and the leaves of this tree were also used for soothings. And those who were diseased, and procured of this gum, were healed of their loathsome disease. However, we find, there was another sore distress sent among the Israelites, for their murmurings against God, and against Moses, for delivering them out of Egypt into the wilderness. God and Moses both became very much displeased at their murmurings. And the Lord said: "For behold I will send serpents, cockatrices, among you, which will not be charmed, and they shall bite you." However, the fiery serpents came and bit many of them, and much people died. "Therefore the people came to Moses, and said, we have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord that he take away the serpents from us." "And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it shall live." Nevertheless they looked upon the serpent and were healed. Farther, we find, as "Moses lifted up the serpent in the wilderness, so shall the Son of man also be lifted up." "And whosoever believeth on him shall be saved." The Son of man has now become the healing balm of all the nations of the earth. He is the tree, and his commandments are the gum; and his words are the leaves, and they are good for doctrine and reproof; they are soothing to the soul when all our earthly hopes are blighted; yes, they will cast a brilliant ray of light upon our path, that leadeth us to immortal glory.

H. H. Martin.

New Lebanon, Ohio.

Boys Listen to This.

True as the gospel is the following, said by Robert Collyer of Chicago:

"It is true that the working, successful men of to day were once poor, industrous self reliant boys. And the same thing will be repeated—for from the ranks of the hard working economical, temperance and preserving boys of to day, will emanate the progressive prominent men of the future.

"Every man doing any sort of work in Chicago to-day, was raised a poor man's son, and had to fight his way to his place. Not one of them, as I can ascertain, was a rich man's son, and had a good time when he was a boy. All boys should grow as strong as a steel bar, fighting their way on to an education, and then, when they are ready, plunge into life with that traditional half-dollar and a little bundle tied up in a red handkerchief, as I have known great men to start.

I tell you that in five and twenty years, when most of us that are in our middle age have gone to our retribution, the men of mark in this country will not be the sons of those whose fathers can give them all they wish for, and ten times more than they ought to have, but will be those who are brought up in farmhouses and cottages, cutting their way through the thickest hindrances of every sort; and all the brown stone houses of this metropolis will be as nothing to bring out the noble man."

The Charm of Life.

There are a thousand things in this world to afflict and sadden—but oh! how many that are beautiful and good! The world teems with beauty—with objects that gladden the eye and warm the heart. We might be happy if we would. There are ills that we cannot escape—the approach of disease and death; of misfortunes; the sundering of the early ties, and the canker-worm of grief—but the vast majority of evils that beset us might be avoided. The curse of intemperance, interwoven as it is with all the liaments of society, is one which never strikes but to destroy. There is not one bright page upon the record of its progess—nothing to shield it from the heartiest execration of the human race. It should not be allowed to exist—it must not. Do away with all this—let wars come to an end, and let friendship, charity, love, purity and kindness mark the intercourse between man and man. We are too selfish, as if the world was made for us alone; How much happier would we be were to labor more earnestly to promote each other's good. God has blessed us with a home that is not dark, there is sunshine everywhare—in the sky, upon the earth—there would be in most hearts, if we would look around us. The storm dies away and a bright sun shines out. Summer drops her tinted curtains upon the earth, which is very beautiful when autumn breathes her changing breath upon it. God reigns in the heavens. Murmur not at a being so good and we can live happier than we do.

Wordsworth says that the meanest flower so completely captivated his mind by its unutterable beauty that thoughts crowned on him too vast for expression, too deep for tears; and at the feet of the man whose artistic capacities have received not cultivation, and in consequence are somnolent and lethargic, there lies an undiscovered world more valuable than that which meets the superficial glance and having more numerous and deeper sources of plesure.

Beauty and utility go hand in hand in nature.

Pride.—God crowns with mercy, says Jenkyn; but a swollen head is not fit to have that crown put upon it.

A proud man, is seldom a grateful man; for he never thinks he gets as much as he deserves. When any mercy falls, he says, "yes, but it ought to be more. It is only manna as large as a coriander seed, whereas it ought to be like a baker's loaf.

True religion shows its influence in every part of our conduct; it is like the sap of a living tree, which penetrates the most distant boughs.

Christian Family Companion.

DALE CITY, Pa., April 1, 1873.

RURAL VALLEY, PA., March 15th, 1873.

BROTHER HENRY:—

On Thursday evening we commented on the first chapter of Paul's second epistle to the Thessalonians. We endeavored to show, and we think with some success, that they who do not obey the gospel are under the same condemnation as the unbelieving are. It is a fixed fact, that without faith it is impossible to please God; whatsoever is not of faith is sin;" and "he that believeth not shall be damned." So also the Apostle declares, "that the Lord Jesus Christ shall be revealed from heaven, in the glory of the holy angels, in flaming fire, to take vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power." This vengeance, banishment, and destruction pronounced against the ungodly and disobedient, is the same as the condemnation of the unbelieving. It is therefore, necessary to study the scriptures carefully, that we may know what is required therein, and then it is necessary for us to insure our salvation, to believe what is declared, and to obey what is enjoined.

On Wednesday evening, the 12th, our text was "Nehushtan," 2 Kings, 18: 4. Nehushtan means brazen, a piece of brass, and was the name given by Hesekiah, to the brazen serpent which Moses made. This was about 626 years after it was made in the borders of Edom. This brazen serpent had served a good purpose, when it was used according to the appointment of God; but it was idolatry in the Children of Israel to preserve and through superstition, burn incense to it. Hence Hesekiah did that which was right in the sight of the Lord, when he brake it in their presence, and, in derision, called it, "Nehushtan"—a piece of brass. We then dwelt upon its use and abuse, and afterward upon that which it typifies; namely, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in should not perish, but have eternal life." John 3: 14, 15.

On Thursday evening, we spake from the text, "The Spirit and the bride say come, and let him that heareth say come, and let him that is athirst come, and whosoever will, let him take the water of life freely." Rev. 22: 7. We feel assured that many in our congregation saw themselves as sinners, and felt that the Spirit and Church of God were faithful in their efforts to secure their conversion and regeneration. They also felt that, if they remain impenitent and are finally lost, it will be only because they would not accept of salvation—because they would not partake of the water of life which is offered to them freely.

On Friday evening, the 14th, we spake of the blessedness of the dead, who die in the Lord. The good order which has prevailed, and the earnestness which has been depicted on the countenances of our hearers, persuade us to believe that the good Lord is operating upon their hearts.

We purpose to continue the meetings until the 18th inst., when we expect to be relieved by brother Jesse P. Hetric. The weather has been somewhat unfavorable, and the roads in bad condition, but our congregation has been large, and still increasing.

Your brother, as ever,
J. W. BEER.

We have the sad intelligence of the death of a little niece, daughter of our sister Elizabeth, residing at Clover Creek, Blair county, but have not the particulars.

Death is in our midst; on every side he is taking our friends away, some times coming very near home. Nevertheless, the Lord has been very kind unto us, in preventing his visits as frequently as in some less fortunate, but much more deserving families.

At Berlin, Pa., on the 20th of March, of galloping consumption, sister MARY A. MEYERS wife of Wm. H. Meyers, and daughter of brother Ephriam and sister Barbara Cober; aged 21 years, less one day.

She was buried on Sunday, the 23d, in the family burying ground, about a mile and a half from the town of Berlin.—Funeral services by the editor.

At least some of our readers will remember the marriage notice of the above parties, published in the second number of this volume. On the 2d of January we were with the family, at what was reall a marriage feast; now, so soon, we are called upon to mourn with those who mourn. This we could only for the sake of the living, for we feel assured that as for our departed sister, it is better with her.

We wish that this dispensation of Providence may be a an admonition to all young people, not to delay making preparation for death, on the plea of their youth. Things are verily as uncertain with you as they are with us of more advanced age. Make yourselves ready for heaven and happiness, and death will not be unwelcome at any time.

Answers to Correspondents.

DAVID M. TRUBY.—Right.

SAMUEL BOCK.—That makes us exactly square. Thank you.

LEWIS M. KOB.—The mistake was ours. Thank you for correcting it. We send back numbers.

D. M. TRUBY.—We have no acbount of it. We now send back Nos., and charge to your account.

MARY A. CUSTER.—It was an oversight. Please forgive us.

D. GIBBON.—Rom article will appear. Pardon the delay.

Change of Address.

John A. Studebaker from Willow Springs, Douglass Co., Kan., to Greenfield, Howard Co., Kansas.

Announcement.

The District Meeting of the Valley will be held at the Garber meeting-house, three miles west of Harrisonburg, Rockingham county, Virginia, on the 13th and 14th of May, 1873.

By order of the Brethren,
JOEL FLORY.

Local Option.

The election is now over, and it has been decided by the people of Somerset county to have no more licenses for the sale of intoxicating drinks in this county. The majority was not such as it should have been, and such as was expected by the friends of temperance. Still the end has been attained.

CORRESPONDENCE

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

On the Other side of Jordan.

A Novel Religious Ceremony—A Child Baptized Without Water.

Charles Vosey, of London, has introduced a service for "Dedication and Consecration" of children, in lieu of baptism. The ceremony was performed in that city, on the 3d of November, and is thus described:

"Yesterday afternoon, a well-dressed congregation filled St. George's Hall. Laughman Place, the numbers being due to the public announcement that the services of dedication benediction of children would be performed *for the first time*, being a substitute for the ancient ceremony of baptism. On examining the platform and round about, (reserved seats) it was plain that there was but one child there to be dedicated and receive a benediction. At the left side of the reading-desk a highly respectable looking young couple, and on their left a friend, in her arms a fine male infant, apparently some months old. God-father and god-mother there were none, and the party stood and knelt by themselves, somewhat apart from the occupants of the front seats. All eyes were naturally turned upon them, but the parents did not cease to pay the utmost attention to their devotions.

When the usual hymns were sung and prayers said, the Rev. C. Vosey descended from the platform, or stage, and taking his place in front of the parents of the child, commenced the Order of Services for the Dedication and Benediction of Children, composed by himself, and performed yesterday for the first time.—It should be stated that it was after the reading of the second lesson that the service began. The latter began with an exhortation, in which occurred the following passages: The father and mother of this child now present, desire us to join with them in giving thanks to the Lord and giver of life for His precious gift to them, for all His mercy in supporting them under their anxieties, and for granting them a happy issue out of much pain and sorrow. They have brought this child into the congregation of those who love the Lord, and trust Him, that we may with one accord, make our prayer on his behalf, that he may grow up in health of mind, body, and estate, and be a blessing to his family, and to the country at large. * * * * * * *By this, our solemn service, we would, as it were, dedicate and consecrate this infant's* SOUL and BODY to the service of God. Then followed prayers for the parents and child, with responses from the choir.

After the singing of an hymn, Mr. Vosey turned to the father and mother, and asked, "what is the name of this child?" (the name was inaudable). The congregation stood all this time, and here the 'Order of Service' prescribes: the minister shall take the child in his arms, and say certain words "in the name of the congregation." Accordingly, Mr. Vosey took the infant, and resting it on his left arm, said, 'we receive this child, naming him, at the hands of his father and mother, and have with one accord solemnly dedicated him to the service of Almighty God, our Heavenly Father. * * * * May God hear our prayers and make this child a brave soldier of the Truth and of every righteous cause. The whole congregation responded amen, the little fellow crying, not very loudly, all the while. The benediction came next. Mr. Vosey addressing the infant by its newly acquired name, said: "We give thee welcome in the name of the Lord; the Lord bless thee and keep thee, the Lord mercifully encompass thee with joy and peace. The eyes of the Lord be ever upon thee to give thee courage under temptations, and to cheer thy heart in the day of thy sorrow, &c." At the conclusion of the *Te Deum*, the congregation said amen.—Mr. Vosey gave back the child to its parents. The ceremony closed by singing, 'Glory to God in the highest, followed by a hymn of praise and thanksgiving from the Revised Prayer Book.

We have copied the above extract from the Pittsburgh *Dollar Leader*. Truly we can take the privilege of heading this, "On the other side of Jordan," believing that it best tells the fact, that now, as well as anciently, men can become insane about anything, when that weakness makes them feel exceedingly good. The first proper and God-ordained baptism (dipping) was by John Baptist, in the River Jordan. That heaven-sanctioned action was supremely good for all intents and purpose, preparatory for the reign of Heaven upon all God-fearing men and women, who were capable of exercising their minds about the word of God. Infants were not embraced in the mission of John Baptist. Their duty then, as well as now, was to obey their parents in all things, and this is the first commandment of promise. This being well observed, gave them knowledge, enabling them to come to a warning Herald—to flee from the coming wrath.

Now, John's baptism was God's baptism, and Christ came to do his Father's will, so that John's baptism was Heaven's baptism, and Heaven's baptism was Christ's, and Christ's baptism was, by reason of necessity, in symbol, Apostolical baptism; and these three concurring testimonies of God, the Father, Son and and Holy Ghost constitute the powerful evidences to repenting sinners. What is requisite for a full and clear Christian baptism? John, Christ, and the Twelve Apostles, all of one mind, and in one place, were triune baptists, at least when they got down into deep water. In the second and fifth centuries sprinkling and pouring men and infants began; in the sixth and tenth once dipping became common; and now, in the nineteenth century, Nov. 3d, 1873, baptism by talking to a baby, began.

JOSEPH J. COVER.

A Terrible Disease.

A terrible disease is raging in Scott Valley, California. We do not feel that we are competent of doing this subject justice; but as there is no other person speaking for this valley, I feel it my duty to say, through your columns, that the people of this valley do not prospect all the time for gold. They have come to the conclusion that they are sick, and they had better prospect one day in each week for a physician. Your respected brother J. B. Sharratts has tried to cite them to a little work in print, that will explain the disease, and also point to the physician that can cure. Since the little work has been so diligently sought for and studied, we see the effects of this disease abandoned by a great many. We contend that the effect causes the disease, and that is the effects of sin. The only organized church in Scott Valley, is the M. E. Church. Quite a number have been added to this Church recently, and there are a great many others that we believe are fit subjects for baptism, that cannot endorse the faith and practice of the M. E. Church. I must say that this church has accomplished a great deal of good in Scott Valley.

Although Scott Valley lies in a high altitude, and is said to be the most healthful valley in the State of California, where all kinds of produce is raised. Still people do not always live here.

We have had a very mild, pleasant winter. Have been plowing most of the time. Stock has done well without feeding, consequently we do not murmur and complain as some do that have written to me from the older states. Some complain of hard times. We have no reason to complain of hard times and low prices. Our prices are good, and if we want more gold we can go to the hills and gulcher and dig it out. We feel glad that we have been content with the few thousand bushels of grain, and

what surplus stock we have to spare, to take the coin for it, without resorting to the hills to take out a fortune in a few days, as many do. We have a healthy climate. We have pure, cold water, we have fruit of different varieties; we have vegetables of all kinds. Still we have that disease which is so prevalent all over the land.

H. C. Cory.

Crystal Creek, California.

A Terrible Fire.

Brother Henry:—

Permit me to inform your readers of a terrible fire that took place in our neighborhood on Saturday night, the 15th inst. The particulars are about as follows: The house and barn of brother Robert McFarland was entirely destroyed by fire. At the first sight of the fire, the barn was wrapped in flames. The family seeing that nothing could be done at the barn, set to work removing furniture and things from the house; but the devouring element soon overtook them, and nothing more could be done, but to look at the destructive flames devouring the buildings, once occupied by the now sorrow stricken family. The fire occurred at about 2 o'clock at night, and the wind blew at such a terrible rate, that it swept all as it went. Old residents say they never knew the wind to blow harder.—The things saved from the house were few, and the loss of beasts was heavy indeed. The amount of stock that burnt was 7 head of horses, 7 head of cattle, and 7 hogs, besides a great deal of hay, grain, farming implements, &c. Brother Robert is a man with a family of six children, and in moderate circumstances. He has been driven out of house and home, and almost destitute of clothing, and all the stock he has left is one horse. The amount of dollars worth lost, I cannot tell, but suffice to say it was heavy indeed.

David D. Sell.

Newry, Pa.

Centropolis, Kansas, March 12th, 1873.

Brother Henry:—

By the request of many brethren and sisters, I inform them where I have located. We started from Indiana, where we had lived five years, and journeyed southwestward, and stopped in Franklin county, Kansas. We met with many of our acquaintances here, and we are well pleased with the country. We have enjoyed good health since we are here. There is an organized church here, and some seventy members, and the ark is moving on slowly. We would say to our brethren and sisters, that there is room for many more, who wish to come West. Now, I will say to the many among whom I have labored, and whom I love, let us be steadfast, immovable, ever abounding in the service of the Lord, that we may meet in our Father's kingdom, where we can dwell together, nevermore to be separated.

My address was Walkerton, Ind.; it is now Centropolis, Kansas.

George Barnhart.

Chambers Valley, Va. March 3rd, 1872.

Brother Holsinger: There is a little flock of brethren and sisters in this part of the country, 14 in number, under the care of brother H. P. Hylton, of Floyd county, Va. There were seven added to the brotherhood here, by baptism, since a few of the brethren have settled here, nearly five years ago. There have two brethren and one sister died, of those who settled here. We have no settled minister here. The brethren who preach for us come upwards of 30 miles. We commonly have meeting every three months. I do not write this for publication, I simply thought I would give you a small sketch of our small number living here. I think if we had some ministering brother living convenient, so that we could have preaching oftener our number would soon increase. Yours in brotherly love.

Samuel D. Rothrock.

Dear Brethren: As there was no meeting here to attend, I have read the Companion through to-day, and now I am tired and lonesome, and so I will write to you.

We moved from Illinois. I like this country well, as far as I have seen. There is good water, and more timber than I expected to find. The soil is good, and is very healthy. We have had a very nice winter here. There are good prairie claims here yet, and if any of the brethren or friends want to get a home, I think they had better come here. I would like to have some of them move out here, so we could have meetings oftener. We moved here last fall without much money, and I find it very hard to get provisions for my family until I can raise something, as there is no work to be had here, and if any of you feel like helping me some, and will send me a little money, it will be thankfully received, and I will pay it back as soon as I can. As we are all one in Christ Jesus, for the Lord has no respect of persons. He has said all that call upon my name in truth and sincerity, I will never leave nor forsake them. If any one wishes to send me any money, send it in a registered letter. I hope you will all pray for me, that I may hold out faithful in the good cause, and that we may all meet on the shining bank of sure deliverence, is my prayer.

Alfred Stowell.

Salem, Jewel Co., Kansas.

Brother Holsinger: We hope our Virginia Brother will not be discouraged. We know that partiality is not acceptable in the eyes of the Lord; but as we read there was a Judas among the twelve apostles, we cannot expect all of our brethren to be pure. We must often think of our old brother Paul's tribulations and perseeutions, and that of false brethren, too. James 2; 2, 6. "But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment-seat?" "But if ye have respect to persons, ye commit sin, and are convinced as transgressors." "If ye fulfil the royal law, according to the scriptures, "Thou shalt love thy neighbor as thyself, ye do well."

Margaret Anglemyer.

New Paris, Ind.

Sister Carrie Holsinger, Colerain, Nebraska, says: "This climate seems to be very mild and pleasant There is not much rain in the Fall, which makes it healthy. People here think that this climate is excellent for persons having weak lungs. The air is remarkably pure. I think it would be benificial to your health, if you would come out here, and spend a season with us, and preach for us awhile. We need a missionary here very much. Please do send one over here into Macedonia. If you know of any Brethren anywhere in this State let us know. We know of no members here excepting ourselves. We live four miles from Colerain, on the Denver and St. Joseph R. R. We live in Filmore county, near the Thayer county line.

Brother Henry: Please allow me to say that the District Meeting of northern Illinois, for 1873, will be held, the Lord willing, with the brethren Cherry Grove branch, Carroll county, on Monday, 12th of May. We hope the meeting will be well represented.

Enoch Eby.

Orangeville, Ills.

OTT, COOS, CO., OREGON.
January 26th, 1873.

Dear brethren and sisters: It had been a long time since we had been taking the COMPANION, but last week we received one. Oh! how gladly it was received, and the contents read with care and interest. It does my heart good to hear from so many dear brethren and sisters, from so many different parts of the United states.

We left Ontario, Boon Co., Iowa, on the 24th of April 1872, and started to seek us homes in the far distant Oregon, which we have found. I think I can say we are entirely among strangers, as there are only three families of us, and we have not met with an other yet, that we had ever seen before we came here. But through the mercies of God I can say that we have found the strangers kind friends and neighbors; All through our travels we met with kind and loving people. We hardly ever asked a favor without it being granted. We thank them for their kindness, and may the Lord bless them.

We have had a very nice and pleasant winter so far. The grass has been green all winter; and some field flowers bloomed all winter. It has not been cold worth mentioning, and very little rain, to what I expected we would have. We think this is a healthy country. For fear of being too lengthy I will close, by asking the prayers of all the brethren and sisters in our behalf. From your weak sister, in the bonds of gospel love. ANNA BARKLOW.

Middle Indiana District Meeting.

The District Meeting of middle district of Indiana will be held in the Bachelor Run congregation, Carroll county, April 25th, at the brethren's meeting-house. Those coming from the north by railroad, will come to Logansport, and take the Crawfordsville road to Ino, quarter of a mile from meeting-house. Those coming from the south, will take the Logansport and Crawfordsville road and stop off at Ino as above. A general invitation extended to all.

JACOB B. LANDIS.

Visitor please copy.

To Brother J. L. Kittinger.

DEAR BROTHER: I saw in the C. F. C., that you are living in New York, and that you had sent a letter to me while on a mission, at Skowhegan, Maine, that we should call and see you, on our return; but your letter came too late. I would have been happy to see you in that great city, so far from our native homes. May the Lord keep you from danger, temporal, and spiritual, that if we see eachother no more under the sun, that we may keep our lamps trimmed and burning that when the Master's trumpet shall sound, we may meet him with joy having our title clear to mansions in the sky. I also read, in C. F. C., number 7, that you think much good could be done in New York, if a church was organized there, by the Brethren. I will tell what I heard say, that when the brethren and sisters were on the cars, going to Annual meeting, there was a New Yorker watching the brethren and sisters, with surprise, seeing their long beards, hair parted in the middle of their heads, hanging down to their shoulders, and the sisters with white caps. After a little one of the brethren started a hymn, and all began to sing. So the New Yorker, with his high-top silk hat, sat up to one of the brethren, saying, "What does all this mean? Where are all these people from? and where are they going too? What is their faith, and what do they preach? The Brother's answer was: "That they preach the old evangelical and apostolical doctrine." He said, "They have made me think that the apostles are risen from the dead, Come to New York, and preach for us. We will have it published in the Newspapers, and we will raise for you, a thousand dollars, the first night."

DANIEL LONGENECKER

Hunterstown, Pa.

Repentance and Conversion.

I would like to say a little through the C. F. C., to all the ministers of the Gospel, through the entire brotherhood, to all those that write to the COMPANION. Dear brethren, I would like very much, if you would always write upon the most interesting subjects, such as repentance and conversion. I must say some dear brethren and sisters, write very interesting. What a blessing it is, that we can hear from our brethren through the entire brotherhood. If I could write like some dear brethren, O how would I pass my remaining days, in writing to the COMPANION. Now brethren, let us hear from you, with all the weight, and all the power, that is given you, from on high, is the desire of your unworthy brother. E. J. FADELY.

BROTHER HOLSINGER: Please announce the District Meeting of eastern Pennsylvania. It will be held the Lord willing, with the brethren in the West Connistoga congregation, at the house of brother Joseph Pfautz, Lancaster county, half a mile from Rothsville station, on the Reading and Columbia Railroad, on Thursday 15th of May, 1873. We will meet the day before, about 4 o'clock, at the said house. Brethren coming by Railroad, stop at Rothsville station, where there will be conveyance to take them to place of meeting.

2t. C. BOMBERGER.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

On Thursday, March 6th, near St. Clairsville, Bedford Co., Penn'a, ROSANNA BLOUGH wife of brother Noah Blough, aged 38 years and 22 days. The subject of this obituary was a member of the Lutheran Church for about nineteen years. In her departure the Church has lost a worthy and faithful member, society an ornament, the children a pious, affectionate mother, and the husband a cheerful, devoted wife. But we sorrow not as for those for whom we have no hope.—The loss that has been sustained by us all, in this sad bereavement, is her eternal gain. Two of her children preceded her to those glorious mansions above, and seven are left to mourn the absence of a dear mother.

A large concourse of people followed her to her resting place. She was buried in the Presbyterian cemetery, at St. Clairsville, the services being conducted by her pastor. The occasion was improved from the words, "Having a desire to depart, and to be with Christ, which is far better." Phil: 23. In addition to the sad bereavement occasioned by the death of a loved one, our sympathies are aroused, also, in behalf of the present affliction of the family; for while I am communicating this sad intelligence, the father and three of the children are attacked with diptheria, two being in a critical condition. May the God of mercy smile graciously upon this afflicted family, and may the means employed for their restoration to health prove efficient.

JOHN H. ZINN.

At Benavola, Washington county, Md., March 7th, of consumption, our friend, JONATHAN EMMERT, son of our much beloved brother, Leonard Emmert, aged 29 years, 6 months and 6 days. Brother Emmert made choice of the first Psalm, first three verses, for the funeral text. Our friend was a very interesting man; he spent his whole life in learning, and teaching school. He took sick during the winter, while teaching high school in New Jersey. He returned to his father's as soon as he could, and bore his affliction with patience. Funeral discourse by brother David Long, J. Harp, J. Mitchel, and the writer.

ANDREW COST.

In Galien, Michigan, on March 2d, of spinal, or spotted, fever, friend DANIEL RHOADES, in his 38th year. He was a son in-law of Bro. John Miller, near South Bend, Ind., where he was brought, 20 miles distant, for burial. The funeral was largely attended on the 4th. Services by Bro: D. Sturgis.

He leaves a kind wife and five children.

C. WENGER.

In the Lawrence county branch, Lawrenceville, BENJAMIM A. FRITCHAY, departed this life on the 23rd of December, 1873, in his fourteenth year, also WM. FRITCHEY, departed this life on the second day of January, in his 22nd year. Sons of friend John G. and Lutiela M. Fritchey. Hence within ten days two brothers were laid side by side in the silent grave. The boys had made no profession preceding their sickness. Oh what a solemn warning to all. Disease brain fever. Text, Ecl. 12: 7. Funeral by J. Hart and the writer.

J. B. ALLENSWORTH.

In the Middle Creek branch, Somerset county, Pa., March 12th, brother JOSEPH MEYERS, aged 69 years 5 months and 2 days. Funeral services by Elder Tobias Blough, John C. Schrack and the writer, from 2 Corinthians, 5: 10, 11.

JACOB D. MILLER.

Near Leon, Decatur county, Iowa, December 28th, 1873, ELIZA ANNA, daughter of brother Jacob, and sister Katy CASTER; aged 3 years less 19 days. Disease, croup; Funeral services by the writer, followed by Elder S. A. Garber. Text, Luke, 18: 16.

LEWIS M. KOB.

In the Plum Creek congregation, on the 12th of December 1872, our much beloved brother PETER KIMMEL; aged 33 years 2 months and 8 days.

The subject of this notice was a faithful deacon of the church over 6 years, always at his post and discharging his christian duties in a proper manner, as far as God gave grace, and his bodily strength would permit. By his chaste conversation and christian department, together with his kind persuasions and earnest pleadings with those about him, we believe he was instrumental in the hands of God in winning some precious souls to Christ. He was afflicted more or less for about 9 years; sometimes very sorely afflicted with shortness of breath. He was affected about 3 years with inflamation of the lungs, when hemorrhage of the lungs took place, and from that time (we believe) consumption set in, till finally death relieved him, as above stated. He leaves an affectionate wife (sister in the Lord) and two little girls to mourn his loss. But not without hope, for he died in the triumphs of a living faith and a glorious immortality beyond the grave, where pain, sickness and sorrow are felt and feared no more. We truly feel to sympathize with the bereaved widow and friends: may God be a kind husband to the widow, and a rich Father to those two little orphans, is our prayer. He had selected the 5th chapter of 2 Cor. to be used at his funeral, which was complied with, by the writer, and the 9th to 11th verses (inclusive) taken as a ground for some practical remarks.

JACOB KELSO.

In Palestine congregation, Feb. 21st, ELIZABETH HOLINGER, daughter of brother Daniel and sister Rebecca Holinger; aged 23 years 5 months and 17 days. Died of consumption, after a long and protracted illness, which she bore very patiently. She was a member of the United Brethren Church. Funeral services conducted by the brethren; to a large and attentive audience, from 1 Peter, 1: 24.

SAMUEL BAKER.

In the Rock Creek branch, Whiteside county, Ills., on the 16th March, after a short illness, sister MARY WATERS, wife of brother Jacob Waters; aged 48 years and 18 days. She leaves a sorrowful husband and three children to mourn her loss. The funeral was attended to by a large concourse of people and relatives. Occasion improved by Elder Jacob S. Hauger and the writer, from Amos 4: 12, latter clause.

MARTIN MEYER.

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VOLUME IX. DALE CITY, PA., TUESDAY, APRIL 8, 1873. NUMBER 14.

For the COMPANION.

Death.

I have selected a single word for a text. It is not a strange word, nor a disputed word from a foreign tongue, with ambiguous definitions, but a plain Anglo-Saxon word quite familiar to us all, and one that concerns every individual on the face of the whole earth. For no man on God's footstool can deny the existence of death.

Many people have an abhorrence of death, and will say, "O, don't talk about death, it is something I dread!" This is no strange expression for a sinner, since every sinner who will reflect but a few moments on his latter end, (and most of them do,) will shudder and grow pale at the thought of death and the judgment. There is an instinctive dread and fear of death, to a greater or less extent, in the heart of every sinner. Nor is it any wonder. Even the infidel and the skeptic who had spent their lives in blasphemy, revelries and debate, tauntingly calling into question the word of eternal truth, and sneering at the simplicity of the gospel, have an involuntary dread of death when the final hour is near.

Death is sometimes personified and honored with titles, as the "King of Terrors;" "The pale Messenger," and "the enemy of all flesh."

"Death has feigned evils nature shall not feel;
Life, ills substantial wisdom cannot shun."—*Young.*

Since this world has become a vale of sorrow, a lazaretto of pains and diseases, it is a great blessing to mankind that their sufferings need not endure forever: but that death entered into the world to terminate the sufferings of this world.

Another poet exclaims,

"O death! the poor man's dearest friend,
The kindest and the best."

Again Young says,

"Death is the crown of life!
Were death denied, poor man would live in vain,—
Death gives us more than was in Eden lost;
This king of terrors is the prince of peace."

When I ask what is death? The general answer will be, it is dying, expiring, ceasing to live. But is this the right answer? It must be, according to another poet who exclaims,

"What is this that steals across my frame?
Is it death? Is it death?
If this be death, I soon shall be,
From every pain and sorrow free."

The cessation of life, the separation or dissolution of the soul and body, is generally called death. But is this the scriptural meaning of death? What does the apostle say? Why he says, "the wages of sin is death." Now if death be the wages, the reward or punishment for sin, would people die, receiving these wages, who did no sin, or repented of their sins? If the cessation of life be the wages of sin, how could our children die? Sin is the antecedent and death the subsequent. How could the subsequent follow where there is no antecedent? How could there be an effect without a cause? It will be readily seen that in this case death has a different meaning from the dissolution of soul and body, or from merely ceasing to live, because those who are "dead in tresspasses and sins," can not at the same time be alive, and at the end of their earthly career, after their dissolution, receive the wages of their sins, which is death. If death be merely considered dying, or expiring, as the wages of sin, it must be conceded that the sinner, only must die or expire: and the Christian who has been purified from all sins by the blood of Christ, need not die at all, and hence could remain in the body. But, even Christ who had done no sin, expired on the cross, and gave up the Ghost. He had not sinned that he should receive the wages of sin; though he tasted of death for every man, it was not for his own sins, but for the sins of the whole world. And though he tasted of death, he did not receive death as his wages, even for the sins of the whole world. But he overcame death, and put the wages of sin under his feet, so that he could wield his scepter over them as King of kings and Lord of lords.

Again the apostle says, "Death reigned from

Adam unto Moses, even over them who had not sinned in the similitude of Adam's trangression." Now this death here spoken of cannot be merely a cessation of this natural life, because this kind of death—expiring death—is reigning still. But there was a death which Adam received as the wages of his transgression and disobedience. I will say more of this as we get on farther. Again, the apostle says, "To be carnally minded is death, because the carnal mind is enmity against God. But to be spiritually minded is life and peace." To be carnally minded is not the dissolution of soul and body, and yet it is death. How can that be? Is the carnal mind the wages of sin, if the wages of sin be death? When a person is carnally minded, he is dead in tresspasses and sins, how then can this carnal mind be the wages of sin? It will be seen that the carnal mind has a being, it is in a certain condition, it has an existence in enmity against God. And this state of being—this condition of existence, whether in the body or out of it, is death. It is death because it is in enmity against God. God is a spirit and his worshippers must worship him in spirit and in truth, which they only who are spiritually minded can do. When Adam came under the influence of the Devil, he became carnally minded, and disobeyed his Maker. He lost that spiritual mind which God gave him, and became carnally minded like the devil is, and that was death. "For in the day thou eatest thereof thou shalt surely die." This was an immutable decree. But Adam listened to the Devil. He believed him more than he did his Creator; he ate of the forbidden fruit. Then poor Adam felt ashamed, he knew he had incurred the displeasure of God, and his guilty heart told him that he was in a condition at enmity with God. And this condition of mind, this state of existence of mankind in general, continued during the reign of Death from Adam unto Moses. When a constitution, a platform, or hand-writing of ordinances of better things was instituted. Though it was only a shadow of good things to come, it contained the moral basis of redemption, for the law was spiritual. Rom. 7 : 14. In answer to what is death? I will say in conclusion; it is a guilty conscious state of existence of a never dying worm in enmity against God, either in the flesh or out of it. That is death, the wages of sin.

Harleysville, Pa. JAS. Y. HECKLER.

For the COMPANION.

Walking in the Light.

We read in the first Epistle of St. John 1 : 7: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Now what is it to walk in the light? According to my knowledge, it is nothing else than to obey all his commandments, and live a holy and upright life. I have said, we must obey all his commandments, but perhaps some one will say, if a person keeps some of the commandments, they are still walking in the light, without keeping all what he has commanded; but I would differ with such, for I am satisfied that we walk either in the light or in darkness. For instance we take the natural day or light, and darkness or night, to illustrate the matter. Now is there any one that travels, who can at the same time travel in light and in darkness? No, I think not, for he must either travel in day time or in the night, for he could not travel in day and night at the same time. Now I think it is just the same in a spiritual sense, for we are either walking in the light, or in darkness; we are either followers of Christ and do his commandments, or we are followers of the wicked one, and obey not the Gospel; for I do claim that it is just as possible that we can walk in day and in the night at the same time, as it is to walk in the light, and willfully transgress some of his commandments.

But there are some professors of religion, in our days, who, if you say anything about keeping the commandments, they will tell us that we "expect to be saved by our works; but the blood of Christ will cleanse us from our sins, and all the commands are only outward ceremonies and they will do us no good. If we have the testimony in our hearts that we are the children of the light, that is all that is required." But if walking in the light is to keep his commandments, why then we have no promise that the blood of Christ will cleanse us, unless we are willing to obey the whole Gospel. If we obey all his commandments then we have the promise and his promises are yea and Amen.

NOAH B. BLOUGH.

For the Companion.

Christian Evidences.

Friendly reader, I would like to call your mind to a very important point which belongs to our holy religion. As we hear much said about experimental religion, and the evidences of the same, it is truly a matter of the greatest importance to have the proper evidence. But the great point is, from whence can we obtain them, and how do they affect us?

While we were in our sins we were "aliens to the commonwealth of Israel, strangers to the covenant of promise, having no hope, and without God in the world." But those who were afar off were brought nigh, by the blood of Christ. It is not sufficient, however, for us only to be brought nigh; for the connection between Christ and the believer must be so entire, that it may be truly said of us, we are in Christ: Hence, the Apostle teaches, "If any man be in Christ he is a new creature. For as many of you as have been baptized into Christ have put on Christ." Thus we understand that we must first come to Christ, and this we can only do, when we exercise an evangelic repentance, and a living faith, forsaking everything that is sinful and contrary to the teaching of the word of God; and becoming willing to believe and obey every requirement of that word." Then we are ready to be baptized into Christ, and thus to put on Christ. It is then that we have the promise of the gift of the Holy Ghost; for Peter said, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of your sins, and you shall receive the gift of the Holy Ghost." Then it is that the Spirit bears witness with our spirits, that we are the children of God. And not only this, but the written Word also bears witnessto the fact thatwe are the children of God. Hence, says the Apostle "See ye have purified your souls by obeying the truth." Thus, by believing and obeying the truth, we are brought into Christ, and now our Christian race commences. It is necessary that we now heed the language of Christ, when he says to the believing Jews, "If ye continue in my words, then are ye my disciples indeed." Thus we see that it is necessary for us to take heed to the word of the Lord, and obey from the heart, the form of doctrine delivered to us, and not only obey, but abstain from everything that is forbidden in the Gospel, and walk upright with a pure heart, fervently, so that our light may shine, and the world see that we have passed from death unto life. Having passed from death unto life, that new life will bring with it new duties which must be faithfully performed, and in the performance of those duties we still give evidence that we are the children of God; for John says, "Hereby we do know that we do know himif we do keep his commandments." And again, John, referring to the same idea, says, "Hereby knew we that we are in him." From the foregoing we learn that there is a legal way to come to Christ, and this is all taught in the word of the Lord. Thus, when we follow the legal teachings of that word, then we have a right to claim the promises of God, given in the word. For God cannot fail to fulfill his promises, if we perform our part, and if we realize the promises, then we will know that we have passed from death into life.

Jacob A. Murry.

Waterloo, Iowa.

For the Companion.

Persecution.

BY J. R. HEPPEN.

"They that will live godly in Christ Jesus shall suffer persecution." So the Word tells us, we believe. This has been the testing point of all true believers ever since the Savior first came into the world, and it is plainly understood that persecution is a part of the christian's inheritance. Yet how many there are who fail to follow Jesus in the narrow way. They imagine the way is too narrow, and that Jesus is a hard Master. They know that he was "despised and rejected of man; a man of sorrows, and acquainted with much grief." He was despised, and men esteem him not, but resort to some fashionable church in order to find a noble, may I say aristocratic Jesus; but seek in vain. The despised Jesus trod the lonely path, the narrow way; and yet how many poor, faint-hearted ones, fail to follow him. They had a true description given them of the way. Jesus did not deceive them, when he first appeared unto them, and commanded them to follow him. He came not in disguise; he showed to them his wounded side, and pointing upward to the cross, and said: "If any one will come after me, let him deny himself and take up his cross (not during meetings or lovefeasts only but) daily, and follow me." We cannot take the advantage of our fellow man, during the week, and be Christians on Sunday. No; God is not mocked. The Savior said even more than this: "If they have persecuted me, they will also persecute you." Persecution began, and you unwilling to leave your case in the hands of God; forgetting for a time that the very same power that brought Jesus safely through, is also able, and will bring you through. I often find myself where nature would prompt me to answer quickly, but grace triumphs. I "keep still," and God gets the glory. Unless God has taken the natural out of our heart, and given us the supernatural, we will find it very hard work to "keep still," especially when misunderstood or misrepresented. Is it not true, that it often requires more of the grace of God to keep still, than it does to talk or write. Then in the hours of temptation, "keep still:" "In your patience possess ye your soul." Wait patiently on the Lord, and the promise is, "You shall renew your strength." If persecuted for righteousness sake, we shall be happy, for the spirit of glory and of God resteth upon us, and we are enabled to count it all joy when we fall into temptation, knowing that with the temptation, God will make a way for our escape. Let us trust in God he is faithful.

Nachusa, Ill.

Good Luck.

Well, now, little girls and boys, I will talk a little while with you. I suppose that the little folks are pretty much, in some respects, like they were when I was a little girl. Myself and playmates always had much to say about good luck. In all our little undertakings we wished good luck, but we did not really know the meaning of the term; or in other words, we merely desired good luck, and thought it came of itself, without any effort of our own. But long since I have learned better. I will tell you that I have learned that good luck has an intimate friend, so intimate that we will call her the mother of good luck. This mother's name is "Diligence;" and, children, if you would have "Good Luck" for your constant friend, you must not fail to make the acquaintance, very early in life too, of its excellent mother, Diligence. So you see it is necessary to acquaint with one if you would with the other. They are closely connected, so much so that they are never far apart. And if you desire the assistance of one, you are compelled to become acquainted with the other, in order to obtain your desires. So now, be good children, and study this short lesson, that I, through the permission of our editor, commit to you; and perhaps I will talk to you some time again.

Rebecca Snavely.

How irreconcilable is the man who is offended without cause!

Men, like types, need justification to make them presentable.

Conservatism has no relish for certain classes of men and women.

Obedience.

"Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matth. 7: 21.

In the time of Christ, and during the ministerial labors of the apostles and those commissioned by them, it was necessary for them to labor and devote much of their time to convince the people that Jesus Christ was the Son of God; That the fallen sons and daughters of Adam should believe on him, as the true Messiah, which was predicted by the prophets should come into the world, and through whom all nations shall be blessed. And it seems, in those days, when the apostles were successful in convincing them that Jesus was the promised Savior, it required but little labor to persuade them to comply with the Savior's teaching, and do his commandments.

But in this age of the world, at least in this our country, it would seem unnecessary to use long and elaborate arguments to convince men of this truth, for we can scarcely meet with any one (except Jews) who do not confess that Jesus is the Christ. But what labors to persuade them to do his commandments, and comply with his teaching. The idea and belief that "faith alone" is sufficient, is entertained by many, and zealously promulgated by not a few, and are continually crying Lord! Lord! which has brought the Christian world into such a state, that it requires labor, arguments and persuasions unequaled in any age, since the world began, in order to convince them of the soul purifying power "in obeying the truth," and of the great importance of doing the commandments of God, as we find them given in the gospel of our Lord and Savior Jesus Christ.

It is the aim of every one, when he makes a profession of religion, to enter into the kingdom of God. Now our Savior, in the language heading this article, gives us plainly to understand what is necessary for us to do, that we may finally be admitted into his everlasting kingdom. He says, "He that doeth the will of my Father which is in heaven." That the gospel is the will of God, we presume no one doubts. Then having the will of God before us, and we thank the Lord that he has not only made known his will, concerning us, but in such a way, and in such language, that we all may read and understand. That none need be ignorant of the great plan of salvation. Then let us accept it, and receive it as "the power of God unto salvation," "the sword of the Spirit," which is the Christian's weapon, and "is quick and powerful," and which will enable us to "come off more than conquerors through him that loved us." But merely to know the will of God, though we may read it much, study it well, and believe it all, does not constitute us "Sons of God," and heirs of the kingdom. We then only have the power, or privilege "to become the sons of God." John. 1: 12. Jesus came into the world, not only to make known but to *do* the will of his heavenly Father. He says, "For I came down from heaven, not to do mine own will, but the will of him that sent me." John 6: 38. It was his meat and drink to do his Father's will. In all his doings he did the will of God; was obedient in all things—obedient even to the death of the cross. And when he had finished the works given him to do, while here in the world, he ascended upon high, and is seated on the right hand of his heavenly Father, "highly exalted," and "has given him a name which is above every name," "whom he hath appointed heir of all things."

Now in order that we may be heirs and joint heirs of him, we must be very near related to him—must be adopted into the same family of which he is the "Elder Brother." "For whosoever shall do the will of God, the same is my brother, and my sister, and mother." Here we learn, by doing the will of God (the gospel) we are made near relatives to our Savior, so near that God will own us as his adopted children, and has promised all his faithful adopted children joint heirship with his own dear and beloved Son. We must therefore endeavor in all things to pattern after our Lord, in obeying the will of God; have the same mind that was in Christ, and led by the same Spirit, which shall lead us into all truth. "They that are led by the Spirit, they are the sons of God." Thus the apostle says, "Beloved, now are we the sons of God." And again "all things are yours." But "he that saith, I know him (the Lord) and keepeth not his commandments, is a liar, and the truth is not in him." We may say Lord, Lord, cry much and cry loud, like a so-called preacher not long since, who prayed that God should give him a voice like thunder, that he might cry mightily to God. But with all this, if we are not willing to obey the Lord, and do the things which he says, I fear we shall fail to be known of the Lord, in that day. The Lord said: Why call ye me Lord, Lord, and do not the things which I say?" "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting; whatsoever I speak therefore, even as the Father said unto me so I speak." John 12: 49, 50. Now read 15 verses farther, and we learn what the Savior did, and what he said. "If I then your Lord and Master, have washed your feet; ye ought also to wash one another's feet. For I have given you an example, that ye should do as I have done to you." Here we behold the Savior doing the will of him that sent him, in the humble performance of washing his disciple's feet. And here it is we hear him saying to his disciples—his true followers as his heavenly Father, commanded him to say, and so he spoke, and commanded them, "that they should do as he had done to them. Yet in the face of all this, many who profess to be disciples of Christ, object and say, "non-essential," "not necessary." Well, Peter first thought so, but the Savior told him the consequence, and then he immediately was willing to comply. And what can our modern objectors expect but the same consequence, if they do not comply? But says one, "It was only to wash the filth and dust off the feet, and that we do." Do you? Do you wash one another's feet when you wash feet to take the filth off? But what is the argument? The disciples had been about three years with the Savior, and during all this time they were ignorant of knowing how to wash the filth and dust off their feet, that the Savior in that last night he was permitted to converse with them, before his crucifixion, had to wash the dirt off their feet, to show them how, and give them an example, that they may know how to keep their feet clean. Is this what the Savior said, and are we so to understand him? This is casting a stigma of disgrace upon the apostles, and is enough to cause an-

gels to weep, at such perversions of Holy Writ.

Well says another, "It was only to teach humility; if we are only humble enough to do it, that is all that is necessary." Well, show me thy faith without thy works, and I will show thee my faith by my works." "Faith without works is dead." Christ washed the disciples' feet, and gave an example. If washing the feet was to end there, there would have been no need of an example for washing the feet. But if it was to be perpetuated, and practiced among his disciples, an example was necessary, and he gave us an example, not only of humility, but also an example of washing the feet; and said, "do as I have done to you." The very fact that Christ give his disciples an example of washing feet, in that doleful night of his betrayal, is proof that it was to be practiced among his disciples. But as it was in the days of Moses, so it is in this our nineteenth century. The Lord is still provoked at the cry "non-essential." Let the doom of Korah, Dathan, and Abbiram be a solemn warning to all who obey not the commandments of the Lord. Though the earth no more opens her mouth, yet the heavens shall rend to reveal the Lord "in flaming fire, to take vengeance on them who know not God, and obey not the gospel of our Lord and Savior Jesus Christ." But why need I write? They have Moses and the prophets, yea evangelists and apostles, if they believe not them, neither will they believe "though one rose from the dead." So I will close, as I begun, in the language of Jesus: "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

M. J. Thomas.

Shinbone, Pa.

Selected by Maggie Miller.

The Master's Call.

The Master is come and calleth for thee. John 1: 38.

She to whom these words were addressed, was, at the time she recieved the summons, sitting in her sorrow, mourning over the heaviest loss of her life. Lazarus was in his grave, and Mary was desolate. She had not even the heart to go and meet the Lord, as Martha had done; she could sit in the house and weep. But Jesus loved her, and would not leave her comfortless. He had come a long journey, with a great purpose on his mind, and he knew how soon Mary's tears, and Martha's trouble, were to be turned into praise and joy. But first he must comfort them; and his immortal words to Martha, and the tears he wept with Mary, have opened streams of comfort for the sorrowing sisters and brethren of our race, which shall never cease to flow till God wipes away all tears. "The Master is come." Mary had but one Master, and her whole love and service were devoted to him. Happy are those who in joy or in sorrow can sing:

"Jesus my Lord: I know his name,
His name is all my boast."

The name of the Master was a talisman to arouse her at once from her weeping. "He whose I am, and whom I serve, shall not need call me twice." Sorrow cannot over master one whose Master is the Lord. It is a delightful thought to the Christian that while he is a son, he is also a servant. He looks up to God with the filial love and confidence of a child, but he looks up also, "as the eyes of servants look into the hand of their masters, with a look in which love is combined with reverence, and godly fear with devotion and willing heart-service.

"The Master is come." Mourner, can you feel that One your Master, even Christ? And can you, in your affliction, realize that not only sorrow has come, but blessed are they that thus mourn, for they shall be comforted. The Master not only came, but he called for Mary. Sorrow individualizes God's dealings with us, and makes us feel that he knows us, one by one, and calls us one by one. Many a heart that knew him but afar off in the day of prosperity has heard his voice and owned his call in time of trouble. When the voices of the world are hushed around us, then is the time for the still small voice to be heard. The Lord knows the number of the stars; he calleth them all by name, and he knows his people also, and calleth them also by name in the secret of their hearts. Oh bereaved one, listen to his voice when the yearning comes over you for

"The touch of a vanished hand,
And the sound of a voice that is still."

The Master calls in various ways, and for various ends. Some he calls to repentance: others he awakens to a sense of the realities of life and death, heaven and hell; to some his voice is one of awful warning or faithful rebuke, and to others it is a call of grace and forgiveness. He called for Mary however in order to comfort her; and sweet indeed was the message, that led her to find at his feet, healing for all her wounds. There is no grief too deep for him to fathom, no sorrow too great for him to heal. "Come unto me," is the call by which he invites all the weary and heavy laden; and when he calls, it is to give them rest.

For the Companion.

Why is It?

Dear Sisters, in a short mission of love through parts of Iowa, in Jan., I saw many (or nearly all) of the single sisters, and of the married ones, not a few, coming to the house of worship, without the proper covering on their heads. Why is it so, dear sisters? Will you answer? "Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob." Isaiah 41: 21. Perhaps some of those sisters will be ready to adopt the language of an eminent minister of the Disciple church, in reference to the salutation of the kiss. It was, (says he) a practice in the apostolic church, and is a positive command, and nothing but pride, and corruption, which has crept into the church, has ever brought it into disuse." Is that the cause? Is that the reason? If so, we will take silence for consent; if not produce your strong reasons, and perhaps, by permission of Divine Providence, and our brethren Editors, we will give the subject farther notice, in due time, and perhaps associate with it, the duty of Elders, in reference to this very important, and sacred ordinance.

Enoch Eby.

Orangeville, Ill.

It was a famous saying of Paschal that "The things that belong to men must be understood, in order that they may be loved, the things that belong to God must be loved in order to be understood."

Scripture Illustrations.

W. H. POOLE.

ROOM IN HEAVEN.

Rev. 21, 16, "And the city lieth foursquare, and the length is as large as the breadth; and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal."

There are some who never think of heaven. In their mind a thought of the better country would starve for very loneliness. Others think of it occasionally, when the voice of sweet music steals upon their ear, or Providence or the preacher lifts them above earth. But when they do think of it, how poor and meagre their thoughts: to them it is a narrow circumscribed spot in the universe, a small piece just large enough for their Church, but too small to admit within its pearly enclosure, even the good beyond their communion. Such were not the views entertained by John when, on the lonely Isle, he saw, in grand panoramic view, the heavenly city,

John was in the Spirit on the mountain of holy contemplation, and he had a delightful conversation with one of the royal surveyors of the heavenly country. He says ver. 15, "And he that talked with me had a golden reed to measure the city, and the gates thereof, and the walls thereof." The idea he gave us, is, that there was solidity, firmness, durability, and strength, all combined with indescribable beauty, surpassing grandeur and infinite glory.

The city, as he saw it, was in the form of a magnificent cube, of vast dimension. The surveyor had the golden reed, and measured the city in presence of his visitor. It was 12,000 furlongs (stadii) long, and 12,000 furlongs broad, and 12,000 furlongs high. The length, and the breadth, and the height of it are equal.

Here is absolute uniformity, a thing long talked of and prayed for, but something not to be realized on this side the heavenly home.

In this cubic from the new Jerusalem recalled somewhat the form of the far-famed old Jerusalem, on its escarpment above the valley of the Kedron.

In this view of the great city we are quite in harmony with the rabbinical books. I need not occupy room with quotations.

In almost every other theory proposed great violence is done to the Greek text. In this interpretation the sense is natural and the grammatical construction respected.

We take the passage as it reads, "12,000 furlongs," which, when reduced to feet and cubed, is 948,938,000,000,000,000,000,000 cubic feet.

The half of which we reserve for the throne of glory and the heavenly court. Half of the remainder I reserve for the angel's thrones, dominions, principalities, and powers.

Half of the remainder I resevre for celestial gardens of heavenly fruits and flowers. Half of the remainder for shady bowers and lovely parks. Half of the remainder for the golden streets and walks, and the remainder, or one thirty-second of the whole, I divide into rooms of (20) twenty feet square, and ten feet high, of rooms we have 7,413,578,125,000,000,000,000.

Then I suppose that this world was populated as at present with say 900,000,000 of human beings, and that there generations passed away every hundred years, is that allowing $33\frac{1}{3}$ years for each generation, and that at the close of the seventh thousandth year, the trumpeter of heaven would proclaim that "time be no longer," and that earth's population would all be brought home to the city of God.

I also suppose that in the universe of our Father there are (800,000) eight hundred thousand world's like ours existing under the same circumstances, and for the same term of years as ours; each having the number of inhabitants as our own, and each inhabitant obedient to the universal *"come."*

Take all these multitudes of human or created beings, and the heavenly home the angel measured for John and for us, dear reader, would afford (49) forty-nine such rooms as are measured above for each inhabitant of all the 800,000 worlds, and leave more than four millions of cubit feet yet unsurveyed. "And yet there is room." Oh, how true it is that in "my father's house there are many mansions."—*Guide to Holiness.*

Thankfulness.

To be thankful implies the reception of a favor. When we really appreciate a favor, how ready we are to return feelings of gratitude to the person who bestows it. When a child petitions its parent for something it wants, if its wishes are complied with, how its heart swells with gratitude; this intelligence is indicated by the sparkling eyes of the little family jewel. When we receive acts of kindness, gifts, &c., how ready are we with a "thank you," "much obliged," &c., to the bestower. When the young man is about to leave home, has been a dutiful son, the father bestows him a beautiful house, with what feelings of thankfulness does the son accept this earthly boon. By strict economy prosperity may be his, and the storms of adversity shall never assail him. Thus we feel thankful to our earthly benefactors, and often when we see them, think of their benevolence, and bestow new feelings of gratitude on them. For an application of this, ever through life we have received precious gifts from our Heavenly Benefactor, and have we returned our thanks to him? We look back over past lives, we remember His goodness has attended our steps all through the journey of life, have we been grateful to Him and blessed his holy name? He has borne with our sins, till we were made willing to forsake them; are we now working faithfully in his cause? He has promised us a home in heaven through all eternity. Are we looking forward with joyful anticipation to that blessed time when we shall obtain the blessing and renew our gratitude to him? Sinner, the Lord is still gracious and full of compassion—is still waiting for your return Oh, do not put him off, but come and obtain the blessing—the pardon of your sins—live in his service, die in his name, that we may all live as one common family, and when death comes, all enter into those heavenly portals, where all is peace and happiness, where we all can surround God's dazzling throne, and again return unto him our thanks for the victory over death, hell and the grave! Thanks be to God for pleasing prospects, and to His name be ascribed all honor and praise forevermore.

S. T. BOSSERMAN,

Dunkirk, O.

Have You Ties in Heaven?

Ask the old man, whose silver hairs tell of the joys and sorrows of fourscour years, and see the dim eye light up with holy light, as by that question you have touched the mysterious chain that binds him to thoes who once made his pathway bright.

He will tell you he is" only waiting till the shadows are a little longer grown" ere he greets them midst strains of heavenly music. Go on, dear old father! He whose commandments you strove to obey amid the cares of life will soon say, It is enough: "let the poor pilgrim go home."

Ask the man of the world, who, day by day, week by week, toils and sweats for treasure on earth—ask him if he

has no treasures in heaven, "where moth doth not corrupt." A shadow crosses his brow—not lest his earthly treasures "take to themselves wings and fly away," but at the memory of jewels which were once lent him from the "treasury of God ;" but now, that they have been taken from him, too often thought of them, amid his desires for gain, only as lambs of his flock that had been rudely torn away by death, and his thoughts of them are in the grave where he saw them laid. Man of the world, they are not there : they have passed the portals of death, and are now in Christ's school. Each day, as you strive for worldly honor, wealth and distinction, they are growing more lovely under their gentle Teacher.

Ask the man of God, whose holy calling it is to tell the glad tidings of salvation to a dying world—a smile sweet as a breath from heaven plays o're his face as he tells you angel hands have long been twining ties by which he is "upward drawn to God."

I asked a pale mother, who had felt much of poverty's sting and drank the bitterest dregs of sorrow's cup if she would not rather "sleep that sleep that knows no waking" than to have to toil so hard for her daily bread ? Not yet she said if the Lord is willing. I have children in glory, where none can "molest nor make afraid ; but I have, too, children on earth, and the hand of temptation is ever grappling for them. By the grace of God, I want to see them all dedicated to the Lord, and then I can say, "Come quickly, oh Lord !" Good mother in Israel, yours is a holy work ; and though you carry it on in patient silence, and no eye save the All-seeing One sees you, though no words of praise fall on your ear, great and glorious will be your reward when the last trump shall sound and you shall meet your children in peace and sit down with them in glory.

Is it not a "balm to the soul," when weary in the walks of life—when our sympathies are driven back by uncongenial sentiments, and sick viewing "man's inconstancy of man," to turn and listen to the whispering from the spirit land, which tell you of friends in heaven ? Though many years have fled since they left you, and all that remains of the form that once blessed our fond gaze may be a pile of dust, yet we know they are "up yonder" waiting for us. May be the flowers of spring have never yet bloomed on their graves, and our hearts are yet sore from the lashings of its emotion, that seemed like great waves of the ocean when the "Storm King" is abroad, yet the soul, wrapped in darkness as it is, has

"Glimpses bright through vistas dim,
though earth her vision mars,
Of a beauteous home in a world of light
beyond, beyond the stars."

Are we all living so that the ties we now have in heaven will one day be more closely united ? or must they be severed in the great "day of reckoning," and we receive the sentence to depart without one thing to divert us from our torments not even for a moment ? Let each one turn and unlock "memory's casket," and see if it contains any jewels gathered from this life that are pure enough to sparkle in "a crown of rejoicing.

A word to Young Christians.

You have consecrated your lives to the service of Christ. You feel and admit that you cannot do too much for him who loved you and gave himself for you. You regret, perhaps, that thus far, you have done so little, and you intend in future to show commendable zeal. It is a noteworthy fact that many professed Christians have such a regret and intention and yet permit years, crowded with golden opportunities, to pass unimproved.

No man will accomplish much for Christ, who does not seize the present opportunity. The command is "Go work to day in my vineyard." The obeying that command implicitly, instead of making resolutions to obey it pretty soon, makes all the difference between a useful and a wasted life.

Those who are going to work tomorrow, are no help to the Master.

How much you may accomplish if you have a strong desire and firm resolve to work today for Christ ! Do you to ask, " How shall I begin ?"

Make a new and entire consecration of yourself to the Lord Jesus. Ask pardon for past remissness, and tell him how much you desire to honor him by being a faithful servant. Ask him to make duty plain, and help you to perform it.

Be watchful over your conduct. If you would be a successful worker, it must be seen of all that you are walking worthy of your vocation. Yield to no temptations of the world that will damage your character or impair your influence.

Go to your pastor yourself, and tell him how ready you are to help him and ask him to designate work of you. With you as his helpers in Christ Jesus, all the waste places in your vicinity may be cultivated, and many sheaves gathered for the Lord of the harvest.

You all can participate in the blessed work of advancing the cause of Christ. It is not for young men alone , it is equally for the young women Not a few pastors can testify that the sisters in the church have rendered them even more efficient help than the brethren- It is but little the pastor can do without the hearty co-operation of the friends of Christ ; with it he may expect large and blessed results. "He that reapeth receiveth wages." " They that turn many to righteousness shall shine as the stars forever and ever"—*Southwestern Presbyterian.*

Christ at the Table—I was in John Falls' Orphan House, in Weimar, one evening, when one of the boys had said pious grace : "Come, Lord Jesus, be our guest, and bless what thou hast provided," a little fellow looked up and said : "Do tell me why the Lord Jesus never comes? We ask him every day to sit with us, and he never comes !"

" Dear child, only believe, and you may be sure he will come ; for he does not despise our invitation."

"I shall set him a seat," said the little fellow ; and just then there was a knock at the door. A poor frozen apprentice entered, begging a night's lodging He was made welcome—the chair stood empty for him. Every child proffered his plate ; every child was ready to yield his bed.

The little one had been thinking hard all the time. "Jesus could not come, and he sent this poor one in his place—is that it ?" said the child.

"Yes dear child—that is just it," answered Falls. "Every piece of bread and every drink of water that we give to the poor, or the sick, or to the prisoners for Jesus' sake, we give to him. 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.' "

An hour of triumph comes at last to those who watch and wait.

Infidelity.

Fools in their hearts believe and say,
That all religion's vain
There is no God that reigns on high,
Or minds the affairs of men.

From thoughts so dreadful and profane,
Corrupt discourse proceeds,
And in their impious hands are found,
Abominable deeds.

Their tongues are used to speak deceit,
Their slanders never cease,
How swift to mischief are their feet,
Nor know the paths of peace.

Such seeds of sin, that bitter root,
In all their hearts are found,
Nor can they bear diviner fruit,
Till grace refines the ground.

For the COMPANION.

A Talk at Home.

Come, dear wife, take this seat close by me. I desire to say something to you. We are very lonely circumstaneed now. We have left friends and relations, brethren and sisters, and many kind friends and have settled ourselves among strangers. Yet there is another thing that I desire to talk about. We have no meeting now, you know, and brother Holsinger said in his "word of encouragement" to us, that in the absence of a preacher, that we should choose a text, study upon it, and preach to ourselves. Very well; let us try to preach a little to night; or rather let us talk a little. Preaching is rather too hard for us, as we are both young in years, and younger in the cause of our blessed Master. So let us only talk a little.

This is the third anniversary of our married life, so we will say something in regard to our duties to one another. My theory of life is that it is a school, of mental and moral developement. That God intended that each soul should pass under a series of influences, whose office it should be to evolve all its faculties, and soften and harmonize them. To this end he has laid upon each a sweet necessity, to adopt the ordinances that he has contrived.

When I speak of necessity, I do not mean compulsion save in a limited sense, compulsion entirely consistent with individual election. Thus I believe that there is a very material portion of mental and moral developement which can not be gained outside of the marriage relation; and to bring men and women into this relation, he has given them the sentiments of love, and the desire of personal possession, and this desire is made so strong, that it may hardly be resisted, so that all shall choose to be joined in the conjugal relation. Thus the strong are softened by the weak and the weak are invigorated by the strong. And the influence of men and women upon each other becomes the most powerful agencies for their mutual growth. Then we need not inquire into the cause that has brought us together. But as we cast our eyes back, let us see if there are any shadows in the past; if there are not, we are certainly on the right road; but if there are let us in the future try to shun them, for God has intended that we shall live happily together. We have but one life to live, and no amount of money, or influences, or fame, can pay us for a life of unhappiness. We can not afford to be unhappy; we can not afford to cherish a single thought, to harbor a single desire, to gratify a single passion, nor indulge a single selfish feeling, that will tend to make this union anything but a source of happiness to us. So it becomes us to understand each other. It becomes us to resolve that we will be happy together at any rate, or that if we suffer it shall be for the same cause, and in perfect sympathy. We are to understand that we "twain are one flesh," identified in objects, desires, sympathies, fortunes, positions—everything. We are to know no closer friend. But I have nothing to say against you. No, thank God, outside of our misfortunes, our life together has been a pleasant one. But human character by a wise provision of Providence is infinitly varied, and there are no two individuals in existence so entirely alike in their tastes, habits of thought, and natural aptitudes, that they can keep step with one another over all the rough places in path of life, so there must be a bending to one another. We must help to bear each others burdens, and do it willingly.

But again. As we set out with bright anticipations for the future, let us cast our eyes on the past. Have we in all our joys, in all our misfortunes, and in all the visissitudes comunon to this life, acknowledged God the author of them all? Have we acknowledged him supreme in all things? When death came into our midst, and snatched our little Clara, our first born, and tore her from our embrace, and then our dear little boy the last that God has given us, and when we had expected to fill the vacancy of the first, he too was taken. Can we, I say, acknowledge God the author of all this? Yes: it was his work. He giveth and he taketh away again. But now, if the question should be asked, when these little lives have become a thread of gold, running through all our experience, if we regret that they were born? We answer, No. The sweetest and truest couplet, that the Queen's Laureate ever wrote, tells the story on this point—:

"Tis better to have loved and lost,
Than never to have loved at all."

But ah: dear wife, I see that I have touched a tender cord—a mother's sympathies. But why weep for those dear children. God has taken them, and I believe that he will take care of them for us. But why, I often ask, does God take those little buds, that have just begun to open their beauty to the sunshine? Why snatch them from us, when in them we had placed such hope? A hope that is natural to all mankind. A hope that they should be with us through this life, and that when the evening of life should come with us, that then we would still have have some one to look to for consolation. But, I often console myself, with these thoughts, that one great design with him is that we, knowing that those dear ones are with him, might be constrained to fight more valiently, walk more faithfully, and be more zealous in the good cause, that we may at last get home to those dear ones, and the blessed savior. God desires to save us all. And now, although we are lonely, although we are separated from the church, and the influence of many kind friends, yet let us not forget that God is here as well as there; that he sees our every action, and will hold us accountable for our conduct in this life, in a coming judgement day. Then it becomes us to watch, lest we enter into temptation, and to check the first step that may lead us from the path of duty. For I am sometimes made to shudder when I see how easy we are to be led astray. How cunning Satan is in devising his plans, and how easy it might be for us to loose the great object designed by our dear Savior—a home in heaven. But I have a preventative to all this. It is prayer; so let us daily say "lead us not into temptation, but deliver us from evil." Let this be our refuge, our hope.

But I will close. Life is before us, not earthly life alone—but life—a thread running interminably through the warp of eternity. And while I wish we may have many joys and all healthful delights, I do not wish that no pains come upon us, no care oppress us, no toil weary us, no sorrow swim in our eyes, no temptations beset us. but I wish that we may bear what God puts upon our shoulders, and bear it well. I wish that no one may have reason to chasten us over much But we can hardly expect to grow strong without trouble, or sympathetic without sorrow. It was necessary that the only true human life that ever lived should be made "perfect through suffering," and it would be strange presumption for us to think that we can be made perfect without it. I wish that we may have many years upon this earth—as many as will minister to our growth and happiness—for life is a sweet as well as great and wonderful thing. And when in the evening of life the golden clouds rest sweetly and invitingly upon the golden mountains, and the light of heaven streaming down through the gathering mists of death, I wish us a peaceful and abundant entrance into that world of blessedness, where the great riddle of life, whose meaning we can hardly comprehend, will be unfolded to us—the quick consciouness of a soul redeemed and purified.

J. F. WILLIAMS.

Farragut, Iowa,

For the Companion.

The Covering.

"For this cause ought the woman have power on her head, because of the angels." 1 Cor., 11 : 10.

This is a subject which has caused much contention in the churches, and yet remains undecided in the minds of many persons. "The head of every man is Christ, and the head of the woman is the man, and the head of Chsist is God," says Paul to the Corinthians. Head : to lead, to direct, to act as leader to.—This subject seems to have direct reference to the ruling members of the church. God is the supreme ruler of the Son, the Son of every man, the man of every woman, officially. Jesus is the mediator of the new covenant, and he has committed the word of reconcilliation to his ambassadors. The elders of the Church are lead by the direction of Christ; but the offieial women of the Church, such as the "elect lady and her children," 2 John 1 : 1, being led by the directions of the elders of the Churches, they only act as rulers, and for this cause they ought to have power on their heads, because of the (elders) angels. Some members think that Paul had refference to the angels in heaven, but we think that he had reference to the angels in the Church, as we find in Revalations, 1 : 20 : "The seven stars are the seven angels of the seven churches." We think if the laws of heaven were judicially applied to, with the spirit of meekness, it would save many a soul from death, and hide a multitude of sins. This power cannot be imposed upon the sisters as being leaders, only at such times when they lead in prayer, teaching, if "prophecying" means teaching. But says one, "we ought not to suffer women to teach." Paul says, 1 Tim., 2 : 12, "But I suffer not a woman to teach, nor to usurp authority over the man." If a woman will attempt to lead in teaching or prayer, without power on her head she is usurping power that does not belong to her, and will bring reproach upon her head, on this account because she is to be shorn, "even that is all one, as if she were shaven." She could depend upon it that if she would not cover her head that she would have to be shorn or shaven, and she was already condemned, as if she had her hair cut off. Long hair is, or was, an honor to a woman, because it was a token of her modesty, and the power, or covering that denotes power, a signal of her subjection.

We do not believe that there is any scriptural authority, for the elders to dictate for the sisters what the covering is to be composed of, as long as the sister's covering remains within the limits of modesty. Paul treats of a voluntary humility : "Which things indeed have a show of wisdom in will-worship and humility, and neglecting of the body; not in any honor to the satisfying of the flesh." Col. 2 : 23. We cannot be volunteers as to the means of worshipping God, but we ought to worship him in spirit and in truth, or in the spirit of truth. Our admonition to the sisters, one and all, be ye followers of the leaders of the Church, as far as they follow Christ.—"Let not our adorning be outward, or external, of plaiting the hair, and of wearing of gold, or of putting on of (costly) apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a quiet spirit, which is in the sight of God of great price." The outward adorning will all corrupt in the grain, but that inner man, the meek and quiet spirit, is a germ that will never corrupt, but will be quickened at the sound of the last trump, and will be clothed with immortality, "and death will be swallowed up in victory."

Your affectionate sister,

ELIZABETH LEEDY.

Wages for Preachers—But.

BY S. M. MINNICH.

In current volume of the C. F. C. No. 3, in attempting an answer to the question what Paul meant by saying, "I robbed other churches, taking wages of them to do you service." I said that Paul meant, while he labored for the Corinthian church, other churches paid him wages, and it seemed like robbery to him to preach for the Corinthians and receive wages from others. I also said that every Christian minister who faithfully preaches the gospel, ought to be paid wages.

To this, brother Laudon West, in C. F. C., March 4th, kindly says that, "A plain answer was given, to which the scripture will give sanction." Good for that, I thought ; a coadjutor in the work. Seeing the next sentence commenced with a *but*, "what does this mean," says I. But! But what the scriptures teach that ministers *ought* to be paid wages, but. One would think there was no call for a but to excuse us from obeying a Bible teaching. But how wonderfully but does change our ideas. But now hear him : "Perhaps all the preachers on this round earth need no other support than their two hands." The brother ought to harmonize this with his "very plain answer to which the scriptures will give sanction."

The brother asks, "Do you look upon preaching the gospel as a business by which we can obtain a living?" I do not. There is not one minister among the Brethren, from Maine to Oregon, or from the Canadas to the Gulf, that has received wages sufficient for the support of himself and family. Preaching is not a business by which *we can* obtain a living by depending on the Church. But I believe, brother, that an earnest minister, who is powerful in word and doctrine, and will trust God and teach the Church their whole duty, to God and man, can make it a business by which he *ought* to obtain a living.

Ministers who possess wisdom and wealth, can make preaching the gospel a business ; but the poor cannot, if the Church believe and practice that "all ministers on the round earth need no other support than their two hands."—For a minister who has denied the faith and is worse than an infidel, would be a *poor* preacher to edify the church or save sinners.

You seem to think only ministers should forsake houses and lands, wife and children, and lay up treasures in heaven, and that the laity may have their houses and lands, and lay up their treasures on earth, I suppose. You think no one has a right to expect pay for doing his duty. I think every one has a right to expect the wages promised, when he does his duty, and those only who do their duty can expect pay.

Think no one ever went to meeting and refused to preach unless they were "paid in money for it?" Therefore, think your admonition unnecessary.

You write, brother, as if our Church was pressed down, in consequence of the taxes levied upon it for the support of the ministry. Time forbids my adding more at this time.

Antioch, Ind.

Faith and Works.

THEY are the two oars of a boat. Row with the right oar alone, and the boat describes a useless circle on the water. Row with the left oar alone, and it merely goes in the opposite direction. But use both oars with equal force, and it moves swiftly and evenly forward.

Faith and works : they are the two wings of a bird. Using but the right wing, the bird flutters helplessly on the earth. Using the left wing alone there is the same result. But plying both with equal vigor, it plumes its flight heavenward.

So faith alone, or works alone, distract the soul—bind it in helplessness to the earth, or turn it in idle circles ; but give faith and works in equal strength, and movement is uniform. "What God has joined together let no man put asunder."

The devil's clock is ever too fast or too slow ; to the young he saith, "Rejoice in your lusts and passions ; gulp down the pleasures of this life ; there is time enough." The older he endeavors to drive to dispair, saying, "The door of mercy is shut ; it is too late ; there is now no hope."

Christian Family Companion.

DALE CITY, Pa., April 8, 1873.

RURAL VALLEY, Pa., March 20th, 1872.

Our last report ended with Friday evening, 16th inst. We were then conducting a series of meetings at the Cowenshannoc meeting house. Our last meeting at that point was last night. The meetings were well attended, and a good interest was manifested throughout. We feel assured that many good impressions were made, and fondly hope they may be lasting. We, however, were not permitted to see any immediate fruits of our labors, except that the brethren and sisters who were in attendance were revived and encouraged, and we thought, too, that we could see conviction on many faces.—

There was little unusual or striking during the meetings; save that, on Sunday, an old sinner in the neighborhood, who had thought it more important to attend his saw mill than our meetings, took offense at a slight allusion we made to him while we were answering the excuses which sinners frame for rejecting the offers of salvation. We are sorry that he took offence, but glad that the Lord preserves us from the power of such lions.—It is indeed a source of sorrow, that al most every neighborhood has one or more such characters, who not only refuse to enter in themselves, but are a hindrance to such as would. It is also strange, that persons can live to old age in religious sections, with pious relatives, who pray and labor for their eternal welfare, and yet they will persist in living in sin. The love of God, the condescension and sufferings of the Savior, the operations of the Holy Spirit, the prayers of the church, all fail to move them to feel, to consider, and to choose the greatest good.

On Thursday evening, 13th, rain prevented us from meeting the appointment. There was, however, but little disappointment, as there were only a few there.

On Wednesday evening brother J. P. Hetric was to be in attendance, but for some cause, unknown to us, he failed to come. We were in hopes that he would continue the meeting, and so made appointments for ourself in another quarter.

We are now at father's (Jacob Beer's) where we aim to rest a few days; and then, on Saturday evening, commence a course of meetings at the Baptist meeting house, not far distant. For the satisfaction of all who feel interested, we will say that our health has much improved.

J. W. BEER.

Money Wanted.

During the present month, we will send out statements to the amount of about two thousand dollars, with earnest appeals in each one for the payment thereof We hope that in every case we will have a prompt and a willing response. This credit system is very severe on us. It is forcing us to pay heavy interest bills, and thus is eating up all our profits. For instance, brethren order Hymn Books, and compel us to wait six to twelve months for the pay. On a dozen of Hymn Books, we have about seventy two cents, out of which we must pay express charges for getting them here, putting them up for our customers, and for the use of the money invested.

Will not all those who receive our statements, give them their immediate attention, and if found correct, at once remit us our dues? Please! We have heavy bills to pay during April.

Drafts or checks preferred. Money orders (on Somerset, Pa.), or registered letters, are also safe means of transportation. No money at our risk unless sent by one of the above means.

Please do not put off paying our bills until the Annual Meeting, as we must have money to get ready for the meeting. Send it right now, won't you?

Tune and Hymn Books.

We are again out of Tune and Hymn Books, but are in daily expectation of a new supply, when we shall be able to fill all orders now on our books. The work is well received wherever it has been properly examined. Price $1 25, single copy, postpaid. Ten dollars a dozen, by express, at purchaser's expense.

Answers to Corresponsdents.

E. G. ZUG: We have no account of it. We have now entered his name.

MARY LAWYER: Your name was overlooked. We now send you back No's.

A. CRUMPACKER: According to our books, the Harps were sent March 1st.

D. BROWER: $1.90 will square accounts.

JACOB HILDEBRAND: We prefer the cash system, but will fill an order for you if you wish it. Please let us know.

H. S. JACOBS: You have a credit of 90 cts.

SUSAN SHICKEL: Please inform us where you wish your paper changed from, and we will cheerfully do so.

BROTHER HOLSINGER: Query 31, Annual Meeting, 1872, adds to a former order, "We re-adopt the answer to the minutes alluded to, and consider that any brother, who suffers himself to be elected and serves in such office (legislator) as that alluded to, cannot be retained as a member of the church." Let every soul be subject unto the higher powers. "For there is no power but of God: the powers that be are ordained of (or ordered) of God, for he is the minister of God to thee for good. Rom. 13: 1, 4 This subject is now somewhat delicate, as it was adopted by Annual Meeting; but it is still open to an honest investigation. If this government is ordained of God, reason inquires why are good, or God's people excluded from working in his own institutions? Or in other words, if his people are excluded and none but the wicked are allowed to rule and pass laws, could it be called "of God?" And would they be the "ministers of God to thee for good?" When the righteous are in authority, "the people rejoice; but when the wicked beareth rule, the people mourn." Prov. 29—2.

This subject may not have been thoroughly studied or investigated, but it now stands on the minutes of Annual Meeting, and is open to the gaze of the world, that had been looking upon the Brethren with admiration; some because they are thirsting after righteousness, and others because they are jealous of our devotion. We must believe that there is no person so blind in this land of Bibles, that willfully seeks the destruction of his own soul; but is rather seeking an entrance into the family of God. There are many looking towards the brethren with an eye single to their salvation, who can read the gospel and understand it as well as we can. But here comes now

one of the minutes of Annual Meeting, hurled forth by sectarian newspapers, and scattered to the uttermost part of the earth, that a brother will be excommunicated if a grateful people should admire his goodness so much as to elect him to the legislature When a man is a real Christian he possesses all the qualities that an intelligent and honest community, will admire in a legislator. I wish this not to be understood to criticise the action of the Annual Meeting. The order of the brethren is to obey the gospel, and when they come together at Annual Meeting, they act on such questions as are differently understood, and when the question is decided, the meaning is, that such is the construction of the gospel. But may not a decision be sometimes erroneous? It must not be said that the New Testament is now obstructed, and we cannot go into it, to find what its contents are; simply on account of such a decision. Let us see what it says and teaches on this subject.

If this restriction did not exist in the apostle's time, it does not now. In the first place, were persons refused admittance, because they were rulers? "There came unto him a centurian." "For I am a man under authority." But Jesus said of this man: "I have not found so great faith, no not in Israel." Matth. 8: 5, 9, 10. Also Matth. 19: 18. "There came a certain ruler and worshipped him." (Jairus.)

It is not positively said that these were disciples, yet they were surely converts, and we may conclude they were disciples, as they were highly approved.

Next comes Nicodemus; he was a ruler of the Jews and a master of Israel. It is also not positively stated, that he was a disciple. It is not only the conspicuous part that he took in Christian matters, that we know him to be such, but historians tell us that Gamaliel was his uncle, and that after he received baptism, the Jews beat him, and would have put him to death, but for his uncle's sake; They however deposed him from his dignity as senator, and excommunicated and drove him from the city. Here excommunication was on the other side.

Next witness after Nicodemus, comes Joseph of Aramathea. "When the even was come, a rich man, of Aramathea named Joseph, who also himself was Jesus' disciple." Matt. 27: 57. "Joseph of Aramathea, an honorable counsellor, who also waited for the kingdom of God." Mark 15: 43. "And behold there was a man named Joseph, a counsellor, and he was a good man, and a just, (the same had not consented to the counsel and deed of them) who also himhimself waited for the kingdom of God." Luke 23: 50, 51. "And after this, Joseph of Aramathea (being a disciple of Jesus, but secretly for fear of the Jews.) John 19: 38.

Still other witnesses: Acts 8: 27, "And behold a man of Ethiopia, an eunuch of great authority." Also Acts 10: 1. "There was a certain man in Cessaria called Cornelius, a centurion."

Some of these officers may have been only military, yet they were government officers. Military were instructed to do no man any violence. But most of these were civil officers, and the highest grade that could be allowed to the Jews, as they were under the Romans. And counsellors were the highest officers tolerated (except high priest) being the same to the Jews as senators and representatives to the legislatures. The secrecy of Joseph and Nicodemus could only have been to continue in their dignity as senators. The centurions spoken of were Roman officers, and therefore required no secrecy. There is no Scripture that any of these subjects had to renounce their lofty positions. Such a conclusion would only set up men's own peculiar notions, in place of Gospel; A folly that the Catholic's have first inaugerated, and is followed up by a good many others. There is no doubt in the fact that Nicodemus and Joseph were counsellors and disciples at the same time. The action of Annual Meeting on this subject is not envied by other denominations. The Pope who is so eager to domineer over the whole earth and bring temporal power under his despotism, would hail with joy if a few more denominations would withdraw from participating in the government, and let him walk triumphantly into the same. Where would then be the coveted liberty found only in this American land. Its laws matured by a Roman dictator, would soon wipe out the Brethren. To pray for those that are in authority, and expect an answer for that we pray for, without doing something to accomplish what we pray for, when it is in power, would be like praying for our daily bread, and expect to receive the same without sowing wheat, and do the necessary work to get bread. "My kingdom is not of this world." This quotation is used by the advocates of the minutes refered to, but in what way it justifies this conclusion is more than I can understand. Christ does not deny the necessity of a temporal law. "I came not to destroy the law." "Who made me a divider among you?" There are none that claim that his kingdom was temporal. When he perceived that they would take him by force, and make him a king, he departed "into a mountain." That business was left for God's ministers. Paul knew that, and we can rely upon his construction of the truth. By giving constructions too narrow, we might easily blunder into the error spoken of by 2 Peter 2: 10, and despise government or dominion.

It is also said that man is too easily corrupted, to risk sending a brother to the legislature. Who then can be trusted? Brethren are allowed to vote, not only for a brother, for it would be rather inconsistent for a brother to vote for a brother one day, and the next day meet in council and expel that brother voted for by himself. This would be rather a bad omen, not trusting a brother in preference to the unconverted. This spirit that we mistrust others' honestly, is one of the greatest evils inherent to mankind. Many go so far as to say there are none honest. Like Diogenas, carry a lantern in the daytime through the city, to find an honest man. "Out of thine own mouth will I judge thee." Man is a more noble being than would warrant such a conclusion. Christ will not allow us to entertain such opinions of one another. See Matth. 6: 1—6. "Speak evil of no man," Titus 3: 2. Man often errs, but more for want of understanding than honesty. Let us look to our own hearts first and then the dishonesty in others will not look so huge. So with legislators, their corruption is probably more fancy than reality. "They are the ministers of God to thee for good."

DANIEL MILLER.

Pierceton, Ind.

CORRESPONDENCE

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

In Memoriam of Jonathan Emmert,

Departed son of Elder Leonard Emmert.

I would feel indeed recreant to duty, did I not raise my pen in feeble effort, in attestation of the virtues of the departed, and in fond memory of cherished friendship. On Friday the 14th day of March, we were among those who witnessed the last sad tribute of respect, paid by the large cortege of friends, and sorrowing relatives of the deceased. We had before us for the last time, the lifeless form of our dearly beloved friend, JONATHAN EMMERT—the sad evidence of premature decay. The last of all the vigorous ambition and energy that characterized his life, has expired forever. He who there lay before us coffined in the cold embrace of death, possessed an untiring and unrelinquishing ambition, which we verily believe was the primary cause of his premature death, superinduced by an overtaxed energy of mind, beyond his physical endurance. Some eight or nine years ago he entered Easton College, Pennsylvania, where by his great determination of character in close study and rigid confinement he was enabled at the expiration of the usual collegiate course, to graduate with honor to himself, reflecting credit upon the institution to which he was so fondly attached, looking forward perhaps to a long life and career of usefulness, in dispensing abroad the benefits of his acquirements, to his fellow man.

But God in the infinitude of his wisdom, for some cause only known to him, saw proper to lay the afflicting hand of his providence upon him, and after a short season of suffering and affliction he finally bids him come. He perhaps at first reluctantly relaxes the firm hold of his earthly affections, and by divine assistance concentrates them upon things heavenly and divine. He lays hold upon the one altogether lovely, powerful to save and strong to deliver.

With the doting affection, care, and comfort, of all who were near and dear unto him by the tender ties of nature, being administered unto him whilst approaching nearer and nearer the dark valley of the shadow of death—his imprisoned spirit begins to flutter for relief, to be uncaged from its tenement of clay, and fly for refuge and rest, to the bosom of his faithful Creator, whose broad and incomprehensive love induced him to give his well-beloved son to suffer and die the ignominious death of the cross, in order to restore fallen humanity to favor and fellowship with him, the God of our salvation. The culminating period was at last reached, and on last Wednesday morning, at half-past five o'clock Jonathan Emmert breathed his last. The jewel, that everliving principle in man, took its immortal flight, the tenantless casket was before us in confirmation of the truth so vividly expressed by the martyr of affliction, that, "Man that is born of woman is of few days and full of trouble; he cometh forth like a flower, and is cut down; he fleeth also as a shadow and continueth not." And, as the apostle has expressed: "For all flesh is as grass, and all the glory of man as the flower of the grass; the grass withereth, and the flower thereof falleth away,—but the word of the Lord endureth forever."

And may God grant that all who upon that occasion, looked for the last time upon the cold face of the departed, may cherish up in their hearts this inspired sentiment, that

"It is not all of life to live, nor all of death to die," but after death the judgment.

And may we be enabled through the riches of Divine Grace, to make the significant appeal of old David, invoking the Lord to so teach us to number our days, that we may apply our hearts to wisdom, and to create in us clean hearts, and renew within us right spirits.

Fully appreciating the fact that wealth, distinction, and honor, with all the attributes of this life, must perish with our dissolution, we may leave some wholesome influence behind us, as a bequest, in the form of an exemplary life, well spent in usefulness to ourselves, God, and our fellow man, leaving upon the record of the past, some legitimate effort, that may be cherished up in fond memory of the departed, that may dispense its salutary influence over our survivors and lead them in the paths of rectitude, wisdom and piety.

As a model of strict moral integrity, and persevering energy of character, we commend all who knew him, to follow the beneficient example of Jonathan Emmert, left as a free will legacy to all who did know him but to love him for his virtues. Tho' he be dead yet he speaketh.

In reference to his spiritual and eternal interest, we can only say he died, professing confidence toward God. Through the riches of his redeeming love we leave him in the hands of him whose judgments are true and righteous altogether. Imitate his virtues, and if any one has recognized in him any faults, use your best efforts to evade them.

We tender our most heartfelt sympathy to his bereaved relatives, and friends, whose hearts have been so keenly lacerated with sorrow and anguish, and bid them lean confidiugly upon the strong arm of God's love and mercy, for that comfort and strength which cometh alone from him who is the Father of mercies, and the God of all comfort.

I love thy chastenings, O my God,
They fix my hopes on thy abode,
Where in thy presence fully blest,
Thy stricken saints forever rest.

May God in the infinitude of his wisdom, goodness, and mercy, bless and sanctify this afflicting dispensation of his providence, toward the advancement of his glory, and the edification, and finally the salvation of our immortal souls. Peace be to his ashes, and may the great God of love and peace continually rule and reign in our hearts, is my prayer.

PETER S. NEWCOMER.

Boonsboro', Md.

Let us Reason Together-Isa. 1: 18.

DEAR BRETHREN.—Several articles have appeared in the C. F. C., on the question whether it is right for the Brethren to go to the polls and vote a no-license ticket, on the 21st of March. Evidently none of the dear brethren, writing upon the subject, wish to dictate to their brethren, but admonish them to think of this matter—weigh it well—consult reason, as well as the denying doctrine and principles of our Lord Jesus Christ. I wish to add a few words of serious thought. I have well weighed, dictated by reason, and, as I think, in accordance with the doctrine and principles of our Lord Jesus Christ.

In the first place, the question is not at all whether we, as Christians, ought to

participate in the usual elections. Nor is it a question with us at all, whether we ought to vote license or no-license; but the case is stated simply thus: is it right to go to the polls, purposely to vote no-license? For I trust that we have no brethren who would think of going to vote for license, for continuing a soul-destroying traffic.

In the second place, let us examine the matter in a scriptural point of view. And here I would say, that the scripture is silent on many matters of duty, such as this is; giving us no definite decision on abstract subjects. There is danger that our zeal may lead us to a misapplication of it, or detached portion of it, so as to suit our peculiar views. Very often, too, we go out of our way, and wrest the scriptures to make them suit our purposes. I might apply some passages to enforce my views on this subject, but I could be met by those who differ with me, with passages that suit their taste; therefore, I prefer examining our subject, not so much in the light of many scriptures, as in the light of the general tenor of the gospel, and the example of our Savior Himself.

Did not our blessed Savior meet with, eat, and gladly aid publicans and sinners, and the most of men and women, that he might do them good? Did he, or did he not, avoid all places where sinners congregated? Did he ever fail to let his light shine, that his Father might be glorified? Did he ever publicly, or did he only privately condemn sin, or the promoters of sin? Did he, or does he now, expect his disciples to spread his gospel, bring men to repentance, and use their powers to save souls from everlasting death, or did he expect worldlings to be turned to him by the appeals and labors of their fellow worldlings? And when James (4: 17) attests that "he that knoweth to do good and doeth it not, to him it is sin," can he possibly mean that his injunction does not apply, when it puts us in close proximity to gross sinners? Of course he does not mean that we may do evil that good may come (Rom. 3: 8), but I take it that he means, that as we have opportunity we shall do good to all men (Gal. 6: 10), not seeking our own profit, but the profit of many, that they may be saved. Cor. 10: 12. That when we are thus engaged in our Master's work, the spirit of God and of Christ will go with us anywhere, everywhere, into the vilest dens of sin, if we honestly believe we can save a soul. It is not necessary, not likely that any one that lives in the spirit, bears about in the body the dying of the Lord Jesus (2 Cor. 18: 10), goes to the work in His name, will fall into sin, though he might fall into temptation, which is not sin; because, "greater is he that is in us, than he that is in the world." 1 John, 4: 4. He will be our shield, our exceeding great reward. Therefore, from this view, it seems to me it is clear, that our duty is plain, and that we are called upon now to deny ourselves, let our light shine, not considering whether we give cause for unfavorable criticism, or whether our choice may, or may not, please everybody.

Lastly, to consult reason, apart from scripture, if I see a fellow-being in danger from a burning house, and I might save his life by prompt action; but instead of rushing to his rescue, I fall upon my knees and pray for his deliverance, in the supposition that I represent the righteous man with his fervent prayer, and while I pray, the firemen, with their apparatus, with oaths, and other vile language, come on the scene, too late to save, am I justified in my course, by my notion that fire engines are worldly arrangements, and the men with them too wicked to mix with, and that my fervent prayer will be effectual? No, brethren, I take it that the effectual prayer is that which is supported by works.

But again, if I see a brother or sister enticed into any place of danger, of soul or body, am I not permitted to enter such a place, with the desire to save my brother, merely because it is the gateway of hell, and I may meet there those whose feet go down to hell? Anti license vote, we earnestly hope to rescue, not one, but many from temporal and eternal ruin bring them under the influences of the gospel, decrease poverty and crime, and cause the wilderness to blossom as the rose. Is it possible that our religion is so weak that we cannot do our duty, and that simply and alone on this question, without a fear of our skirts being soiled by being in contact for a few minutes, with those of the world, because their conversation is not to edification? We do not carry out this idea in our everyday life. We mingle with the world in store and shops, at public sales, where strong drink is sold; in taverns often, when business calls us there. We hear nothing to edification, nay more, we do not even reprove the sins that we hear and see. A great hindrance to the place of election days being now removed, since the bars are closed on those days, makes it safe, even for those whose appetites might be tempted, to go to their duty without fear.

E. Bachman.

New Haven.

Dear C. F. Companion:

Permit me to say a few words, after a long pause of apparent stupor and lifelessness, caused by disappointments, not of a carnal or temporal, but of a spiritual and moral nature. Being of a sanguine disposition, I perhaps had to be trained to moderation, hence my disappointments in getting help by the brotherhood to preach the gospel in this State.

The calls, however, being urgent from many places, I was aroused to double my diligence, and, with the assistance of a few brethren, sallied forth through the cold and storms of a northern winter to kindle the fire of the gospel in the hearts of the people. Our efforts were not in in vain. We had a series of meetings in seven or eight different places, and quite a number have been added to the little flock, and more will be in a short time, if the Lord permits.

We have opened new fields where the harvest is ready for us to gather the grain. But as there are so many harvesters out to gather into their own men-made garners, instead of the great granery of the Lord, it requires more force than we can muster. It is true several ministers have come to this State, but they are far away from us, and a vast territory falls to our lot. Bro. M. T. Baer and myself do all we can, but to travel by rail, and preach where there are only a few poor members, is too expensive, and when now and then some man or woman is moved to give us a dollar, we hardly feel justified to take it. We, therefore, go single handed, each one for himself, which makes us feel lonesome when we read of the brethren in the East holding "series of meetings," where from three to a dozen speakers are present. Nevertheless we are not dismayed entirely, when we read in the Bible what Jonathan and his armour-bearer accomplished. And, as in that case, when the noise was heard, the whole host rose to pursue the enemy and rout him. Perhaps when search is made for those who are missing in the camp, the missing ones will be found and assisted.

Now, dear reader, the real object of my writing is to encourage others of my dear brethren ministers, who are borne down with the weight of their burden for the Lord. Others that told of their labors and success through the press, have, in a great part, assisted us in the work, by stirring our minds in the Master's cause.

Brethren, you that give church news, need not be so particular always to state with whom you lodged or dined, though it is a satisfaction to them that are immediately concerned, yet it is not of general interest.

Bro. S. Thomas will accept my thanks for his poem on tobacco, and Moses Miller, in regard to alcohol.

The remarks by the editor on page 170 are very appropriate. In fact, I am either in good tune to read, or the reading is much improved,

Occasional criticism I think will put writers on their guard, but sarcasm ought to be avoided.

F. P. Lohr.

A Proposed Visit.

Brother Henry: Permit me to say through the Companion, that I intend (the Lord willing) to visit the congregations in Juniata, Mifflin and Huntingdon counties, Pa., and if time permit, also Union county, providing they will have communion meetings

at the above named places, prior to the Annual Meeting, allowing us time to return to the place of Annual Meeting, by Saturday the 31st of May.

Brother Wetzel says, he also expects to go to Lancaster, Lebanon, and Dauphin counties, at the same time; if they have lovefeasts. He exercises in the German language. Hope the brethren will inform us in due time, either privately, or through the COMPANION. If there are no feasts at the above named places, we will go no farther than place of Annual Meeting.

ENOCH EBY.

Oranyeville, Ill.

UNIONTOWN, PA., March 26th, '73.

BROTHER HOLSINGER:

The District Meeting of Western Pa. for the year 1873 will be held in the George's Creek congregation, of Fayette Co., at the Fairview meeting-house, 12 miles south-west of Uniontown, commencing on the 21st of May. Also communion at the same place on the evening of the 20th. Brethren going to the above meeting, by railroad, will stop at Uniontown, where they will be met and conveyed to the meeting. Those going by the Monongahela River will land at Sterling's Ferry, 2 and ½ miles from meeting and will be met and conveyed to meeting. By order of the church.

WM. MOSIER, Sec.

The Maine Mission.

The attention of the churches of the Eastern and Middle Districts of Pa., is hereby called to the "Maine Mission." Below I give extracts of letters in my possession, from which it will be seen that there still is a desire among the people in Maine, to have "the way of God expounded more perfectly." There are still other facts set forth in those letters, more encouraging than those given below, but of such a nature that I deem it not expedient to publish them; but will submit them to the meetings of both districts when in session, and whatsoever more may be obtained, during the intermediate time will be also laid before them. My opinion is, there is still a work for us as a church, to do, in those remote regions, that ought not to be neglected. But it requires sacrifice of the enjoyment of friends and home, which are just as near and dear to the minister, who goes, as to anyone else. And it requires means at the hands of the church; so that those willing to make said sacrifice, and approved of by the church, may be brought on their way: hence this appeal is made to the churches, to give the subject their prayerful attention. The letter under date Dec. 22nd, says: "There is still a hungering for the Word of Life. I often hear people say: I wish those ministers from Pennsylvania were here, to preach unto us the things pertaining to our everlasting well-being.

Same letter says: "All the people to whom I showed your letter, say to me; send him my best respects—tell him he must come back again, &c."

Under date of March 16th, the same correspondent writes as follows: after giving the result of another visit they have had since we left; he says: "But there are a number here that would be glad to see you, and hear you preach the word; and if you will write what inducements and encouragements you wish held out, I will make an enquiry and see if they can be given."

I have replied to the above enquiry and will give the result at the proper time.

DANIEL M. HOLSINGER.

Clover Creek, Pa.

HUDSON, ILLS. March 29th, 1873.

BROTHER HENRY: Please announce in the C. F. C., that the brethren in McLean county, Ills, have appointed their love-feast on the 14th and 15th of June next. It will be held at brother John Y. Snavely's one mile north-west of Hudson, commencing at 10 o'clock on Saturday. A hearty invitation is extended to all the brethren and sisters, especially the ministering brethren. By order of the Church.

HENRY FORNEY.

BROTHER HOLSINGER: A few lines to the brethren east, who may desire to come West, to Iowa, especially to ministering brethren. There are 12 or 16 members here, in this county, and no speaker, and I think that there might be good done here if we had a speaker. The friends wish we could have meeting here by the Brethren. I think the chance is good for a church, and good chances to get farms, as land is yet cheap. Our address,

J. H. DALE.

Chariton, Lucus Co., Iowa.

ERROR. In the announcement of the Meeting of the Eastern District of Pennsylvania, we gave, in some copies, the name Joseph Phantz instead of Pfoutz. It is to be held at the house of Joseph PFAUTZ.

MARRIED.

On the 6th day of February, by brother Eleazar Bosserman, Mr. HENRY ROTHTROCK and Miss KATE PIPER, both of Hancock Co., Ohio.

S. T. BOSSERMAN.

On the 13th day of March, by brother Eleazar Bosserman, at the bride's father's residence, brother ISAAC ROTHTROCK and sister SARAH BOSSERMAN, both of Eagle Creek Branch, Hancock county, Ohio.

S. T. BOSSERMAN.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Stony Creek branch, Logan county, Ohio, March 13th, AMANDA E. JONES, daughter of Alfred and Mary Jones, aged 3 years, 8 months and 16 days. Funeral occasion improved by the writer, from Job 19: 23.

In the same congregation, March 18th, ADA MILLER, infant daughter of Samuel and Elizabeth Miller, aged 1 year, 1 month and 5 days. Ada has faded away in the tender sphere of life. Man comes forth as the green foliage of summer, and fades like the autumn leaves. Oh, that man would consider his latter days before he resembles the autumn.

Funeral occasion improved by the writer, Job 17: 13.

MICHAEL SWONGER.

In the Mill Creek congregation, Adams Co., Ills., March 19th, our beloved brother and co-laborer in Christ, JOHN MCCLINTOCK, aged 65 years. His sickness was protracted, and his sufferings were very great, yet he was patient in his affliction, bearing up under it all with a great degree of Christian fortitude; so much so, that it is but seldom we find a parallel. He was worn down by disease, and weak in body, yet his faith was strong. His mind was clear and bright, without a cloud of doubt to dim his prospects in a blessed immortality. He had that faith that reaches beyond the vale, whither his forerunner, before him, had entered, waiting to welcome him home. He has been a member of the body of Christ about 25 years—the most of that time in the ministry. Like Moses, he was meek and retiring, always preferring his brethren to himself. Never manifesting an aspiring spirit, but in time of trouble would never flinch from duty, but manfully stood up for the right. His mind was strong, far-seeing, and clear. Slow and cautious, yet firm and true. In his death the wife, and sister, has lost a kind and loving husband, the children

an affectionate father the Church her most prudent, and ablest counsellor, the community a good and peaceable citizen. In his departure we have sustained a loss that can only be known by those who realize it. He has gone to his reward, awaiting our arrival there. He requested that before his body was removed we should engage in singing, and read a portion of scripture, and pray. We made use of the 611th hymn, and read the last part of the fourth, and the first part of the fifth chapters of 2d Cor., with a few closing remarks. He was followed by many sorrowing hearts, mingled with a hope of a reunion, where sorrow, sickness, pain and death will be feared nor felt no more.

DAVID WOLFE.

Visitor please copy.

In Spring Run congregation, Mifflin Co., Pa., on Wednesday, March 19th, SALOME HEIMAN, youngest daughter of brother Michael F. H., and sister Eve E. KINSEL, aged 5 years, 8 months and 13 days. Funeral services by Elder Peter S. Meyers; from these words: "For the thing which I greatly feared is come unto me. I was not in safety, neither had I rest, neither was I quiet; yet trouble came;" Job 3: 25, 26.

Sallie, as she was commonly called, was an amiable little girl, and much beloved by all who knew her, most especially by the family; but her stay on earth was but short, and now she is an angel, and gone to dwell with her Savior, where we can all meet her, if we obey all of Christ's commandments.

S. W. BOLLINGER

In the George's Creek congregation, SUSANNA MOSER, wife of brother Daniel Moser, and first mother-in-law of J. Quinter, after an hour's illness. She leaves a husband and many friends to mourn their loss. She expired on Wednesday evening, the 26th, and was buried on the 28th.

DANIEL MOSER.

In the Waterloo congregation, Black Hawk county, Iowa, Feb. 7th, JOSIAH WELLER, in the 21st year of his age. He had been suffering for several years. Disease, white swelling. He suffered greatly for months before his death. Funeral by Bro. Ben. Beeghly and the writer, from 1 Thess. 4th chapter, latter part.

Also in the same congregation, March 17th, ELIZABETH WHIPKY, aged 75 years, 3 months and 2 days. She was a member of the Lutheran Church about 50 years. Funeral by the writer and brother Wm. Ikenberry, from Rev. 14: 13.

J. A. MURRY.

In Washington county, Iowa, Jan. 20th, CYRUS FARRIER, son of brother James and sister Mary Farrier, aged 6 years, and 10 months; disease, chilblain and gangrene. Funeral occasion improved by the writer, from Job 17.

Also, Jan. 23d, brother LEWIS KLINE, aged 71 years and 10 months. He leaves a sorrowing widow, a sister, and 6 children to mourn their loss. The children are all married, but they do not belong to the family of God. Funeral occasion by the writer, from 1 Cor. 15: 22.

STEPHEN YODER.

In the Milledgeville branch, Carroll Co., Ills., on the fourth day of March, after a short illness, brother JONAS PECK, aged 61 years, 5 months and 24 days. He leaves an aged widow, a sister, and 9 children to mourn their loss, which we hope is his great gain. All of said children are members of the Church, except one, and one daughter died a little over a year ago, who had also been a sister in the Church. He was elected to the office of deacon in the Elkhick congregation, Somerset county, Pa., from whence he moved to the aforesaid place, some years ago. His funeral was attended by a large concourse of people and relatives. Occasion improved by Elder Jacob S. Hauger and the writer, from Rev. 12: 13.

MARTIN MEYER.

Near Elderton, Pa., Feb. 28th, brother JAMES DOUGHERTY, supposed by some, who knew him longest, to be over 100 years of age. He died of old age and infirmity. We know of no surviving relatives. He was interred on the next day in the Brethren's graveyard. The occasion was improved at the time, from Heb. 9: 27, 28, by Bro. J. Kelso and the writer.

LEWIS KIMMEL.

LIST OF MONEYS RECEIVED for SUBSCRIPTION BOOKS, etc.,

David Elter	1 00	Henry Savartz	1 00
A Lichtenwalter	1 18	J B Mowery	75
Christ Meyers	16 00	A S W Bowers	4
Sallie Young	75	Daniel Moser	1 00
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M Reber	25	Lewis P Keim	1 50
Isaa H Christ	10 00	Joseph Arnold	1 50
Josiah Gunkle	5 85	Sarah A Clark	1 50
G Ashenbrenner	19 00	H S Jacobs	23 50
John Shank	5 10	J P Wampler	2 15
S W Beeghly	60	John A Clement	4 40
M Swonger	1 00	E J Blough	2 50

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Christian Family Companion.

BY H. R. HOLSINGER. "Whosoever loveth me keepeth my commandments"—Jesus. At $1.50 Per Annum.

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Shall I Stand the Test ?

When the Lord of hosts in mighty power
Shall try the hearts of the sons of men,
Shall I stand the test of the judgment hour ?
Shall I be prepared with the King to reign ?
When he calls his saints from east and west
Shall I be clothed as a wedding guest ?

Will my hands be clean, any my garments pure ?
Will guile be cleansed from my sinful heart?
Shall I leap for joy that my crown is sure,
Or shrink with dread at the word, "Depart"?
Shall I be clothed in a spotless vest ?
Shall I stand approved in the final test ?

All hearts shall quake in that trying day,
And trembling seize on the souls of men ;
The scoffing boast of the proud and gay
Shall be hushed by the cries for mercy then.
Shall I stand at last in the sinner's lot,
When the Judge proclaims, "I know you not"?

Shall I stand the test when the books are read
Where all my deeds have been written down ?
Will the Master place on my waiting head,
With a smile of approval, a starry crown ?
Or will sin be found in this guilty breast ?
Oh ! solemn thought, shall I stand the test ?

Shall I be too late when the Judge shall come
With the holy angels pure and bright,
To seal the guilty sinners' doom
And take his saints to their home of light ?
Shall I share at last in the scoffer's fate ?
Oh ! wretched thought, should I be too late !

Let my hands be clean and my heart be pure ;
Let my sins and guilt be washed away,
Let me bear the cross, to the end endure,
And stand the test of the Judgment day,
And pass with joy through the golden gate,
O God, forbid that I be too late !

LILLA D. AVERY.

Locke, Mich.

For the COMPANION.

The Creation.

Gen., 1 : 26-31. Golden text John 1 : 1-3.

It is always interesting to go back to the beginning of a thing. It must be strange for dwellers in one of the cities of the Western States, to reflect how very few years ago it was, that the first hut was put there in the middle of a trackless wilderness; and no less strange to visit Damascus, and wonder who founded, in the dim ages of the past, that oldest of cities: or to stand at the fountain head of the Mississippi, and to consider what that bubbling stream becomes. This might be profoundly impressive. A similar but far higher interest attaches to Genesis first chapter: "In the beginning God created the heavens and the earth." &c. This consideration may be usefully employed by our ministering brethren, to excite in the minds of the people an interest. It is important, however, to remember that it is the object of the Bible to teach *religion*, and not science; to tell us of God and our relations to him, and not to anticipate the discoveries of Astronomy and Geology. The primary design of the chapter, therefore, is not to describe the process and results of creation for their own sake, but through them to reveal the relation in which God stands to all created things. The distinction is an important one for teaching purposes. The attention of the people should be concentrated not so much upon what God made, as upon God himself, the Maker. For instance, here are four (out of several) things taught us in this chapter about God's creative work.

First. It was a creation. A carpenter about to make a chair requires two things: materials to work upon, and tools to work with. God had neither. Hence we see the immeasurable distance between his power and the very greatest power of man.

Second. It was a gradual work. He could have caused the universe to spring into existence perfect. This was not his way. Nor is it now. We ourselves grow almost imperceptibly from infancy to manhood. The christian life is a gradual growth—"as the shining light, shining more and more unto perfect day." The increase of Christ's kingdom at home and abroad is to us shamefully slow; but this is God's way.

Third. It was an orderly work. Animals were not made before the plants they were to live on; nor plant before the light, the air, and the earth, needed for their sustenance. "Order is

heavens first law." Let all things be done decently and in order."

Fourth. It was done by word. There was no labor; "He spake and it was done." Here again we see the difference between God and man. Could the carpenter produce a chair by simply saying, "Let there be a chair?" Yet we, too, can do much by word. The centurion could say to his servant: 'Do this," and he did it. But this very power helped him to realize the greater power Christ. "Speak the word only, and my servant shall be healed." Health and sickness, ease and pain, joy and sorrow, life and death, were to him as one great army, marching at the bidding of the Lord of hosts. And so were the wondrous forces set in motion at the creation. The faith of the centurion reminds us that the Golden Text appointed for this chapter, points specially to the Lord Jesus as the Creator, as the true "Word of God," "without whom was not anything made that was made." Children or men more especially are too apt to think of Christ as beginning to live at Bethlehem. The text gives an opportunity for correcting this idea. It has been assumed in the foregoing remarks that the chapter will be on the creation generally, as the title intimates. But the passage for reading comprises only the account of the creation of man. If the teacher should prefer to confine himself to these verses, the following line of thought might be followed. God is holy, and kind, just and perfect. Are we so? If not—the best child will see he is not so in any adequate sense—we are unlike God. But this was not so at first.

We find (Gen., 1: 26, "After our likeness.") We are like a model or an image that has been broken or defaced: we must be mended or rather made over again, that is: created anew in God's image; which is percisely what is done with those in whom the Spirit works. Sec., 2 Cor., 3: 18; 5: 17; Eph., 2: 10; 4: 23, 24; Col, 3: 10; And just as, at the first creation without Him (Christ) was not anything made that was made, (as the Golden text says,) so it is in the new and spiritual creation: "Without Me ye can do nothing."

C. E. NICHOLSON.

Confluence, Pa.

For the COMPANION.

Pray Without Ceasing.

Too much stress cannot be laid upon the importance of prayer. Next to the duty of watchfulness, comes that of prayer. But it often happens that both may be practiced at the same time; and it is by prayer that we attain the disposition and power to watch. By prayer we obtain the blessing of God; and with this, every earthly blessing. Although many a hypocrite maintains the form of prayer, yet no Christian ever existed any length of time without this form. The more constantly, earnestly and sincerely we pray, the greater and more numerous our blessings. Prayer makes the darkest cloud withdraw. Neglect of prayer brings, first, a death of spirituality; next, worldly mindedness; next, forgetfulness of God, coldness, indifference to the work of God; next, enmity, hatred, covetousness, and every sin, and finally apostacy. Prayer overcomes sin and difficulty; strengthens faith, love, and every Christian grace; prompts to a putting on the whole armor of God; and sets a watch at every avenue of the heart and mind. Prayer unlocks the treasure-house of the word of God, and sets the soul travelling toward heaven; stimulates meditation, and anchors the soul, by faith, to the throne of God. Prayer should become a fixed habit of the soul: it should be continually rising from the soul, as the heat rises from the fire, always accompanied with thanksgiving and praise. Sisters should not pray except they have their heads covered. Paul says, "Every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head; for that is even all one as if she were shaven." It is a pity that we must so often see our sisters with their heads uncovered, even waiting at funeral tables without their heads covered. Why, Paul says, "It is a shame for a woman to be shorn or shaven; let her be covered."

JOSEPH E. BOWSER.

Abbottstown, Pa.

THERE is nothing so unwise as to trouble ourselves about possibilities. We may lay a thousand plans, waste time in revolving consequent events—even go on to imaginary conversation, and, after all, the occasion for them never occurs, and our plans are swept away like chaff before the wind.

The Crucifixion.

FROM THE GERMAN.

Seat thyself, my spirit lonely,
And behold this wondrous sight;
How thy God and King, thine only,
Hangs denuded, crucified.
Love unending, condescending
Left for you his Father's side.

Whether Jesus loves you truly,
At the cross you here can see;—
See how all their hellish tortures
Pierce his soul in agony.
Curse and anguish! see him languish!
Hear him groan so plaintively.

Now, his soul of God forsaken,
Unto death is troubled sore;
And his body hangs suspended,
Full of wounds and smeared with gore.
Patience all, and all endurance,
Are exhausted, suff'ring sore.

These, the fruits of my transgressions,
These, my Savior, trouble thee:
And this suff'ring's oppression,
To the deep should prostrate me.
These travail ngs for my failings,
Ought I feel eternally.

Though for me, thou hast defeated
Sin and Death, the powers of Hade':
God's design thou hast completed,
All his will thou hast obeyed.
Me forgiving—to the living,
Through thy death a way hast made

Oh! I sinful worm and earthy!
Jesus, didst thou die for me?
Shall thy foe he saved—unworthy!
Through thy blood atoningly.
I must, speechless, bow in meekness,
For this good, unworthily.

Soul and body, life and being,
All, thou gavest up for me;
Ought I, in return, not render
All I have and am to thee?
Thus I promise, as becometh,
To subscribe my heart to thee,

Jesus, I commend my spirit
Wholly now into thy hand.
Let me live for thee expressly,
Till this mortal life shall end.
Then admit me, out of pity,
To thee in the Fatherland.

J. Y. HECKLER.

Harleysville, Pa.

CONVERSATION enriches the understanding, but solitude is the school of genius.

For the COMPANION.

Keeping the Commandments.

"If ye love me, keep my commandments."

When the above language issued forth from the lips of Christ, our Divine Redeemer, it was more fully directed to the apostles; but undoubtedly will apply to the followers of Christ, the persons who form the church militant. We are taught in the first and great commandment, "Thou shalt love the Lord thy God;" for love is the fulfilling of the law: it is the first and great thing that God demands of us, and therefore the first and great thing that we should devote to him.

We are directed to love God as ours; which implies that we must have him for our God, and love him as our God, and that we will engage our love to him. To love God as ours, is to love him because he is ours—our Creator protector and preserver; for in him we have eternal life—in him we live, move, and have our being. Then "if ye love me keep my commandments"—the commandments of God, as delivered unto his apostles; which have been handed down from posterity to posterity until they have reached the followers of Christ in the present age; which throws them into the same relation with Christ, concerning the keeping of the commandments, as were the apostles in our Savior's time. We are commanded to be baptized for the remission of sins; to wash one another's feet, as our Lord and Master did, to show our humility, our desires to be humble, and our willingness to comply with the commands of Christ.

But it appears to be otherwise, with some persons, as it was in our Savior's time. Then some were so much concerned about their worldly affairs, that there was no time left to serve God. They were eagerly engaged seeking after wealth, honor, and self-reputation; saying, in their own hearts, "At some future day I will love God and keep his commandments." Ah! regardless soul, you may be in the prime of life; you may be as strong as the towering pine, that lifts his head high above the forest trees; that withstands the stormy blasts of winter, the howling tempest, and lives evergreen until the dawn of Spring, when the woodman's ax is laid to the root of the tree, and it is hewn down and falls a broken, helpless body to the ground. So is your life. Though you are strong and vigorous, sway a high and exalted scepter of honor above your fellowman, fearing no danger, dreading not the consequences of a once offended God until disease prostrates you upon a bed of affliction; then, oh! then, regardless reader, then will come thronging back upon your soul the misspent days of thy youth, the unregarded invitations of mercy, and the kneckings of the Spirit which thou hast so often rejected in days that are past. Then you would engage your love to God and say, "I will love God and keep his commandments."

Pause, gentle reader, let me point you to the bright morning star—the star of Bethlehem—the guide to our Savior, who gave his dear life for us. It will light you through every care in this wilderness of life. It will gild the dark and doleful gloom that will gather around you when you come to the valley of the shadow of death; and will bring you safely over the tempestuous river of death, into the promised and settled rest, to bloom in perpetual love, which shall abide forever in unfading brightness in the paradise of God.

J. W. WILT.

Rural Valley, Pa.

WAITING.—Said a visitor at a country almshouse to a feeble, palsy-shaken old man—

"What are you doing, Wisby?"

"Waiting, sir."

"And for what?"

"For the appearance of my Lord."

"And what makes you wait for his appearing?"

"Because, sir, I expect great things then. He has promised a crown of righteousness to all that love his appearing."

Better have Wisby's hope than Victoria's sceptre; Lazarus' rags than Dives' purple. Better is poverty with piety than riches with perdition. —*Heber.*

We despise and discard a watch that never tells the true time; a ruler that will not enable you to rule a straight line; a portrait that is not faithful: so God will at the Judgment day dismiss from his presence "all liars."

For the Companion.

The Most Worthy.

"To the most worthy." These were among the last words of Alexander the Great. Shortly after he had shed those historic tears because his foes were all vanquished, he met an enemy that robbed him in nine days of all the glory that he had achieved in as many years. Death conquered the conqueror of the world. When asked to whom his vast empire should be given after his death, he replied, "To the most worthy."

This was a noble answer, but was the request complied with? Did the most worthy receive the crown? We infer not. As might be expected, many hands were stretched forth to grasp the glittering prize; and, in the affairs of this selfish and wicked world, worth does not always enhance success, much less does it insure it. The most unscrupulous are often the most successful.

But a kingdom has been promised by even a greater than Alexander that cannot be obtained by fraud. This kingdom is the most glorious of which man has ever heard. India with its treasures are nothing when compared to it. The "crown of life" will outweigh a million such as Alexander wore. He that is least in this kingdom is greater than the greatest of earth. Reader, are not these facts?

God who counts by souls, not stations,
Loves and prospers you and me,
While he values thrones the highest
But as pebbles in the sea.

Does it not, then, seem strange that man should be so eager to raise himself above his fellows, when he knows that soon he must lie as low as the poorest and meanest of earth? But strangest of all that he should do this in preference to attending to those higher duties which would, if performed, raise him far above all principalities and powers, making him an heir of God and partaker of that inheritance which is pure and undefiled and that fadeth not away. This heavenly inheritance is vastly superior to any earthly possession for the following, as well as for other reasons: It is more certain, safe and enduring, and will be enjoyed when our capacity to enjoy is much greater than at present.

It is more certain. Alexander could will his kingdom to "the most worthy," but more he could not do. He could not be his own executor. The most unworthy might inherit what was intended for the most worthy. But it is not thus with the Christian's inheritance. What God has promised to give the faithful, the faithful are sure to receive. Nothing can cheat them out of it. It is safe. Not so with earthly possessions. Here, there is continual danger from the destroying elements of nature and the hands of wicked men. There no moth corrupts, no fires or floods, no thief breaks through to steal.

It is enduring. Fifty years after Alexander's death, there was left to him, "neither name nor remnant, neither root nor branch." All his glory perished with him. The lips that praised him have long since been silenced, and will never praise him again. The cities that he conquered have crumbled to ashes and mingled their dust with his. But, on the other hand, the Paradise of God is as fresh, as new and as beautiful now as it ever was, and it will be the same yesterday, to-day and forever.

Our next question might be, what constitutes worthiness to reign as priests and princes in the kingdom above? Those are not always the most worthy who think themselves so. The Scribes and Pharisees deemed themselves worthy, but the Savior says, "If our righteousness does not exceed theirs, we cannot enter into the kingdom of heaven." Not he that commendeth himself is approved, but whom the Lord commendeth. On the other hand, those are often the most worthy who have the poorest opinion of themselves. Paul styled himself the "chiefest of sinners," yet he was regarded in the eyes of heaven as a chosen vessel of God. The centurion said to Christ: "Lord, I am not worthy that thou shouldst come under my roof." But Christ said of this same man, "I have not found so great faith, no, not in Israel." Faith is one of the grandest and most essential elements of worth in the sight of God. Without this it is impossible to please him. "By faith ye are saved, through grace, and that not of yourselves; it is the gift of God." But this faith must be a thing of life. Then it leads to obedience, another grand essential to acceptance with God. We must obey the gospel call. If not, we shall be like those who were invited to the marriage of the king's son. They were not worthy. How many at the present day choose the creatures of this world—a farm, a yoke of oxen, a wife—in preference to Christ

When Christ says "follow me," we should obey, and not faint by the way. "Remember Lot's wife." Our course must be onward, ever onward, and upward. "He that putteth his hand to the plow and looketh back, is not fit for the kingdom." We must obey the great commandment—we must love God above everything of a worldly nature, and be willing to make any necessary sacrifice for the cause of our blessed Master. "He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me; and he that taketh not his cross and followeth after me is not worthy of me." I would to God that we and all men might more fully realize the force of the foregoing words of the blessed Jesus, and live more in accordance with the great law of Love; and, then, at last, may we all be numbered with the faithful, few in Sardis, of whom it is said, "They shall walk with me in white: for they are worthy."

J. Zuck. Jr.

Waynesboro, Pa.

For the Companion.

That Crown.

Man is come into this world to be a laborer in some way or other: an honest, true laborer, to engage in some honorable calling, and to follow that legally—a calling where either manual or intellectual labor is the order of the day. If it be manual toil, he must use the strong physical abilities with which he is furnished by the power that makes the requisition at his hand. If his labor is mental, he is required to make good use of the bright intellectual faculties, bestowed upon him by the One who will demand of him an account of his stewardship. And, unless we are idiotic, or impotent, it is expected of us that we perform our work in an orderly manner. The great Master has no idlers in his service: no sluggards, no lazy persons are recognized by him, but all are required to perform the part committed to their charge with neatness and dispatch.

When we engage in the various kinds of labor before us in the world,

we are naturally inclined to scrutinize so as to discover what is, upon the whole, the most pleasant, and suits our inclinations; also we are quite anxious to know which, in the end will yield the most satisfactory reward; and, if we are wise in our choice, we look forward from the beginning for the end. But in the great, momentous life-struggle all are required to begin the same way, be exercised by the same Spirit, walk by the same rule, be governed by the same Spirit, and obtain the same reward—"A crown of Life." This is continually portrayed as an incentive to move all to action in the great cause before us. All Christians hope to obtain this at the close of the race of life. The rule is, "He that laboreth receiveth wages, but, he that will not work shall not eat." By this we see that very much depends upon our own personal effort in this life in obtainiug the reward in that which is to come. We all anticipate, when the end comes, and the Master tells the steward to call the laborers and give them their hire, to receive a crown of life. All a crown! How many there will be given in that day of great awards, in the evening of this world! but how many, at that time, be disappointed! How many that thought they would reap a reward of bright sheaves, with golden grains, will find nothing but husk and chaff! "Not every one that saith unto me, Lord, Lord; shall enter into the kingdom of heaven." No crown! How sad the disappointment! Too late to try again, and all is lost!

All will be represented there. There will be the poverty stricken inebriate; there will be the wicked rich man. The built up moralist will be there. There will be the backslider, who made shipwreck of the precious faith of Jesus. The canting hypocrite will be there. There will be the lazy, would-be Christians. There will be the eleventh hour man. And there will be the man and woman who have borne the burden and heat of the day of Christian service. Many, very many, of those will not receive the crown. No labor done in the Master's cause. Many will be there, who have done a great amount of writing and talking, in regard to the ministry of God's blessed word, how it ought to be preached, and may be disappointed.

We hear some talk and see their writing in regard to the preaching of the gospel of Christ, from pure motives, with nothing in the heart but the precious love of Jesus to stimulate to action, spending days and weeks in the good work, while wife and children are crying for food to nourish, and raiment to clothe the body; while those who thus write and talk are sitting at home in ease, with plenty in either hand, and raise neither to feed the hungry nor warm the freezing—only the remark, that the faithful, self-denying minister of Jesus wins a great reward in heaven by his arduous toil; yet they, in ease and plenty here, hope, when they arrive at the end of their journey, to wear as bright a crown as he. We know that it is, by many, looked upon, that spending and being spent belongs only to the shepherd, while the flock is to yield him only a hearing ear, but no subsistance whatever; but in the end each one hopes to wear as bright a crown and as fair and white a robe as he. What if they were disappointed in the end? It is possible that such might be the result.

When Sabbath morning comes, some feel a little worn down from the labors of the past week, and they think it proper to stay at home; thinking that the pastor will, when he looks into their vacant seat, not miss them, or, may be, a slight headache, or some trivial indisposition, disqualifies them for a mile's walk or ride, and to listen to the word of God; but, on the other hand, fits them most admirably to remain at home and recline on a downy bed, or lounge, or a soft sofa, while some one else will fill the seat that should be occupied by them. The faithful Embassador may see their vacant seat in heaven, or the blessed Master may bestow the crown on some one else.

Little do we think that our minister, who is but God's mouth-piece, has been laboring all week just as busily as any of us, and is in just as great need of rest as any one else. And has he, we ask, been laboring so hard all week for filthy lucre? No, it is to gather enough of the good things of this world to keep soul and body together of that family he so dearly loves, and for which purpose you should have contributed, at least, a small portion of your superabundance. There, if this had been done by a number of the faithful followers of Christ, the minister might have had a few spare hours to have given to special reading, meditation and prayer, so as to fit him for the services of Sunday morning. But no, our crown is sure at any rate. The minister is a good, faithful soul; he'll be there, headache or not—no soft bed to recline on; no soft sofa for him to kill the sacred Sabbath hours on. No, nothing of this kind. He must go, the work is before him; no staying at home for him. No, if he does, all the members upon their first meeting upbraid him for his unfaithfulness. He must preach, and that, not a little. If he is not as fluent as an Apollos, and as deep in reasoning and as concisely to the point as a Paul, all will feel that they have not been edified to the degree desired. But we forget that he is daily doing the work of two persons, that of preaching and unaided maintaining a family. But, faithful, burdened minister, go on; you are daily adding stars to your crown of happy rejoicing, to be realized in the resurrection of the just. "They that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."

Oh, that crown! if it could only be obtained without doing that which God demands of us, how many of us would wear it! But, no cross, no crown; no self-denial, and no robe of righteousness. The wise arrangement of God is the plan of salvation. has so ordered it as to make each one responsible for his or her part of the work. The burden of duty falls to each member of the body of Christ, so as to send, and give the laborer his hire, which he is worthy, so that the body sends laborers forth, by the authority of Christ, and the laborer, properly equipped, goes cheerfully, resolutely forth to the great work. The plan is a perfect one, and if any fail of the grace of God it will be their own fault. But we are all inclined to shovel duty, unperformed, upon another, when in reality we are in the fault more than any one else. If we all, congregations and individual members, had done the duty which we feel so *justly* belongs to us, we would not hear the cry so often, "Come and help us," and that call not responded to. We certainly are in the fault some how or other: either we, as churches, do not respond so as to furnish the means, or the board

of Home Mission does not properly perform the work allotted to them, as stewards of the grace of God. Brethren how is this? Who is in the fault? Who is trying to win the crown, and who is not? There are noble spirits enlisted in the Home Mission cause; and we have seen their faces brighten as they performed their part, when duty was made known to them. We can say, go on, dear soldiers of the cross, old and young; if it does demand self-denial, you will obtain the crown of life at last. Jesus will bestow it with a kind hand and in good pleasure.

But neglecters of duty, continue so for a few days more, and the harvest will be past, the summer will be ended, and *you* are not saved. Stint the cause of Christ a few years more, if the Master permit you; curtail your own, and the usefulness of others in the service of the just One; hinder his cause, clog the chariot wheels of the gospel of Christ, by withholding your encouragement, and refusing to deny yourself of a few of the vanities of the world and pleasures of this life, and the day of grace will be over. Jesus will come riding in his chariot, the clouds of heaven. You cannot clog the wheels of that, for it will come on in its illumined pathway; amidst the earthquake's rumbling roar, while the starry heavens depart, the elements melt with fervent heat, and there is a consuming of the earth with all things that are therein, where then will be the rocks and mountains to fall on and hide you? Where will be the crown then to shield your head, in the day of dreadful calamity and fearful doom? "I also will laugh at your calamity, I will mock when your fear cometh." "Behold, I come quickly; hold that fast which thou hast, that no man take thy crown."

MINNIE WAYNE.

Oakland, Pa.

For the COMPANION.

Make to Yourselves Friends—No. 4.

[*Continued from Page* 182.]

"And I say unto you, make to yourselves friends of the mammon of unrighteousness: that when ye fail they may receive you into everlasting habitations." Luke 16: 9.

The friends in the parable: who are they? We answer, they are the angels of God. No doubt all our intelligent readers agree with us upon this point; however, for the sake of stirring up your pure minds by way of remembrance," we will dwell upon this subject a while.

The Apostle Paul, in reference to the angels, asks the question, "Are they not all ministering spirits sent forth to minister to those who shall be heirs of salvation?" From this explanation of the Apostle, we infer, that the angels are ministering spirits. To this the prophets, the Savior, and the Apostles all assent. In Ps. 34: 7, we read, "The Angel of the Lord encampeth round about them that fear him, and delivereth them." An interesting circumstance is recorded in Acts 12: 1, 19, which we will present in this connection. At a time when persecution began to rage against the Church, the Apostle Peter was apprehended, imprisoned, and delivered to four quarternions of soldiers, who were commanded to keep him safely; intending, after certain days, to arraign him before the people.—The soldiers having received the charge, therefore, thrust him in the inner prison and bound him with chains. Two soldiers were stationed, one on either side of him, and the keepers before the door kept the prison. But the same night, when it was determined to have Peter brought up before the people on the following day, the Angel of the Lord visited him; and, although the prison doors were closed, and the keepers before the door kept the prison, the Angel entered. He touched Peter, and the chains fell off his hands. He said, "Follow me," and Peter followed; the Angel led him forth from his cell uninjured, and delivered him out of the hand of Herod, and from all the expectation of the people of the Jews.

We also invite the attention of the reader to the miraculous deliverance of the prophet out of the lions' den (Daniel 6: 22); and of Shadrach, Meshach and Abednego out of the firey furnace (Dan. 3: 28).

We are taught by divine revelation, that the angels are interested in the salvation of the human family, and take pleasure in the welfare of all. For example, when Christ, our Savior, was born, certain shepherds were in the field, keeping watch over their flock by night. An angel was sent to convey to them the good tidings; and when he had delivered his message, "The glory of the Lord shone round about them." "And suddenly there was with the angel a multitude of the heavenly host, praising God and singing, 'Glory to God in the highest, on earth peace, good will toward men.'" We are taught, that there is joy in the presence of angels, when sinners repent and turn to God. In Matt. 18: 10, we read thus: "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven." From this scripture, and others, we infer that every human being, as soon as he is called into existence, is favored with a life companion (guardian angel), who will accompany him from the time he draws the infant breath until his breath ceaseth to beat in death, unless prior grieved by willful transgression, when the guardian will leave him to grope on in his own way; his conscience will become seared, and he will be given over to a reprobate mind. Friendly reader, are you aware that there is one who keeps constant watch over you? and also keeps a strict account of all you say and do—of all your endeavor and adventure? Know this: if we strictly follow the dictation of that lovely monitor, we will have a friend to take charge of us *when we fail*—depart this life—a friend that sticketh closer than a brother, who will call a company of angels to convey our spirits "through the valley of the shadow of death," and see us safe on the "other bright shore," where no more tears will be shed, no more sighs shall heave our breast; for our loving Savior and Prince will "Lead us to living fountains of waters, and God shall wipe away all tears from our eyes." In connection with the foregoing, we call attention to another parable, recorded in Luke 16, where the Savior spake of another rich man, and also of a very poor man. The poor man (Lazarus) died, and was carried by the angels into Abraham's bosom (Paradise).

No doubt, we all desire to be favored with a happy departure out of this world. Then be dilligent, friendly reader, avail yourself of every opportunity of making to yourselves friends. The Savior in the parable commendeth the unjust steward; that is, he represented the conduct of the steward as being an example for the Christian, worthy of imitation. Reader, mark the commendation; for it is one of the dark sayings, yet full of light, life, and power to those who are able to comprehend it. The Savior commended the steward, because he had done wisely, and asserts, that "the children of this world are, in their generation, wiser than the children of light." The worldly minded are generally on the alert; they watch for, and improve every opportunity of making gain. For the sake of obtaining wealth, men will cheerfully endure hardship; they will rise early and retire late; they are not easily hindered by inclemency of the weather, but will speed their way through rain and snow, heat and cold, and for the sake of sustaining an earthly kingdom for honor and applause; or even for the sake of accumulating the shining dust of the earth, many have forsaken home and their friends, yea, hazarded their own lives. How vastly different is the general conduct of professors of religion! Well may it be said, "The children of this world are, in their generation, wiser than the children of light," when we see opportunities for spiritual improvement running to waste, like the golden fruit of an overburdened orchard,

which is the case when we allow the many "Macedonian" calls to pass unheeded, or neglect the assembling of ourselves together when favored with privileges, or withhold a helping hand from the unfortunate and the poor, when we have the means of cheering the fainting pilgrim. It appears that we are very dull to discover an opportunity for increasing our heavenly treasure; and when we do see a chance for laying up treasure in heaven, oh, how slow we are to improve it!—This we must attribute, not to a want of a disposition of doing that which is well pleasing to the Lord, but to the want of instruction; and the fault undoubtedly must be attributed to the "watchman" (minister). It appears that we cannot contrive how these earthly goods are reduced to spiritual and eternal objects, neither do we cherish the idea, that a strict account is kept of every benevolent act we perform, while, at the same time, we read on the sacred pages, that even a cup of cold water given to a disciple of Jesus, will be had in memorial with the impartial Judge. We are assured that every dollar, yea, every penny we devote to the advancement of the gospel, and to the saving of souls, will add to our treasure in heaven; and when our warfare is ended, an abundant reward will be administered unto us for every effort we shall have put forth in behalf of disseminating the glorious gospel of our blessed Redeemer. Move forward, then, brethren; lay your shoulders to the wheel; assist in advancing the ark of the covenant to all the world. Let us not suffer any of the Macedonian calls to pass by unheeded, nor children in the West to famish for the want of the bread of life, when we have enough and to spare; being blessed with the means (men and goods), to supply all. In conclusion, friendly reader, be dilligent: there is something to do, for every one. If you are not in the possession of ten talents, you are at least entrusted with one.

"If you have not gold and silver
Ever ready to command,
If ye cannot to the needy
Ever lend a helping hand,"

you may, by your holy walk, and chaste conversation, influence others who are more able to engage in the cause of the blessed Master. You may win souls without the word (1 Peter 3: 1.), and thus "Make to yourself friends," and secure to yourself a mansion in the Father's house.

"If you want a field of labor,
You can find it anywhere."

JACOB BAHR.

Moulton, Iowa.

For the COMPANION.

Gambling.

While in our town, Lebanon, I had occasion to go into the office of Mr. G——, a man of influence, also of good judgment, and one who is loved by most good citizens. He was seated at his writing-table, when a little girl came in and asked him to take a chance to draw a prize. He looked at her and said sharply, "I do not gamble." When the little girl said, "But this is not gambling." He said, "Yes, it is; it is against the law. I tried it once and was caught at it; and I don't think I will ever do it again." He, however, asked her the price of a chance, which was only five cents. He almost pitied the little girl, who stood there in deep thought; thinking, perhaps, that they were doing good with it, for the benefit of the Sunday-school; and this man of influence pronounced it gambling, which the little girl was, perhaps, taught was one of the greatest evils of our country.

Rev. Brown, of the Baptist church said, "When a man is brought to the verge of bankruptcy, he gets up a gift concert swindle; enlists the sympathy of respectable merchants by purchasing goods, whose payment depends on his ultimate success; dazzles the public with glittering promises; draws out the little savings of servant girls, mechanics, and clerks, who dream of horses, and pianos, and watches, all for one dollar; fosters the spirit of public gambling, so that a multitude of smaller schemes of chance spring up all through the community."

Little do the people think how they throw their money away, or what a chance is worth in a drawing of five thousand tickets. We will take, for instance, the word Minrod on 6 cards, being one letter on each, and throw the cards confusedly in a hat. I am offered ten dollars to draw the cards in succession so as to spell the name correctly. The reader may be surprised if I say my chance is just worth one and seven-eighteenth cents.

Again, if we think a family of ten persons can seat themselves differently to dinner over three million times, we are almost lost in astonishment; and we incline to doubt whether there is not some mistake; and yet on just such chances as one to all these, gamblers constantly risk their money. Not alone the certainty of losing our money should prompt us not to engage in such a business, but the dishonesty of it, and what is worse of all, churches, Sunday-schools, and professors of religion engage in it under the garb of Christianity, in which the public spend their money; and even if they are the winners, the thing costs double and triple its value, and others, yes, perhaps, fifty, will lose where one gains. "Honesty is the best policy," is a miserable motto, if lived up to, simply in the spirit of its letter, but it palpably true. It is poor policy to palter with evil, yet we commend the fact to all whose conduct is measured by policy alone.

CYRUS BUCHER.

Selected by H. F. WHITTEN.

Pureness.

"Approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings: by pureness." 2 Cor. 6: 4—6.

O Lord I bear an aching heart;
Ease me of sin, whate'er the smart:
Within, without, I would be pure:
Lord, hear my cry! Lord work my cure;
I know not all I ask is this,
But give, O give me holiness.

Wild is the tumult in my breast:
Oh! how I long for thy deep rest!
Behind thick clouds is hid thy face:
Thyself reveal and give me peace.
I know not all I need to this,
But give, O give me holiness.

O Lord! to dust my faint soul cleaves:
Rich is thy sowing, few my sheaves.
I own thy bounteous gifts, but mourn
My scanty and perverse return.
I know not all I say in this,
But give, O give me holiness.

O Lord! accept my stammering prayer:
Work in me, by what means so e'er.
The change I need: to sin I'd die,
That I may live with thee on high.
I know not all I beg in this,
But give, O give me holiness.

Break every earthly tie that binds,
Dispense each wildering mist that blinds
Search me, and try, and clean remove
Whatever shares with thee my love.
I know not all I speak in this,
But give, O give me holiness.

O Lord! I bear a weary heart!
All pierced with sin's imprisoned dart:
Thou Good Physician, work my cure—
Me purify as thou art pure.
I know not all I ask in this;
But give, oh, give me holiness.

It was a famous saying of Paschal that "The things that belong to men must be understood, in order that they may be loved, the things that belong to God must be loved in order to be understood."

Bury Me in a Free Land.

The following beautiful and touching lines were written by Stevens, one of the Harper's Ferry insurgents, a short time before his death :

Make me a grave where you will,
In a lonely plain or a lofty hill.
Make it among earth's humblest graves
But not in a land where men are slaves.

I could not rest, if around my grave,
I heard the steps of a trembling slave,
His shadow above my silent tomb
Would make it a place of fearful gloom.

I could not sleep, if I heard the tread
Of a coffle gang to the shambles led,
And the mother's shriek of wild despair
Rise like a curse on the trembling air.

I could not rest, if I saw the lash
Drinking her blood at each fearful gash ;
If I saw her babes torn from her breast,
Like trembling doves, from their parent nest.

I'd shudder and start, if I heard the bay
Of a blood-hound seizing his human prey ;
And I heard the captive plead in vain,
As they bound afresh the galling chain.

If I saw young girls, from their mother's arms,
Parted and sold for their youthful charms,
My eyes would flash with a mournful flame,
My death-paled cheek grow red with shame.

I would sleep, dear friends, where blooded might
Can rob no man of his dearest right ;
My rest shall be calm in any grave,
Where none can call his brother a slave.

I ask no monument proud and high,
To arrest the gaze of passers-by ;
All that my yearning spirit craves,
Is—bury me not in a land of slaves.

CHARLESTOWN JAIL, VA., March 15, 1860.

For the COMPANION.

Growing Evils.

The country in which we live is noted for its rapid progress in agricultural and mechanical pursuits, and all branches of the same are becoming more fully developed. Its mineral resources are also becoming developed. Railroads and telegraphs belting the country through, are all designed for the benefit of the people of this boasted, free and civilized country. Educational privileges are numerous and of easy access. School houses and churches are dotting the country all over from the four points of the compass. Intelligence and wealth everywhere abound. Our nation is looked upon as the "Model Republic," and surpasses others in free institutions, strength, and in a great many degrees of excellency. Yet notwithstanding all her excellencies there are growing evils abounding within her limits that are destroying the very vitals of this great nation. Education, the nations interest, is being abused. Railroads which are piercing the country through from all parts, designed to propagate the people's interests at large, are falling short of filling their mission, and are mostly owned and directed by monopolies. Thus instead of benefiting all alike, is satisfying the craft of a few monied aristocrats. Manufacturers are monopolizing and govern prices at will. The nations officers of public trust, who have the care of the nations funds, are voting an increase of their already salaries, and heaping to themselves the mammon of this world, and many of them spending the same in riotous living. The great evil, intemperance, the venomous serpent of the still, is sneaking stealthily along throughout this free and once happy country fastentening its fangs and throwing its poison in the veins of its unhappy victims, producing so many evil results, murders, harlotry, &c., causing devastation throughout the length and breadth of our country. The unfortunate wife who binds herself for life to the inebriate, drags her life out in suffering worse than death, language fails to picture the sceneries caused by intoxicating liquors. Some of the states of this undivided land of sister states are now struggling to suppress the sale of this fiery fiend within the limits of their territory. We look forward with an eye of faith to the time when the major part of the nation will submit the decision to the vote of the people giving them the privilege to strike King Bacchus and so prostrate him that he will be forever unable to arise. Under the existing evils surrounding us what battling has the Christian to sustain his influence. Sin like a strong man armed unwarily strikes its victim and ruin is most invariably the result. We see the prosperity of the wicked around us; nothing appears to trouble them ; they prosper in the world, they increase in riches. We are led to think of the Psalmist David who seeing the prosperity of the wicked around him, exclaimed, "Verily I have cleansed my heart in vain." To think of these things it was too painful for him. "Until I went into the sanctuary of God ; then understood I their end." 73 Psalm. Fellow Christian despair not, though we are in the midst of evil let us pray to God to give us grace that we partake not of their evil deeds. They that overcome shall be made sons and daughters of God. Let our way here on earth be one of thorus, yonder it will be one of pleasantness. Are we despised and dishonored here ? Youder we shall be honored. Christ has promised us a seat at his table and he will gird himself, come forth and serve his faithful children. Though we shall pass through tribulation here, our crown will be brighter in eternity. Then let us be on our guard lest we become contaminated with those growing evils which surround us and lose our claim in the heavenly mansions above. Finally brethren be faithful, "instant in season, out of season." Let us watch and pray.

S. T. BOSSERMAN.

Dunkirk, Ohio.

The Love of God.

Oh ! is any one so dead in heart, so blighted in mind or aspiration, as to be able to look at his divine love in the face, and not be won by it to better things ? Blessed, Blessed GOD ! Wonderful FATHER ! Compassionate CREATOR ! This mystery of his desiring our poor love should of itself be a life-long joy to us in our time of pilgrimage. It puts a new face upon the world. All things glow with another light. A feeling of security comes upon us like a gift from heaven and wraps us round, and the cold chill goes from our heart, and the dark spots are illuminated ; and we want nothing more now, nothing. Earth has nothing to give which would not be a mere impertinence after this desire of GOD. Our hearts are full. We have no room for more. This desire of God solves all the problems of our inner life ; for it at once calms us in our present lowness, and spurs us on to higher things, and the name of that double state, the calm and the spur—what is it but perfection ? God loves me. God desires my love. He has asked for it ; he covets it, he prizes it more than I do myself! I would fain tell the poor trees, and the little birds that are roosting, and the patient beasts that are slumbering in

the dewy grass, and the bright waters, and the wanton winds, and the clouds as they sail above me, and that white moon, and the flickering, far-off stars, that God desires my love, mine even mine! And it is true, infallibly true. O God, thou art my God, because my goods are nothing unto thee! What shall I do? If I may not doubt this mystery, what can I do but die of love! O thou, who in the world above givest us the light of glory that we may bear to see thy beauty, give us now the strength of faith to endure these revelations of thy love!—*F. W. Faber.*

Mothers.

Some one has said that a young mother is the most beautiful thing in nature. Why qualify it? Why young? Are not all mothers beautiful? The sentimental outside beholder may prefer youth in the pretty picture, but I am inclined to think that sons and daughters, who are most intimately concerned in the matter, love and admire their mothers most when they are old. How suggestive of something holy and venerable it is when a person talks of his "dear mother." Away with mincing "mammas," suggestive only of a fine lady, who deputes her beauty to a nurse, a drawing-room maternal parent, who is afraid to handle her offspring for fear of soiling her fine new gown. Give us the homely mother, the arms of whose love are all embracing, who is beautiful always, whether old or young, whether arrayed in satin or modestly attired in calico. The dear old mother! Heaven bless them.

The Charm of Life.

There are a thousand things in this world to afflict and sadden—but oh! how many that are beautiful and good! The world teems with beauty-with objects that gladden the eye and warm the heart. We might be happy if we would. There are ills that we cannot escape—the approach of disease and death; of misfortunes; the sundering of the early ties, and the canker-worm of grief–but the vast majority of evils that beset us might be avoided. The curse of intemperance, interwoven as it is with all the ligaments of society, is one which never strikes but to destroy. There is not one bright page upon the record of its progess—nothing to shield it from the heartiest execration of the human race. It should not be allowed to exist—it must not Do away with all this—let wars come to an end, and let friendship charity, love, purity and kindness mark the intercourse between man and man. We are too selfish, as if the world was made for us alone. How much happier would we be were we to labor more earnestly to promote each other's good God has blessed us with a home that is not dark, there is sunshine everywhere–in the sky, upon the earth–there would be in most hearts, if we would look around us. The storm dies away and a bright sun shines out. Summer drops her tinted curtains upon the earth, which is very beautiful when autumn breathes her changing breath upon it. God reigns in the heavens. Murmur not at a being so good and we can live happier than we do.

Flowers.

There are certain kinds of fragrant flowers, that exhale their sweetness more profusely when night draws near than at any other time of day. When the dew-damp of evening falls upon them, or they are shaken by a gentle breeze, the surrounding air becomes filled with fragrauce. As the shades of evening increase, white flowers seem to receive a new beauty. When flowers of a dark shade begin to look dusky, the white ones shine with a new splendor. So it has been with some Christians, when the night of death drew near: when the shadows of the dark valley began to encircle them, and the death-damp to fall upon them, their faith and hope shone forth all the more brightly. While Stephen sat before the council that tried him for his life, his face appeared to those that saw him as the face of an angel. And when the anger of the council increased to such a height that they gnashed on him with their teeth, and as darker grew the shades of evening of life, so much the more brightly glowed his faith and hope, insomuch that he saw heaven open and Jesus on the right hand of God. When he, sore, bruised and tossed by the stones that were hurled at him, knelt down and prayed, surely there were some in that angry crowd on whose souls that prayer, filled with the spirit of forgiveness, descended like the fragrance of flowers, calming the turbulent passions and leading to repentance. Even yet that prayer has not lost its fragrance: it has been wafted over every Christian land, filling Christian's hearts with the desire to die with the same spirit.—"Let me die the death of the righteous, and let my last end be like his."

"Two-Ten."

Mrs, Laura Curtic Bullard tells a story of Baroness Coutts, who, when shopping in Paris, was passed from one department to "two-ten." She was escorted from counter to counter, and every where these cabalistic words, "two-ten," were repeated by one clerk to another. Struck by the peculiarity of this refrain, she asked the proprietor, as she left the establishment, "Pray, what does two-ten mean? I noticed each clerk said it to the other in your shop." "O, it is nothing," he replied, "merely a password they are in the habit of exchanging." But Miss Coutts was not satisfied with his explanation. So in the evening, when the porter, a young boy, brought home her purchases, after paying her bill she said, "My boy, would you like to earn five francs?" Of course, he had no objection. "Tell me," said the lady, "what does 'two-ten mean; I will give you five francs." "Why, don't you know ma'am?" said he evidently amazed at her ignorance. "It means keep your two eyes on her ten fingers?" The mystery was solved at last. All the clerks of the Trois Quartiers had taken the richest woman in Great Britain for a shop-lifter?

Stretch it a Little.

A little girl and her younger brother were on their way to the store one windy, frosty morning. They were both poorly dressed, but the little girl had a sort of cloak over her. As they walked briskly along, she drew the boy closer to her and said: "Come under my cloak, Johnny."

"It isn't big enough for both," replied he. "Then I will stretch it a little." And they were soon closely nestled together. What a lesson! How many shivering bodies and sad hearts there are, just because people do not stretch their comfort beyond themselves!

For the Companion.

Explanation.

The scripture that brother Vandyke requests an explanation of, I think is, "Ye make him two-fold more the child of hell than yourselves." If we examine the scripture, the Savior gives us to understand, that he by no means approved the spirit that was prominent among those that professed to be the people of God. It is evident that they had lost the true character or spirit of God's chosen people. They neither went in themselves, nor suffered those that were entering to go in. The Savior censures them with the strongest language for their apostasy from the law, and in place, setting up their own laws and traditions. "For ye compass sea and land to make proselytes." Then to the query--"two-fold more the child of hell than yourselves." The Scribes and Pharisees were not the approved children of Israel. Their apostatizing is shown by their transactions. And consequently were not the proper ones to keep the ark of the Lord moving to receive the favor and blessing of God.—They were making very strong efforts, apparently, as we can infer, and likely went farther than their boundary extended. We understand those proselytes were from the heathen nations, and did not look for or believe in a Savior in their own nation. They were brought into the congregation of those pretenders of God's true people. who themselves did not believe the Savior, though they expected a king and ruler; and no doubt those Gentiles that never expected Christ, would be more vehemently opposed to him than those Scribes and Pharisees. The Savior saw the conduct of those converts towards him, as well as their hypocrites, as he terms them.

I think it is plain that those that were proselyted were more annoying to the Savior, and the cause he was about to establish, than the Jews generally. The inference we have in the words of the question is conclusive. Christ gave the true state of the two parties, as we may here term them, though they now seem to belong to one kingdom. "Two-fold more the child of hell than yourselves." It is understood from Christ's language that the conduct of those converts was not so commendable as their teachers'.—Christ was laboring to bring back those Jews to the weightier matters of the law, that they might be able to teach others right. The conduct most generally shows to what kingdom men belong. When the Church once begins to lose the true spirit, and get a proselyting spirit, regardless of the scripture, and make great pretensions, and enlarge the borders of their garments, then those that are brought in by the unlawful means, are in many respect worse than they were before, and worse than their teachers. These teachers may have been born legally, and little by little fell away into tradition, and not now willing to do according to the law.—Those brought under their influence are taught their traditions, which are only carnal, and consequently more ruinous to the holy cause of Christianity.

ISAAC EBY.

How To Cure a Cold.

Whenever any one has a cold, there are plenty who have a remedy for it. The Danbury [Conn.,] *News* says one of the citizens of that place had a severe cold, which he cured in the following manner:

He boiled a little boneset and hoarhound together and drank freely of the tea before going to bed. The next day he took five pills, put one kind of plaster on his breast, another under his arms, and still another on his back. Under advice from an experienced old lady he took all these off with an oyster knife in the afternoon, and slapped on a mustard paste instead. His mother put some onion drafts to his feet and gave him a lump of tar to swallow. Then he put some hot bricks to his feet and went to bed. Next morning an old lady came in with a bottle of goose oil, and gave him a dose of it in a quill. and an aunt arrived about the same time from Bethel with a bundle of sweet fern, which she made into a tea and gave him every half-hour until noon, when he gave him a big dose of salts. After dinner his wife, who had seen a fine old lady of great experience in doctoring, on Franklin street, gave him two pills of her make, about the size of an english walnut, and of a similar shape, and two spoonsful of home-made balsam, to keep them down. Then he took a half pint of hot rum at the suggestion of an old sea captain who lived in the next house, and steamed his legs with an alcohol bath. At this crisis two of the neighbors arrived, who saw at once that his blood was out of order, and gave him half a gallon of spearmint tea and a big dose of castor oil. Before going to bed he took eight of a new kind of pills, wrapped his neckin flannel soaked in hot vinegar and salt, and had feathers burnt on a shovel in his room. He is now thoroughly cured and full of gratitude. We advise our readers to cut this out and keep it where it can readily be found when danger threatens, but don't use it until all other remidies have failed.

Is there a Devil?

Henry Ward Beecher seems to have no doubt as to the personality of the Evil One, however it may be with others. Hear Mr. Beecher:

I have been very much struck with the prevalence of the deliberate predatory wickedness of men in Chicago. I have been surprised at the utter insensibility of some men to the vast and terrific suffering which existed there. There are a great many persons who say that there cannot be a devil, that God is too good to have such a monster in the universe. I have only this to say: that if there is not a devil, there are some very good materials among men to make one out of; and if God is too good to have a devil-in-chief, He is not so good but that He allows devils in detail. All the imaginations and fables of the monks put together do not equal or parallel the heinousness and deliberateness of the cruelty of the men who prey on their fellow-men under such circumstances as those creatures who follow the line of battle and stab the wounded soldiers that they may rob them of their money. You never see a great catastrophe that you dot no see these fiends in human form creeping out of their lurking-places to evince how wickedness can be,and how inhuman inhumanity can be.

Three Things.

"An uneducated man ought to know three things:—First, where he is—that is to say, what kind of a world he has got into; how large it is, what kind of creatures live in it, and how; what it is made of, and what may be made of it. Secondly, where he is going—that is to say, what chances or reports there are of any other world beside this; and what seems to be the nature of the other world. Thirdly, what he had best do under the circumstances; what are the readiest means in his power of attaining happiness and diffusing it. the man who knows these things, and has his will so subdued that he is ready to do what he knows he ought, is an educated man; and the man who knows them not, is uneducated although he could talk all the tongues of Babel."—*Ruskin.*

A SUGGESTIVE THOUGHT.—Suppose it were possible to convert all the men in a single place, and leave the women just as they were; I believe that in the second generation you would see little or no improvement—the great waves of conversion would have passed over that place and left but little trace. But suppose the reverse of this. Suppose all the women were converted, and the men untouched. I think I should be found right in saying that a large proportion would be Christian men and women, and an immense and permanent improvement would be found to have taken place. How is this? simply because God has entrusted into the hands of us women the nursery. the house, the moral influence, and the formation of the character of the rising generation.—*People's Magazine.*

Eloquence is the best speech of the best soul.—Emerson.

It is only by labor that thought can be made healthy, only by thougt that labor can be made happy.

A large mass of error is easily embalmed and perpetuated by a little truth.—*Mackay.*

Christian Family Companion.

DALE CITY, Pa., April 15, 1873.

Notes by the Way.

On Saturday evening, March 22nd, we commenced a course of meetings at the Baptist meeting house before referred to. The weather was very unfavorable, the roads were now almost impassable, and, in consequence, the congregation was very small.

On Sunday morning, at 9 o'clock A. M., we met with the kind people of that neighborhood to assist in organizing a Sabbath-school. They manifested a lively interest, and we hope they may succeed in making their school interesting; and that it may be the means of accomplishing much good in that vicinity. We feel certain that a united and powerful effort is needed there. We are sorry to say this, but observation, in connection with reliable information, forces upon us the conclusion, that some of the young persons in that section have grown desperate in sin. Even some who have their names enrolled as church members, show by their daring misdemeanor in and around the Lord's house, that they are in the gall of bitterness—in the coils of the old serpent—and that nothing but the grace of God, through his powerful word, made effective by the Holy Spirit, can ever rescue them. They are, indeed, a stigma upon the fair name they privately profess; and it is a burning shame for any society, bearing the name of Christian, to hold them in fellowship. We are happy, however, to be able to say that there are only a few such.

After the organization of the Sabbath-school, we endeavored to show the congregation the nature of the religion of Christ, and the use of ordinances. We think they were enabled to see these things.

We continued to hold meetings here, when occasion offered, and the state of the weather permitted, until April 1st. The attendance was small, but the attention and order (except that already hinted at) were truly commendable. We know that the kingdom of God had come very near to a few, at least.

On Tuesday evening, April 1st, we received a letter from brother Holsinger, calling on us, on account of circumstances which need not be mentioned, to return home a week earlier than we had intended. Both willingly and unwillingly we submitted, and made preparation to return home as soon as possible.

On Friday morning we bid adieu to parents and kindred, with but little hope of ever being permitted to meet with all again in this world.

After a prosperous trip we arrived safely at Dale City, on Saturday, 2nd, at about 12 . 30 P. M. Found the COMPANION FAMILY in usual health and spirits. During our short visit of about a month, some of our brethren, sisters, and friends were sick but had again recovered, others were still sick, and a few had died.

We thank the Lord for his preserving mercy.

J. W. BEER.

The Brethren's Tune Book.

BROTHER H. :

In C. F. C., Vol. 7, page 539, you say you have examined a copy of the above work, and that it contains all the hymns in the Brethren's Hymn Book, but one, (No. 801). We also have examined the work, and find nine hymns not in the Tune Books. The following numbers: 112, 187, 275, 298, 300, 370, 702, 790, 107, are not in the Tune Book. We ask the reason why you said that it contains all but one, and why were so many omitted? Otherwise we are well satisfied with the Tune Book.

J. F. NEHER.

Salem, Ill.

REMARKS: We said it contained all the Hymns but one, because it was the understanding and bargain that it should, and because we had not yet learned otherwise. Upon examination now we find that there are more omitted, but still not all those named by brother Neher, for we find Hymn No. 370, on page 159, and Hymn 108 on page 53. We can give no good reasons for omitting Hymns 112, 187, 275, 300, 370, 703. That we regard as a mistake which must be remedied in future editions. Hymns 298 and 790, could not well be sung; nevertheless they should have been published for reading purposes.

Answers to Corresponsdents.

JOHN MYERS: $1 50 per hundred.

JACOB FYOCK: Your paper was ordered by D. H. Ruffner, and we have charged to his account.

J. W. GEPHART: You owe us 75 cents.

DANIEL M. MILLER: Yes, we send the back numbers. We have no account against you.

H. H. ARNOLD: All right.

SAMUEL BAKER: It was received, and the name was entered on the book, but the back No's were not sent. Hope it will be all right now.

D. HILDEBRAND: The mistake was ours. Hope it will be all right in the future. Yes, you have credit for 1 50 from S. Sons.

LEVI HOCHSTETLER: We are square.

WM. MOSER: We think so. Suppose the name was overlooked.

B. LEER: We charge $1.10 from the first of April.

CHRIS. MEYERS: It was received and we are square.

J. P. HETRIC. For books call at J. Beer's. Left there to save expressage.

JACOB BAHR: You have a credit on our books for $1.50 sent some time ago.

A BROTHER: There are; but you can ascertain more fully by addressing Samuel Cook, Cameron, Mo.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

Brother John Deihl ; I once read a comment, which satisfied me, in the Christian *Standard*, on Matt. 21: 22. The commentator said that in that age of the world, burial ceremonies lasted 30 days, and Jesus fearing the disciple would be drawn away from him in so long a time, bid him to follow him. The dead that were to bury the dead, were meant such as were dead in sin and trespasses.

HANNAH KNOUFF.

Inasmuch as "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, what can we learn in the scripture, written by Moses, Exodus the 11th chapter and 2nd verse ? Moses was commanded by the Lord, "Speak now in the ears of the people, and let every man borrow of his neighbor, and every woman of her neighbor, jewels of silver, and jewels of gold."

Will some one give an explanation on this scripture through the C. F. C?

G. ASHENBRENNER.

Vinton, Iowa.

Re-baptizing.

In answer to E. M. Benton, I would say, whatever views others may have concerning the re-baptizing of those twelve men, mentioned in the 12th chapter of Acts, I know not, but am willing to give my views. We know that John baptized many people, for there "went out unto him Jerusalem, and all Judea, and all the region round about Jordan, confessing their sins." John told them he was not the Christ, and that they should believe on him who should come after him, which was Christ. And when they saw him, "he had no form nor comeliness that they should desire him."—However, while some believed on him, others did not. Then on the day of Pentecost, when they saw the outpouring of the Holy Ghost, many of them believing, were added to the Church ; "for the same day there were added unto them about three thousand souls." But there were still some who had rejected the Son of God as the Messiah, who were still looking for another; one whom they would desire. Then some of those unbelievers having the baptism of John, continued making proselytes or converts, baptizing them unto John's baptism.—Next we must bear in mind that this thing occurred about twenty-five years after John's time ; and about eight hundred miles westward from the Jordan, where the people knew very little, if anything, about the gospel before Paul came there preaching. It seems quite plain from the narrative given, that the leaders or baptizers of those twelve men, were vagabond Jews, and if they knew anything about Christ, did not believe on him, but had rejected him, since it seems plain that those twelve did not know anything about Christ. But when Paul had preached unto them Christ and him crucified, with his glorious resurrection, they believed on him, and they soon saw that they had been baptized by unbelievers, and not in the name of Jesus the Son of God, who was the propitiation for their sins. They, seeing that their baptism was invalid, were then baptized according to the commission given to the Apostles by the Lord Jesus.

JAS. Y. HECKLER.

Harleysville, Pa.

BROTHER HOLSINGER ;

We take this opportunity to write a few lines for the C. F. C. As we always like to hear church news, and to hear of the prosperity of God's cause, we think perhaps other brethren and sisters are just as anxious to hear such news as we are.

Brother Jonathan Swihart of Illinois, accompanied by brother K. Heckman, of the same place, paid us a visit on the first of March, and stayed until the 9th, having in all eleven meetings, resulting in receiving three into the church by baptism. So much for their labor ; besides, we think the church feels built up in general. We wish them God's blessing, and hope they may ever work for the upbuilding of Zion's cause, as they did while they were here. May God grant us grace sufficient for our days and trials, and inspire us with holy zeal, that we may, through the scoffs and sneers of the world, earnestly contend for the faith once delivered to the saints. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

J. W. GEPHART,
D. M. MILLER.

Bangor, Mich.

From Ott, Coos County, Oregon.

Inasmuch as I, with my family, moved to Oregon last Summer, and left so many brethren, sisters, and kind friends, that I love so dearly, I often feel like writing to all; but as that is impossible, I concluded to write and have it reach you all through the COMPANION.

First, we are all enjoying reasonably good health, have ever since here. Thanks be to the Lord for that blessing.

Again, we have much enjoyed ourselves since here ; meeting many kind and sociable people, with whom we could meet, in school-houses and under the large myrtle and fir trees, in the service of our Lord, who has led us along through all the dangers of life, bringing no marks of displeasure on us.

We have had a pleasant winter indeed ; the most pleasant, I think, I ever saw. We are much pleased with the country, but not because it is nicer than where we came from. Oh, no, it is much rougher : it is the most mountainous country I ever saw. But, brethren, you know we sometimes gather the sweetest berries from the most briery vines.

Some might ask what was my object in moving so far. I will tell you: it was to get to a milder climate. My health was poor. I had passed the storms of winter, over 20 years, in Illinois and Iowa ; having my arrangements, and they must be attended to, if possible. Brethren, you that live in a cold climate, you know all this ; and especially you that labor in the ministry. How often on Sunday morning do you ask, "Who will go along with me ?"One says, "I can't, I believe I can't."Another says, "It is too cold;"and another says,"Oh, stay at home ; there will not be many anyhow." The poor servant stands, listening to it all, but he still feels the responsibility resting on him. At last he says, "Well, I must go ;" and away he starts, through all the storm. The above has often been my experience. For the last few years I could not endure the winters there ; so I thought I would try to hunt a milder climate ; and we think we have found it. It is milder than we had expected to find it. The winter has been much like the month of May in Iowa or Ill. There is pasture all winter. Cattle and horses not in use do well without feeding. Hogs run in the woods and make their own living, often till they get wild. Cattle the same. You may go out any time in the winter and find flowers ; also frogs

hopping around; snakes crawling around; bugs and ants and flies all in life. To give you a fair understanding of the mildness of our climate, I will state, last fall, I piled my potatoes on a pile, on an open porch, and they lay there the coldest nights we had this winter, not covered, and did not freeze. We had a few nights, last fall, that dried up the mud somewhat; since that we only had a few frosts. It is much milder west of the Coast Range of Mountains than it is east of them. We are down near the level of the sea, as we have four and five feet of tide water here, and only seven feet at the mouth of the Coquille River. We live fifteen miles from the sea; and, by the way of the river, it is probably 40 miles.

Suffer me now to change my discourse a little, and come to that which has been much resting on my mind since here. I know I have many brethren and sisters, that are in delicate health, that would be pretty comfortable, if the winters were not so severe on them, on account of such great and sudden changes. I am aware of the colds that delicate women are liable to take, every time they go out of doors immediately after coming from the wash-tub. I write plainly. I know it will not harm the noble, but will do the meek good if they only can understand. I am satisfied that I have many delicate sisters, who, if they were here, to get the fresh air of the great waters, and not be housed up in a close house, might live out their days with more satisfaction than they possibly can where the winter's are so hard. Again I have thought of those that are so lusty, that in Summer oftentimes hardly know where to get comfort, rolling and sweltering in the heat all night. I am satisfied, if they lived on the coast, they would have pleasant nights of rest, as there is a cold breeze from the ocean passing along making it so cool at nights, that a person will need a couple of good blankets over him. It is too cool for mosquitoes to trouble much. If we see any it is generally in the middle of the day. Brethren, these things would have been a satisfaction to me, therefore I think they will be to you.

Again, some wonder if snakes are very plenty and dangerous, as we have such great mountains. No, there very few, and those are not dangerous. We have plenty of bears, some wild cats and panthers, quite bands of elk. Deer are not as plenty as elk. Fish are very plenty indeed. The salmon come up in the fall and spring in abundance. Brethren, you who are fishers, if you were here, you never could exhaust this fishery.

There are some right good homesteads that can be taken; but they are going fast. Unimproved land is selling from five to ten dollars per acre; improved land, from eight to fourteen, according to improvement. Any person wishing to come here, will find it the easiest and cheapest way to come by railway to San Francisco; then take a vessel to Coos Bay coast. About seventy dollars for one passenger from Omaha to Coos Bay.

Now I have written about many things; a few things I want to say, and then close my letter. What brother or laborer in the vineyard of the Lord, may I hear saying, "The harvest is great and the laborers few." Brethren, when six or seven of you are at one time behind the table, think of us in the far west, the vast country where they have scarcely any preaching, and many requests for preaching, which we cannot attend to. Dear brethren and sisters, my prayer is that the Lord may be with you, and when it goes well with you, remember me.

DAVID BARKLOW.

Missionary.

"Therefore, they that were scattered abroad, went everywhere preaching the word." Acts 8: 4. The brethren in the West are scattered abroad. Have they not Gospel authority to go into the highways and hedges and preach, without waiting for the action of A. M.? Reading in C. F. C., No. 11, page 173, the resolution of the brethren in Southern District of Iowa, Monroe congregation, (where I have my standing,) I was made to feel happy; but when I came to where the resolution was lost, I cannot tell in words what a damper fell on my heart, being at this time 70 miles from the nearest brethren to my knowledge. This makes me feel the more need of the brethren going out to build up the waste places, that those who dwell in darkness may be brought to the light. Can the ten nays say with Paul, "I am clean of the blood of all men"? How many souls have gone to ruin this winter, while the brethren of Monroe, Jefferson, and Appanoose, are waiting for the A. M. to say, "Go." Has not Jesus said, "Go into all the world preach the Gospel to every creature?" Cannot three congregations decide such a plain command? or has the church lost its power? But the 7 yeas have done what they could; and when our Master will come to gather his children together, they will shine as stars in the firmament, and hear that welcome of, "Thou good and faithful servant."

HANNAH KNAUFF.

YORK SULPHER SPRINGS, PA.
Feb. 25th, 1873.

Brother Grabill Meyers. I am glad to hear that you are yet in earnest about the missionary cause. I suppose you remember that, in 1870, when the District Meeting was with us, (Upper Canawaga congregation,) the Home Mission was agreed upon. Now this district is not very large; and in this neighborhood there was no meeting-house, and but few members; but we thought that we ought to have a house to worship in. Some of the brethren, a few miles distant, thought it would not pay to build a meeting-house, because there were but so few members here. But we went to work, and had all the money subscribed that we could. The majority of the brethren here are poor; but they that could give, were liberal. Brother Trostle gave one acre of land and one hundred dollars in money; brother Biteman, one hundred dollars; and the rest was raised by small subscriptions, from one to twenty-five dollars, and yet we owe two hundred dollars on the house. But we suppose some of the members who thought this was not a proper place for a meeting-house, have since changed their opinion; they have confessed that the meetings here were a feast to their souls. We had a series of meetings here, commencing on the 26th of January and continuing until the 4th of February. We had nineteen meetings, and generally good attendance, considering the extreme cold weather. Brother Jacob Trostle, from Linganore, Md., and his brother, Levi Trostle, from Illinois, were here, and preached for us; and we pray that the Lord will reward them for their labor of love towards us. On the 2nd day of Feb-

ruary, there were four added to the church, by baptism. This was one of the most solemn scenes I ever witnessed at baptism. The first one that stepped down the steps of ice, between the walls of ice, into the flowing stream, was an old mother, perhaps sixty years of age. She had a number of grown children to witness the scene, some weeping and praying. They thought it was too hard for grandmother; but she confessed that she felt happy, and that she now had the answer of a good conscience towards God. On the 23rd we had the pleasure of seeing two more, young females, added by baptism. Some more are inquiring about the good old way. In eight month's time we had eight additions to the church at this place. We hope the Lord will call some more to a sense of duty.

Now I would ask the question, would not the brethren of Altoona better first try and see what they could do towards buying or building a meeting-house, and if necessary, then apply to the church at large?

ABRAM BURKHOLDER.

Announcements.

DISTRICT MEETINGS

Western Pennsylvania, Fairview meeting-house. George's Creek congregation, Fayette county, May 21st. Communion on the 20th. See page 222.

Eastern Pennsylvania, West Conistoga congregation, Lancaster Co., May 15th. See page 206.

Middle Indiana, Bachelor Run congregation, Carroll Co, April 25th. See page 206.

Northern Illinois, Cherry Grove branch, Carroll Co., May 12th. Page 205.

Northern Indiana, Elkhart branch, Elkhart Co., May 18th. One mile west of Goshen.

Love-feasts.

McLean Co., Ills., June 14th, 15th, See page 222.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

Departed this life, sister HARRIS, wife of brother Jos. Harris, near Arnold's Station, Clay county, Mo, on the 5th of Feb. She had been ailing for some time. I have been acquainted with her for some eighteen months. From the account I had, she was fully resigned to the will of the Lord; but at the last, her affection for her children was so strong, that she could hardly part with them.—The last words she spoke were, "Oh, my dear children!" She leaves a husband, and, I think, 4 children.

G. R. HOLSINGER.

Kansas City, Mo.

On the 15th day of March, in the Sandy Creek branch, Preston county, W. Va., sister ANNE MUSSER, widow of brother Christian Musser, who died some twenty years ago. Her age was 94 years and 27 days. She was much beloved and respected by all that knew her. She lived with her youngest daughter, who is married to John Robinson, a Methodist preacher, a very respectable man. I visited our aged sister a few days previous to her death, and had some devotional exercises with her. She told me her departure was at hand, and she felt ready to go. Funeral services by the writer and brother Joseph Beckner, from 2d Timothy 6: 8.

JACOB M. THOMAS.

[*Visitor please copy.*]

Fell asleep in Jesus, in the Conemaugh congregation, March 8th, brother ELIAS REAM, aged 52 years, 3 months and 15 days. Disease, typhoid fever. Truly his days were few and full of trouble.—Two companions and twelve children preceded him, and he leaves a wife (a sister) and nine children to mourn their loss.—Funeral services by the Brethren, and the writer, from Job 14: 1.

Also in the same congregation, Feb. 16, PHILIP ALBAUGH, infant son of friends Samuel and Mary Albaugh. Occasion improved by the writer, from Matt. 18: 3.

WM BYERS.

Near Alum Bank, Bedford county, Pa., LILLY ANN SLEEK, widow of Samuel M. Sleek, who died exactly two months previous. She was the mother of thirteen children. She died without making any profession, neither did she lament.—Disease consumption. I would say to all, take warning, and prepare to meet your God, for we must all die, and if we are prepared it will only be an exchange of trouble for happiness.

C. S. HOLSINGER.

In the George's Creek Branch, of consumption, sister MARY ANN EWING, wife of brother Oliver Ewing. Mary Ann was truly a loving sister in the Church; was kind, humble, and peaceable in the Church, and so to all who knew her. Her last days were truly her best days. She bore her affliction well, in patience, hope, and true resignation to the will of Heaven. Few, perhaps, will leave better evidences, to make lasting impressions upon the community and the Church of her especial choice. We can deeply condole with brother Ewing and his dear family, who have sustained a heavy shock and a painful loss; but her loss is Christ's gain, and our loss is her gain; so we need not mourn as those having no hope. She leaves a kind father and mother, who may well long for her everlasting rest. Her husband retains only now memories of the silent past in the bosom of his once great enjoyment, in prospect to live, is now changed, in somber drapery, soon to moulder, and then a greater enjoyment, to meet beyond the grove, in glory.—Brother, arise to duty; follow Jesus.—Children, mother's smiles have faded in the distance, her sweet form and carressing tenderness have been wafted to a clime of the quiet rest of celestial sweetness. Keep her last words to you, and keep you all her memory, and give yourselves peace in a redeeming Lord.

Funeral discourse, Acts 2: 26, 27, by the writer and brother David Younce.

JOS. J. COVER.

In the Big Grove congregation, Benton county, Iowa, March 25th, MARTHA ELLEN FIKE, daughter of brother Christian J., and sister Francis, aged 3 years 11 months and 23 days. Disease, croup. Her affliction was short—only about 24 hours. Funeral services by the writer, and Joseph Fike, a River brother.

P. FORNEY.

In the bounds of the South Waterloo congregation, Black Hawk county, Iowa, March 28th, ARAVELLA JANE HOSTETLER, daughter of brother Abraham and sister——Hostetler, aged 13 years 1 month and 6 days. She was a very affectionate and obedient daughter. Her disease was, spinal affection, of which she suffered greatly. Funeral by the writer and other brethren, from Luke, 8: 52, to a large congregation.

JACOB A. MURRAY.

In the Astoria congregation, Fulton county, Ills., March 14th, sister BARBARA HORNER, aged 85 years and 7 months. She was confined to her bed 4 years, and died in the hope of a blessed immortality beyond the grave. She was the mother to 14 children. Had 52 grandchildren, 69 great grandchildren and 2 great, great grandchildren. Funeral services by brethren Solomon Horn and John Fitz, from 2 Timothy 4: 6, 7, 8, that being her own selection.

Visitor please copy.

JONAS HELTZEL.

In Union Center branch, Elkhart county Ind., September 26th, brother GEORGE RAUSH, age 34 years. Services by A. Bigler, I Burkholder and the writer, from 1 Peter 1: 24, 25.

In Bango branch, Elkhart county, Ind., January 11th, ELMAR, son of friend David and Francis FURTNEY, aged 8 weeks and 1 day. At the same time and place 2 other children were buried. The occasion was improved by D. Brenneman, H. Shaum and the writer, from Psalm 16: 6, and Matth. 18: 12, to a large congregation.

Also February 22nd, infant of friend Joseph and Lottie DILTS, age 4 weeks. Services from 1 Peter 1: 24, 25, by the writer.

Also March 15th, NOAH, son of brother Daniel and sister——Holmes, aged 3 years 8 months and 9 days. Services from Mark 10: 13, 14, by brother Joel Shively and the writer.

JOHN METZLER.

In Ephrata congregation, Lancaster, county, Pa., January 29th, 1873. Our old

sister ELIZABETH KINSEY, aged 85 years 8 months and 1 day. Our old sister had been delicate and feeble-minded for some years. Funeral services by brethren S. C. Harley, Wm. Price, and I. W. Shirk.

In same congregation, February 17th, sister MARY HERSHBERGER, aged 84 years and 7 days. Disease may be termed old age &c. Was buried at Springville on the 21st. Funeral services by Jacob Reinhold and S. C. Harley.

In same congregation, in Lincoln, March 20th, sister POLLY SHIRK, aged 77 years 4 months and 2 days. Our old sister arose in the morning apparently in good health and went about her work, when she was suddenly overtaken by severe pain at the heart and suffered the most intense pain for 3 hours, when death came to her relief. She died in the hope of being received into the mansion of rest. Was buried at Springville March 24th. Funeral by brethren S. C. Harley, Wm. Price and I. W. Shirk.

In same congregation, March 28th, 1873, of debility and infirmity, our sister SALLY RATER, aged 81 years 10 months and 7 days. She was interred at SchoenEckSteinmetz meeting-house, on the 30th. Funeral services by brethren C. Bucher, S. C. Harley and Wm. Price.

Thus we see, in less than two months 4 of our old sisters passed from time to eternity. Soon will they be mouldering in their graves and soon forgotten. Ah yes! too soon we fear! Death's sickle is at work upon every side, and cuts low the old, young, rich and poor, the good and the wicked, and gathers them into the house of reservation. Those yet in life, still trudge along, unconscious of the danger; as though no danger was near. No God to fear! no judgment to await, and no hell to escape! O take warning ye blind and deaf! Rouse up and be at work, before it be too late!

LEVI ANDES.

Lincoln, Pa.

March 5th, in the Smith Fork branch, Clinton county, Mo., brother AUGUST BATCHER, aged 60 years 3 months and five days Funeral occasion improved by the writer, from Eccl. 9: 10, to a large and attentive audience.

C. L. HOBBS.

Died December 25th, in the Upper Canawaga branch, of Diptheria, LATURA TROSTLE; aged 5 years and 8 months. She was the daughter of brother Isaac and sister Mary Trostle. Funeral services by M. Bushman and J. P. Lerew.

Also in the same congregation, March 10th, brother JOHN F. FITZGERLS; aged 66 years and 11 months. Disease dropsy. Funeral services by J. P. Lerew.

In Beaver Creek congregation, Montgomery county Ohio, March 10th, sister HANNAH ARNOLD, wife of brother Samuel Arnold and sister-in-law of the writer. Her disease was rather a mysterious one, as the doctors were very much baffled about it. She had been ailing for about twelve months previous to her death. Her age was 51 years 11 months and 17 days. Funeral occasion improved by the brethren present, to a very large concourse of people, from John 14: 1—4.

Sister Arnold leaves a sorrowful husband, (a deacon) two sons and one daughter to mourn her loss; but we hope their loss is her gain. She raised all her offspring to maturity, two of which are married. She was buried in the Brethren's grave-yard near the residence of her husband.

Also in the same congregation and county March 19th, of consumption, sister HANNAH BRUBAKER, aged 37 years and 1 day. Funeral improved by brethren P. Nead and Daniel Miller, from the words, "Be thou faithful until death, and I will give thee a crown of life," the latter clause of the 10th verse of 2nd chapter Rev.

Sister Brubaker, was one of our plain sisters, and one who adorned the doctrine of the Savior by her walk and chaste conduct and examples of piety. She obeyed her Master's call in her early days; and lived and died a consistent member. Her chief desire was that she might be absent from the body and present with the Lord. Her mind was perfectly rational to the last moments of her life. A few hours before her departure she requested the brethren to meet with her in prayer, and anoint her with oil in the name of the Lord. Her request was immediately attended to. She leaves a kind husband, (a minister in the second degree,) and five children to mourn the loss of a kind companion and mother; but not as those who have no hope, for their loss is her eternal gain. She was buried in the Brethren's grave-yard in the above named church, where many sorrowful tears were shed.

H. H. ARNOLD.

Visitor please copy the above two notices.

H. H. A.

LIST OF MONEYS RECEIVED for SUBSCRIPTION BOOKS, etc.,

Wm Holsinger	1 60	J E Jordon	10
J B Dale	1 00	Isaac Hoke	1 50
Ella Williams	1 10	Cath. Eshelman	1 00
D. Rupel	1 00	Jacob Bahr	10 20
J B Wampler	1 50	J K Smith	12 75
Henry Wampler	1 00	Jacob Swigart	1 50
D N Wingert	1 50	U D Brancher	1 50
Jon. Swihart	4 70	Jacob Kintner	5 00
B W Dewitt	50	Daniel Meyer	80

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Yearly advertisements, 10 cents a line.
No standing advertisement of more than 20 lines will be admitted, and no cuts will be inserted on any considerations.

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VOLUME IX. DALE CITY, PA., TUESDAY, APRIL 22, 1873. NUMBER 16.

Be Kind to the Little Ones.

Be kind to the little ones; often they prove
Our teachers and monitors dear,
They teach us forgiveness, humility, love,
Thereby making duty more clear.

Be kind to the little ones; soon, ah! too soon,
Their faces, now joyous and glad,
Will, from contact with earth, gather sorrow and gloom,
And their visage look care-worn and sad.

Be kind to the little ones; soon they will leave
The old homestead for scenes that are new.
If cruel you've been, how sorely you'll grieve,
When pronouncing the sad word. Adieu!

Be kind to the little ones; death may, ere long,
Stamp his signet upon their fair brow;
Benumb their lithe limbs, and hush their glad song,
And yourself in deep anguish to bow.

Be kind to the little ones; treat them with care—
So innocent, lovely, and sweet!
We know that fit subjects for heaven they are,
If they die, in an infantile state.

L. L. TOMBAUGH.

Scenery Hill, Pa.

For the COMPANION.

The Scriptures. No. 6.

In treating the history of the authorship of the Scriptures of the New Testament, I shall for the want of space and time, bring it within the compass of two essays. Volumes however might be written on this part of the scriptures with interest and edification.

The New Testament was written during the latter part of the first century. Some authors however date back Matthew's Gospel as early as A. D. 37. But most of our modern church writers on the Scriptures, date the completion of Matthew's Gospel to A. D. 63 to 65.

The New Testament is composed of twenty-seven different books, and constituted the work of eight authors. The four Gospels were written by Matthew, John, who were apostles, and Mark and Luke, companions of the apostles. The "Acts of the Apostles" was also written by Luke. Of the epistles fourteen are contributed to St. Paul, one to St. James; two, to Peter; three, to John; and one to Jude. The Apocalypse, the great prophetic Keystone chart of the New Testament, is the work of St. John.

In the New Testament the Gospels claim our more particular attention; because in it we have a direct history of the Savior and many of his wise sayings, as they dropped from his blessed lips, *verbatim et literatim.* The word gospel signifies *good news*, or *good tidings*, as found in the language of the angel's communication of the birth of Christ to the shepherds. Christ commands his followers, "Repent ye and believe the *gospel.*" His ministers he left the following charge, "Go ye into all the world, and preach the gospel to every creature."

This seems to have been the burden of his soul, while sojourning on this stage of action; namely, to make known unto the children of men his heavenly Father's will, the gospel, the "good tidings of great joy which shall be to all people." Well might the apostle of old say, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Also, on another occasion he says in one of his letters, "For though I preach the gospel, I have nothing to glory of; for necessity is laid upon me; yea, woe is me if I preach not the gospel." "For if I do this thing willingly, I have a reward; but if against my will, a dispensation of the gospel is committed unto me." From the above language and scripture quotations it evidently appears, that all men must obey the gospel terms of salvation, if they would obtain a right to the kingdom. Likewise on those whom the church sees fit to commit the ministration of the word, or whom "necessity is laid upon" must act. This well applies to the ministery of the present day, and I would here remind our silent, stay-at-home preachers, to remember that the same woe rest on them the apostle speaks of, if you "preach not the gospel," providing the Lord has entrusted you with one pound, the least given to his rational beings, because your usefulness in this world is thus curtailed and confined to one talent or pound of intellectual attainments, is no reason that you should bury what little you have, and so be of no consequence and use

to the church, like a drone bee in the hive. Improve what you have, and by diligence and application, you will soon double, treble, yea, quadruple it, and thus fit and qualify yourself for the higher and responsible position you hold.

By noticing the Gospels collectively, it is impossible to go into detail in the history and life of the authors of the four gospels, since we have so little upon record. Suffice it, however, to say that Matthew was by profession a publican or tax gatherer; by religion a Jew. In regard to Mark, we read in the Acts of the Apostles, of "John whose surname was Mark." He had a sharp contention with Paul, but afterwards became his fellow-laborer. Luke was a physician, and also became a companion and fellow-laborer with Paul. John was the son of Zebedee; and brother to James, one the twelve apostles. He was also one the of the first to visit the sepulchre after the resurrection and called "that disciple whom Jesus loved." But above all, ye sons and daughters that have old and decrepit parents to take care of, if you please, take an example of the beloved disciple John, how he felt and manifested a parental care and guardianship for his distressed mother. Read the following, and take counsel. "When Jesus, therefore, saw his mother, and his disciple standing by, whom he loved, he saith unto his mother, woman, behold thy son! Then saith he to the disciple, behold thy mother! And from that time that disciple took her unto his own house."

The four gospels constitute a genuine and complete history of our adorable Redeemer, especially the first three, they being written in a comparatively short time from each other. Matthew wrote his gospel some years, probably, before Mark and Luke, which were compiled almost simultaneously. The first three were composed from about A. D. 50 to 65, while John's gospel was written about thirty years later. No doubt, the first three were more or less circulated among the christian converts, and in all likelihood, John had read them, before he wrote his gospel. This may account, in part, for the fact that he wrote so little of what the rest did, but dwelt largely upon the love of God and the divinity of Christ.

The harmony of the scriptures is a point on which I wish to call the attention of the reader in particular, especially the historical books contained in the four gospels. There is nothing of a conflicting nature found, when we come to strictly compare the different subjects upon which they all or in part treat. For the satisfaction and convenience of the reader I will refer to some of the subject matter on which all four wrote, and how beautifully and harmoniously they coalesce; in many instances conveying the idea in almost the same words. This is one of strongest evidences in proof of the divine character and authenticity of the scriptures. Other authors who have undertaken to record the biography of some noted personage differ, more or less, when they come to describe the minor incidents connected with the history of such a person, however much erudition they may display in delineating character. This is not so with the unlearned but inspired writers of the Scriptures. Among other things the four evangelists together treat upon each of the following subjects; namely, the ministry of John the baptist; the baptism of Jesus Christ; John the baptist in prison; feeding of the five thousand; Peter's denial; Peter's profession of faith; Christ's triumphant entry into Jerusalem; the cleansing of the temple; Christ's agony in the garden, Judas' betrayal; a part of Christ's trial, crucifixion, death, burial and resurrection. On the above point, the four gospels treat, all more or less. Matthew, Mark, and Luke corroborate in a great many instances; and frequently where one lacks the other two supply. Matthew and Luke treat upon a greater variety of subjects than any of the rest. But Matthew's account of Christ's sermon on the mount is fuller and more satisfactory than that given by any of the other parties.

Among the things recorded in the Gospels but once, are accredited to Matthew: The wise men from the East; opening of the eyes of two blind men; woes pronounced upon the cities of Galilee; parable of the wheat and tares; the hidden treasure; the pearls and net, the fish tribute money; the duty of forgiving; parable of the two sons; Judas' death and the guard at the sepulchre.

To Mark is ascribed the parable of the sower; the salting of fire, &c.; to Luke, the annunciation of the birth of John and Jesus; Mary's visit to Elizabeth; birth of John the baptist; the shepherds. The presentation of the infant Sav-

ior in the temple ; and his disputations with the doctors at the age of twelve years ; the widow's son at Nain ; fire from heaven ; the doings of the 70 disciples ; the good Samaritan ; Mary and Martha ; the Galileeans that perished ; "are there few that be saved?" Warning against Herod ; dropsy healed on the Sabbath day ; parables of the lost sheep, piece of money, prodigal son, unjust steward, rich man and Lazarus, unjust judge, and pharisee and publican ; how the kingdom cometh ; Zaccheus, contentions of the apostles and Christ before Herod.

John alone makes mention of the following : "The Word," water turned into wine, Christ's conversation with Nicodemus ; the woman of Samaria ; the nobleman's son ; woman taken in adultery ; the man born blind ; the good shepherd ; raising of Lazarus ; Christ's last discourse to his disciples found in the fourteenth to the end of the seventeenth chapter of his gospel : (in this discourse are found many things not recorded elsewhere) ; the side pierced on the cross after he had expired, also, is not mentioned by the other evangelists. From the above the reader can see at once that a great many subjects have been recorded for our learning, by the gospel writers, in the life and acts of the Savior. Of these one or the other has written and where two, three or more have written on the same theme they have corroborated each other in the same mind, as if actuated by the same spirit. The four gospels alone constitute a plain and infallible guide to the life and teachings of our Lord and Savior Jesus Christ. No one can fully discharge his duty toward God and man, unless he makes himself intimately acquainted with this part of the scriptures of divine truth. It is the last will and testament of a dying Savior ; while the epistolary writings, &c., serve only as a suplementary part of the original will, as found in the four gospels.

Berlin, Pa. W. G. SCHROCK.

(*To be Continued.*)

Answer to Brother L. G. Hyde.

"Whether the spirit of the righteous man rests with God, in an unconscious state until the resurrection, or whether it is in a state in which it comprehends, and enjoys a certain portion of happiness until the resurrection," &c.

The above query is asked by L. G. Hyde, of New Jersey, in C. F. C., No. 11, current vol., page 171. This question deserves our serious notice. I would refer the brethren to the following passages of scripture :

"To the general assembly and church of the firstborn, which are written in heaven ; and to God the judge of all, and to the spirits of just men made perfect." Heb. 12 : 23.

"I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held." "And white robes were given unto every one of them ; and it was said unto them that they should rest yet for a little season," &c. Rev. 6 : 9—11. "And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom." "But now he is comforted." Luke 16 : 22, 25.

"For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." 2 Cor. 5: 1—8.

I do not think it necessary to produce any more testimony, to prove the consciousness of departed spirits, however numbers of equally strong proof texts could be given. I think the candid seeker after truth, will be satisfied.

E. K. BUECHLEY.

THE ARMY OF IDLERS.—It is estimated that there are one hundred thousand men in the city of New York who absolutely do nothing for their own support. These are in addition to thieves and other classes who live by their "wits" without pursuing any honest calling. They come under the comprehensible class termed "loafers." Only think what an army these men would make, and what results they might accomplish, if they would go to work. Why, there is physical ability here going to waste, which, if it were employed, would be sufficient to build five hundred miles of railroad in a year or, if it were directed to agriculture, might supply food enough for the city of New York ; or in the department of military affairs could conquer Mexico.

It is scarcely probable that any other community in the United States has so large a share of totally useless population. They would be sufficient to convert the whole state of Kansas into a garden within three months —if they were not too lazy—and might "drive the wolf" from the doors of half the humble homes in the nation, though, as they now are, their presence might be deemed a worse visitation than the gaunt wolf itself.

For the COMPANION.

"Stylish."

RESPONSE TO J. L. W.

If ourselves are rigid wise—
Rigid righteous in our eyes—
Faultless, straight in every action,
Full of selfish satisfaction,
Wise men see our feeble arts,
Fruitless efforts, fits and starts—
See full well the rigid letter
Of the law makes man no better.
That the work of faith is love—
Love to man and God above.
Not words alone, but truth, indeed,
Gives now to brother who hath need.
Labor, treasure must be held
Servant here, by love excelled.
Rigid, righteous mammon-holder!
Rigid wise! our hearts grow colder
With the increase of our pelf,
With the dreadful love of self;
The rigid wise make no mistakes,
But rigid righteous miser makes.
Oh, selfish, selfish human glory!
See our Savior's sacred story
Finds not in all thine inmost aims
For God a heart. We need more gains.
Now are we rich toward our God,
And claim full pardon in His blood;
Because our money is all lent,
(We may afford another cent
At the coming council day,
And promote the cause that way).
Now, that will make, in all, this year,
About four dollars! Oh, 'tis dear,
Thus to give so much away!
Twenty thousand, anyway,
Is all we're worth. And maybe more
Is wanted next year than before.
Now we must be let alone
Till another year is gone.
Now we must work with all our joints,
And so succeed in all our points;
While we're in for getting cheap,
Let us not forget to keep.
Now stop and see, what can this be?
They want to paint the seats, you see!
No seats have yet been painted:
Bare pine wood, all untainted,
Tables and windows all the same,
We're ever pressed with aught but plane!
All to be painted inside!
This, you see is hurtful pride.
If all our mansions, fair and wide,
Are painted bright in and outside,
Who can tell our love in this?
At fault, or, at least, amiss!
Carpets, frescoes, and papered walls,
Comfort and ease when neighbor calls,
Grateful to owner and to guest,
Grateful in comfort and in rest,
Grateful to God for such blessing,
Comfortable homes possessing.
With the means which God gave us
Doth He comfort less and save us;
Adding to comfort and to beauty
Knowledge of law and of duty.
Now, consistency would teach,
That, so far as we can reach,
The Lord's house first should be adorned;
And when this duty is performed,
Then we show our love supreme—
High beyond all earthly scheme—
And first to God above, alone,
And not to fallen self at home,
Prove our faith by work of love,
If God or self we most do love:
Give self a house, so fine and warm,
And God a dingy shed or barn.
Thus we plod in devious ways,
And wonder at the critic's gaze.
Self-love, spring of all ambition,
Greed and gain, to all, perdition.
Riches and self-glory loving,
Pride of life in death a sting—
Of pride in life, and not in clothes,
Of stepping over humbler toes,
Self complaisant heritage,
Boasting of our parentage.
Wealth above our needful merits,
The church, by law, thro' Christ inherits.
Then it's clear that we must give
God his share, if we would live.
For a "stylish church" a brother yearns,
And to the beggared fleshpots turns.
No doubt, says Ananias,
Our good old way deny us.
We'll keep a part for self awhile;
A painted house has too much "style;"
Brethren never will permit,
In such stylish seats to sit.
Some are always money begging,
Always at our purses pegging;
I am tired of this giving—
Of this everlasting giving—
One can no other thoughts employ;
Oh, how it doth my soul annoy;
This is not covetousness,
This my brethren must confess;
I'm only careful now to save,
And for a "rainy day" to have;
Better for a thousand years,
For a thousand dismal fears,
Than to not quite enough provide.
This is prudence; who dare deride?
(Such prudence! 'tis but common
In such a way to manage mammon).
I may not to my brethren lend.
I know they do not freely spend;
But, if legal course we take,
But a single rigid shake,
Commotion, uproar, all's alive
Within the busy, dreaded hive.
So I hope to saunter out,
And for myself to look about;
But to seek a fair advantage,
With the world upon the rampage,
All my outside dues collect;
Fairer show—better prospect—
With better credit in the church,
Not one to leave me in the lurch.
This is best, I do opine,
For all the rest, for me and mine."
So Covetousness reasons on,
Seasons in and seasons gone;
And thus the world the church pollutes,
Religious fears and hopes imbrutes.
Sad, but true, as all men know;
Sent to give a timely blow;
Truly a friend, and not a foe,
To sister, brother, high or low.
Malice to none—love to all.
Sordid hate, forbidden fall.
"Live and let live," the Herald cries.
Give God the moment, as it flies;
Let faith on eagle's pinions rise,
And hoard your treasures in the skies;
So shall the church triumphant sing
Her anthems to our God and King,
In the bright forever land—
In the glorious Fatherland—
Celestial clime of liberty,
Forever in eternity.

P. H. BEAVER.

Montandon, Pa.

For the COMPANION.

Christianity and Woman.

Although man, socially, has been much benefitted by Christianity, woman is still more its debtor for social position.—"Husbands, love your wives, as Christ loved the Church," is a precept taught by the religion of Jesus, and conveys a right to woman unknown to any other system of ethics; the right to be loved with a pure, unselfish, heavenly love, even as Christ loved the Church and gave himself for it. Such a love the Christian wife has a right to expect from her Christian husband; and what more could she ask as a safeguard to protect her in all the trials of life? No infringement upon her inalienable rights, no abridgement of her privileges, can possibly result from such love. This law elevates woman to an equality with man in the true sense of the term, Her husband is to love her as his own life—the twain shall be one flesh—and who ever hated his own flesh?

No Christian husband can do violence to his wife, any more than he can do violence to his own person. And this posi-

tion, assigned her by Christianity, is not only an improvement upon all former systems of ethics, in her favor, but is an entire reversion of them all. All others had degraded woman to the level of a chattel: the husband purchasing his wife for a stated sum, he valued and treated her accordingly.

To this, even ancient Greece and Rome, nations noted for their high attainments in civilization, have not been exceptions. The former, while in the zenith of its glory, legalized prostitution in its vilest forms. Lais Aspasia, Phryne, and other prostitutes were immortalized by the sculptors, educated in their academies, and honored by their greatest men, such as Socrates, Alcibiades and Praxiteles, while the wife and mother was confined at home, plunged in ignorance and chained in slavery.

The Romans stole their first wives from the Sabines; and as might was right with them in their political economy, so also it was, to a great extent, in their social affairs. The husband was the lord, and was vested with absolute authority over all his possessions. The right of life or death, sale or banishment of all his property, including his wife, his children, and his slaves—in fact, all were slaves—was accorded to the Roman lord.

If this was the condition of woman in the most civilized countries prior to the Christian era, what must have been her condition in countries less civilized? And in those countries of the present day, where the light of Christianity has not yet shed its benign influence, how debased and enthralled do we find the position of woman.

Passing by the shocking atrocities of the heathen, the burning of widows, &c., let us stop to examine those nations which boast a civilization, and challenge Christianity for comparison. China, with its boasted antiquity, the nation to which we are referred by a certain class of philosophers, as abounding in arguments against the claims of Christian civilization—the nation which claims the title of celestial for itself, applies the term barbarian to the rest of the world, let us inquire into the condition of woman in this land governed by the Confucian moralities. Here woman is regarded as an inferior being, bought and sold like a piece of land or a yoke of oxen. Polygamy has alway existed, and divorce is granted on the slightest pretext; and the well known custom of compelling her to contract and disfigure her feet, is said to have originated in the fertile mind of the disciple of Confucius, to compel his wife to stay at home. The birth of a daughter is considered such a calamity, that lamentations fill the house upon the event; and it is said that a Chinese gentleman considers it an insult to be asked how many daughters he has, and female infants are numerously destroyed.

The Mahommedan religion is considered by some as occupying a position between Christianity and paganism. Of the condition of woman among the Musselman, let the slave marts of Constantinople speak. The same sickly details of slavery and sensuality exist here as elsewhere, where the Christian religion does not shield woman and protect her.

Having taken a brief glance at the condition of woman in countries where the Christian religion is not known, let us next direct our attention to our own country. We are known among the nations of the earth by the proud appellation of Christian. Nevertheless, infidelity is infecting the land from ocean to ocean.—Satan has succeeded in introducing his soul-destroying doctrine among all classes. What he cannot do in direct opposition to the religion of Jesus, he does just as effectually under the form of religion.—Polygamy, divorce, adultery, promiscuity are all practiced in our Christian land, of religion. They all maintain their position openly, and flaunt their institutions defiantly in the face of the laws of God and man. Woman is maltreated and debased oftimes, in so-called Christian America. This does not argue that true Christianity does not afford her protection; but it does argue that, if she desires to be protected in her Christian privileges, and reap the benefits of her rights under the gospel, she can only be safe in submitting herself unto its teachings. How can she expect to be safe in the enjoyment of her rights under the gospel, as long as she does not place herself under its protecting wings? How can any woman, after considering the great benefits and privileges bestowed upon her sex by the gospel, consider the allying herself with the church of God secondary to anything, and especially that of forming a matrimonial alliance.—Yet we have reason to believe that not a few are thus casting away their glorious privileges, who will at the same time, ridicule the act of Esau selling his birthright for a mess of pottage, and denounce mother Eve for permitting the serpent to beguile her into the eating of the fruit.—Yet who is able to demonstrate wherein their actions are wiser, and their legitimate results less hazardous to themselves. The young woman, who considers the securing of a husband of greater importance than the seeking after the kingdom of heaven, is violating a plain gospel command, and is discriminating as unwisely in her choice as did either Eve or Esau; and on what principle of retributive justice can it be claimed that her violation and foolishness should not receive a corresponding recompense of reward?

We have shown what the invarible condition of woman is among those who are either ignorant of, or being acquainted with, disregard the teaching of the gospel of Christ. And does not a woman, who deliberately concludes that her chances of getting a husband would become impaired by becoming a follower of Jesus, virtually decide in favor of an ungodly husband? It is certainly very plain, that the man who would despise a woman because of her being espoused to Christ, would also disdain to recognize the Christian law of love and respect due the wife. When, therefore, such a woman reaps the bitter reward of her unwise choice, by finding, when it is too late, that she has placed herself outside the protecting influence of the gospel, she can only reflect that she has done so voluntarily. Shall woman thus voluntarily cast away her privileges and join the hosts of Satan, who would enslave her?

Many will not, and many will, seek first the kingdom of heaven, and are willing to forsake all for Christ's sake. Such have the assurance, upon the highest authority, that every desirable earthly blessing shall be added. For it is only by an unswerving devotion to a pure and undefiled Christianity, that she can be expected to be protected by that only religion that accords to her the place of a unit in society.

E. L. YODER.

Madisonburg, O.

The Joy of Saving The Lost.

BY THEO. L. CUYLER.

In Mr. George Kennan's fascinating "Tent-Life in Siberia" is a very thrilling account of a search made by the author for a party of his lost countrymen on the Anadyr River. After a journey by dog-sledge for two hundred miles over drifted snow, they reached the spot where they conjecture the missing Americans to be buried away under the snow. Mr Kennan and his companion are well nigh perishing themselves from cold, which has sunk the mercury to *fifty* degrees below zero!

The feet of their poor dogs spot the white snow with blood at every step. One of the two brave explorers has already sunk exhausted on his sledge.

Suddenly, at midnight, Mr. Kennan hears a faint, long-drawn halloo across the wintry waste. It comes from one of his "Chookchee," who has gone in advance. He hurries to the spot, all the blood in his veins throbbing at his heart. As he comes up he discovers the Chookchee standing by a small black pipe projecting from a snow-bank. The lost wanderers must be under it. Thank God! Thank God! I repeated to myself softly, "says the heroic writer; "and as I climbed upon the snow-drift, and shouted down the pipe. Halloo the house!' I heard a startled voice under my feet reply, 'Who's there?' As I entered the snow-cellar, and seized hold of my long-lost friends, my over strained nerves gave way, and in ten

minutes I could hardly raise my hand to my lips."

Reading the above thrilling scene in my friend Kennan's book, I found the tears stealing down my own cheeks in sympathy with the brave fellows who had periled their lives in order to rescue their lost friends from death and starvation. After concluding the narrative, which had almost the "lineament of a gospel-book," I opened my Bible and read this parable which Jesus spake:

What man of you, having a hundred sheep, if he loose one of them, doth not he leave the ninety and nine in the wilderness and *go after that which is lost* until he find it? And when he has found it, he layeth it on his shoulders rejoicing."

With this vivid scene of the siberian search fresh in my mind I read this exquisite parable with a new delight.

I seemed to see our Divine Shepherd starting off after the lost sheep. He knows the thickets or the quagmires into which the silly truant must have strayed. He may hear its bleatings afar off. He goes until he finds it. He does not *beat* it for straggling; but pulling it out of the mire, or drawing it from the tangled thicket, he *layeth it on his shoulders*—the clean carrying the unclean, the holy carrying the unholy. Beautiful picture of Jesus, the sin-bearer! Every saved soul has been upon Christ's shoulders. When he "bare our sins" and "carried our sorrows," then was the befouled yet precious load upon Jesus' shoulder. Yes and he bids us" cast our *cares*" upon him too! The whole load He taketh up joyfully.

It has often been made a cavil by students of astronomy that, if this globe of ours is only a mere speck in the starry universe' amid millions of suns and planets, why should the Son of God single out *this* diminutive globe as the theatre of his incarnation and sufferings? Why did he stoop to such a little world as ours? In this cavil Dr. Chalmers prepared and preached magnificent "Astronomical Discources."

But we think that this exquisite parable throws a hint of suggestive light on this problem. For, though we do not know that our Saviour never went on an errand of redemption to any other planet, we do know that He came to this one of ours. We do not, know that he went to stupendous Jupiter, or to belted Saturn, or to far-away Neptune. He did not go perhaps, to the planet that was biggest in size, but to the one that was *basest in sin*. He came not "to the largest world but to the *lost world*." Ah! He may have left the "ninety and nine" glorious and gigantic orbs which never wandered, and sought out the single one in which lay a race of sinners lost in misery and guilt!

There is one stroke in the parable which we must not loose sight of. It is that which depicts the exquisite *joy of the rescuer*. When the shepherd, findeth the sheep layeth it on his shoulders, *rejoicing*." He is glad for the sake of the restored sheep, but still more for his own.

It was "for the joy set before him that He endured the cross and despised the shame." Into that sublime joy how many elements may enter! There must have been in my Savior's heart a holy ecstasy of love which pleased itself in doing good—in saving me when lost—in enduring suffering, sacrifice for my salvation. This sublime love for the sin-bearer makes even the crown of thorns to flash as a diadem of splendors on the Redeemer's bleeding brow. Here was the divine luxury of doing good.

It is a sweet thought too that Jesus would have *missed* me if I had never been sought and brought back. As the shepherd in the story *left* the ninety and nine to hunt for the single straggler, so I may gladly hope Jesus *wanted me* in Heaven or else he would not have come so far or endured so much to save me. If I were left without him there I would have been one more soul in hell.

But if he where left without me, there would be one soul the less to sing his praise in Heaven. He would have one the less to present before his Father "within exceeding *joy*."

For observe that the sweet parable says nothing about the delight of the sheep in being found; it only depicts the exceeding joy of the *shepherd in finding* the wanderer. He calls his neighbors together to share his gladness." *Likewise* there is joy in the *presence* of the angels of God over one sinner that repenteth." The common and inaccurate rendering of this text confines the joy of the angels only; as if it read "*among* the angels."

Just as well say that the "neighbors" felt the shrill of gladness over the recovered sheep and not the shepherd himself. The transcendent joy in Heaven over a saved soul is not confined to the angel bands. It is only witnessed by them, partially shared by them. It is "in their *presence*" that the celestial rapture breaks forth.

But the *supreme joy is in the bosom of the enthroned Redeemer*! His was the sorrow, when he was "exceeding sorrowfull even unto death." His is the joy, when he presents even one repentent sinner "before the presence of his glory." He sees of the travail of his soul and is satisfied.

Oh! beloved Savior! When we behold thee on thy throne, the shepherd amid his ransomed flock; thy victories complete; the last wandering sheep brought home; the last recovered jewel glittering in thy crown; then we will confess that the triumph was worthy of the toil, and the ransom of thy glorified church was worthy of all the bitter agonies of him who came to *seek and to save the lost*! " Worthy is the LAMB that was slain, to receive power and riches and strength and honor and glory and blessing for ever and ever!"

Selected by B. S. Whitten.

"Jesus Christ, the same Yesterday, and To-day, and Forever." Heb. 12: 8.

In resuming at the commencement of another year those short scripture studies entitled "Sabbath Thoughts," I return to my readers with a text, old, yet ever new; well known, but always fresh, because its theme is—Jesus! Changes pass over us—he never changes. Life rolls on—he stands ever by us. Friends depart—he remains. What he was to us at first, he is now, and ever will be; only that, as time goes on, those who have learned to know him, confess how much they have still to learn, and how deeply they need his own true teaching.

To learn what Jesus Christ is "to-day," and will be "forever," look at what he was "yesterday," that is to say, while he was on earth among men. It was then that he manifested himself, and men saw in him the revelation of the Father, full of grace and truth, in his birth, his works, his words, his life, his character, his death. Behold him in his lowly birth, coming among men as a root out of a dry ground, having no form nor comeliness.

Jesus is still the same; and when he comes to the heart, it is as the

meek and lowly Savior, revealing himself to the humble. Behold him in his works. Hear his "I will, be thou clean," to the leper; his "Arise, and walk," to the sick of the palsy; his "Come forth," to Lazarus.

Jesus is still the same; there is no spiritual sickness, nay, there is no spiritual death, which his word of power cannot reach, "yesterday, to-day, and forever." Behold him in his teaching. Hear his awful "Woe unto you, Pharisees;" and listen to his "Come unto me all ye that labor and are heavy laden." In his teaching, as in his working, Jesus is still the same; as full of tenderness in his call to the penitent, and as solemn in his warnings to the Pharisee now, as he was when on earth. Listen to his voice of compassion, saying to the widow of Nain, "Weep not." Mark his own tears, as he wept over Jerusalem, and again beside Lazarus' grave. And remember that his heart is unchanged, though now exalted to highest heavens; for even then Jesus is the same.

Thus, in meditating on our Lord, we gain new thoughts of his character and glory, as strengthening to our faith as they are real and well founded. In these suggestions I can but indicate one of the many paths which will amply reward examination, as to each characteristic of our Lord's words and ways, the believer adds the apostle's testimony in our text, and finds past and present unite in him with whom "is no variableness, neither shadow of turning."

What he does in his dealings with his people is often perplexing; and by these faith is exercised. What he is as their strength, their hope, their life, they alone can tell; and thousands have borne their glad testimony to it.

Let us be found still depending on his grace, believing in his wisdom, hoping in his mercy, and we shall be sure to end it—whether in this world or the next—praising his faithfulness.

Girls Should Learn Domestic Duties.

A mother has no right to bring up a daughter without teaching her how to keep house, and if she has an intelligent regard to her daughter's happiness, will not do it.

By knowing how to keep house, we do not mean merely knowing how books should be arranged on a centre table, and how to tell servants what is wanted to be done. We mean how to get a breakfast, a supper; how to do a thousand and one different things which are requisite to keep a home in order, and to make it pleasant.

A person who does not know how to do a thing well, does not know how to have it done well. No number of servants makes up for the want of knowledge in a mistress.

A family employed a girl to do general housework. She came just at night, and the first thing assigned her to do was to wash the supper dishes. She washed them in cold water, and without soap.

A gentleman sent home a roasting piece of beef and a quantity of cut porter-house steaks. When he sat down to dinner he found that the new cook had roasted the steaks.

Yet many a boarding-school miss at the time of her marriage, might make either of these mistakes.

Not one woman in a thousand knows how to make bread as good as it can be made. And sour tempers, scolding, dyspepsia, with its indescribable horrors, and even death itself, not unfrequently result from bad cooking.

Mothers, what ever else you may teach your daughters, do not neglect to instruct them in all the mysteries of housekeeping. So shall you put them in the way of good husbands and happy homes.

Love in the Bottom of the Cup.

There was a fine Christian philosophy in the cheerful remark of a bright young Christian on his dying bed, "When I have most pain in my body," said he, "I have the most peace in my soul. I do not doubt but that there is *love in the bottom of the cup*, though it is terribly bitter in the mouth." It was at the *bottom* of the cup that the precious blessing was disposited; and he must needs drink the whole bitter draught to reach it.

Many of the richest Christian graces lie at the bottom of the cup of trial. How patience sparkles down there amid the tears. How lustrous shine the jewels of Faith! Joy too is there—such joy as the apostle tasted in his "tribulation." Courage always shows too, the most grandly when the fight is fiercest, and when Death on his pale horse is careering down on us over a field strewn with defeat and disaster. There is a patience of hope, a peace passing all understanding, a sweet sense of the immediate presence of Jesus that can never be reached by us in a state of ease and prosperity. They lie only at the bottom of trial's bitter cup. And God esteems them of such precious value that he mingles for us the very draught in order to bring them out in their beauty and power. This cup which our Father's love compounds for us shall we not drink it?

I have found great comfort lately, when in sore trouble, in reading a short sketch of the racy talk of old "Uncle Johnson," a poverty-stricken negro, who reached over one hundred years, and was then bereaved of his wife.

"Uncle, don't you feel lonely since Ellen left you?" his minister inquired.

"Yes, massa, I feels berry lonesome. But den de blessed Jesus comes round ebery day and gives me a few *drops of heaven*, just as a *nuss* would wid a spoon; den, oh how I wants to get holt ob de whole dish! When I was so sick, de odder day, I could see de dust ob God's chariot comin' ober de mountains for me, 'Wait, old Johnson! wait—hold on a leetle longe, and I'll come round d'rectly.'

"Yes, Lord, I will hold on if de Lord please for anoder hundred years! O blessed Jesus, *only keep de table standin*, for me; I's bound to be dere."

Brother in sorrow, look at that solitary old saint, holding in his trembling hands a cup that has, "a few drops of heaven" in it; and never let you or me complain of any draught which infinite love may press to our lips. "Father, not as we will, but as THOU WILL"—*T. L. Cuyler.*

HOME SUNSHINE.—Many a child goes astray, not because there is want of prayer or virtue at home, but simply because home lacks sunshine. A child needs smiles as much as flowers need sunbeams. Children look little beyond the present moment. If a thing pleases, they are apt to seek it; if it displeases, they are prone to avoid it. If home is the place where faces are sour and words harsh, and fault-finding is ever in the ascendant, they will spend as many hours as possible else-where. Let every father and mother, then, try to be happy.

Let them talk to their children, especialy the little ones, in such a way as to make them happy.

For the COMPANION.

Avoidance.

I noticed an article in the COMPANION, present volume, No. 12, on the subject of Avoidance as recorded in 1 Cor. 5th chapter, written by brother J. L. Meyers, from Illinois; giving his views on the subject, and desiring to be corrected, it in error. I will not assume to say that the brother is in error; but will briefly submit my views for the consideration of the brethren; earuestly desiring that we might be brought to a oneness in this matter.

This subject was originated by the disorder of the Corinthians, in permitting one that had committed fornication, and such fornication as is not so much as named among the Gentiles, to associate with them. In verse 2nd, we understand that Paul was much grieved, that the Corinthians passed over this matter so lightly, instead of mourning, that he that had committed this deed might be taken away from them.

In verses 9, 10, we learn that Paul had written unto them in an epistle, "not to keep company with fornicators; yet not altogether with the fornicators of this world, or with the covetous, or with extortioners, or with idolaters; for then must ye needs go out of the world."

In the 11th verse the subject is brought to a point. It reads as follows: "But now I have written unto you not to keep company, if any man that is called a *brother* be a fornicator, or covetous, or an idolater, ar a railer, or a drunkard, or an extortioner; with such an one no not to eat."

By comparing verses 9, 10 and 11, I understand Paul wants the Corinthians to look upon those persons who have committed such gross sins with a degree of abhorrence; so much so, that they will put them away from them; that is, hold them no more as brethren, &c., and also not to company with them, that is, uot to associate with them; and if they will carry out the rule, I think they will not eat with them; because, if they would, they would company or associate with them. Now, this should be done from principle. The object is to destroy the flesh, that the spirit may be saved. We should ever have the love of souls at heart, and pray earnestly to God for this.

Now, to compare the two cases, I think there is a good deal of difference between a member that is disodedient, or neglects to hear the church, and one that has committed such gross sins. We can find no scripture that forbids us to associate with a heathen and publican.

Again, we notice that, in the one case, if a member offends and complies with the decision or advice of the church, it will be forgiven, and thus restored immediately; while one that has committed such gross sins, will not, in like manner, be restored immediately, but must be delivered over to Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

In conclusion I would say, let us be careful that we are not puffed up, as the Corinthians were; and let us be on our guard, continually watching and praying, lest we be overcome with temptations, that we may be ready for the coming of our Lord.

JACOB H. KURTZ.

For the COMPANION.

An Exposition of 2 Cor. 5: 17.

"Therefore if any man be in Christ, he is a new creature; old things have passed away; behold, all things are become new."

In Christ," "in the Lord," and "in God," are phrases that occur frequently in the Bible; as, "So we, being many, are one body in Christ, and every one members, one of another," Rom. 12: 5; "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first," 1 Thess. 4: 16; "Ye know that your labor is not in vain in the Lord," 1 Cor. 15: 58; "In whom all the building, filthy framed together, groweth unto a holy temple in the Lord," Eph. 2: 21; "Paul and Silvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ," 1 Thess. 1: 1.

"In Christ" implies a very close relationship between Christ and his disciples. It also implies that, naturally, man is without Christ; but that through obedience, he may be adopted into the family of Christ: "That at that time ye were without Christ, * * * but now, *in Christ*, ye who were far off are made nigh by the blood of Christ." Eph. 2: 12, 13.

"Without Christ," and "far off," are phrases, that express the relation of sinners to Christ, while "In Christ," "In the Lord," and "In God," express the relation of the saints and disciples of Christ to Christ himself. Now, our text says, "If any man be in Christ, he is a new creature." Not that the physical man is renewed, or regenerated; but that he is subdued and the spiritual man now predominates, as Paul says, "That ye put of, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of your minds." Eph. 4: 22, 23. "Be not conformed to this world; but be ye transformed by the renewing of your *mind*." Here we have it definitely expressed, that the renewing is of the mind or Spirit. Our Master said to Nicodemus, "Except a man be born of water and of the *Spirit*, he cannot enter into the kingdom of God." John 3: 5.

The next clause of our text says, "Old things are passed away;" that is, "The old man."—the old relation, —"without Christ." "Far off"—have passed away—"no more strangers and foreigners, but fellow citizens with the saints and household of God." No more a "servant of sin unto death, but of obedience unto righteousness." "Behold, all things are become new." A new mind, new desires; the things, that I once hated, I now love. And the things that I once loved I now hate. New relation; instead of being without God, I am now recognized as a son of God, an heir of God, a joint heir with the Lord Jesus Christ. Christ recognizes us as brethren: "All ye are brethren," says he. "He that doeth the will of my Father which is in heaven, is my brother, and my sister, and my mother."

Now, dear reader, are you in Christ? If you are, you will rest from your labors, and your works will follow you: "Blessed are the dead that die in the Lord, from henceforth: Yea, saith the Spirit, that they rest from their labors and their works do follow them." Here we have the promise of being blessed, and that we shall henceforth rest from labor.

Paul says, "Them which sleep in Christ will God bring with him;" and that 'the dead in Christ shall rise first.'

These are exceedingly great and precious promises. Not only the work of saints will follow them; but the works of sinners will follow them also. Their neglect of the stranger, the naked, the hungry, the thirsty, the sick, and of the prisoner, will stand against them at the day of judgment, as shown in the 25th chapter of Matthew. W. R. DEETER.

Christian Family Companion.

DALE CITY, Pa., April 22, 1873.

Slander.

The slanderer is a monster in human form—a man or woman with the heart of a beast and the tongue of a serpent. Frequently the slanderer is a wolf in sheep's clothing; presenting a meek and friendly appearance, but having a heart filled with envy, suspicion, corruption and malice. The tongue of the slanderer is a sharp and cruel sword; wounding the heart of him who is the object of the thrust, the ears of those who hear the unwelcome sound, and, not unfrequently, the hand of him who wields it.

Brown says slander is, "to charge a man falsely with faults, or rehearsing his real faults from a bad motive, and without a legal requisition. It is most ordinarily done when the persons charged are absent, and proceeds from hatred of their person, or envy of their excellencies. The name *slanderer* is the same in Greek as that of *devil*. (1 Tim. iii. 11. *Gr.*) Yet what multitudes of men seem ambitious of the character! Meals and civil fellowship, are seasoned with *slander*; as if men had received the gift of speech for no other end but to speak evil of their neighbors."

The tongue of the slanderer, in the light of God's word, "is a fire—a world of iniquity; * * * * it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell; * * * it is an unruly evil full of deadly poison." The slanderer's tongue blesses God, and curses men, who are made after the similitude of God. James says, "This wisdom decendeth not from above, but is earthly, sensual, devilish;" hence the same name is used in the Greek for *slanderer* and *devil*.

The Psalmist, in speaking of a slanderer says, "The words of his mouth were smoother than butter, but war was in his heart; his words were softer than oil, yet were they drawn swords." "My soul is among lions; and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword." "They only consult to cast (a man) down from his excellency; they delight in lies; they bless with their mouths, but they curse inwardly." "They encourage themselves in an evil matter; they commune of laying snares privily; they say, "Who shall see them?" They search out iniquities, they accomplish a diligent search: both the inward thought of every one of them, and the heart is very deep. But God shall shoot at them with an arrow; suddenly shall they be wounded. So they shall make their own tongue to fall upon themselves." Such characters must inevitably make themselves repugnant in the eyes of the good, as they are already an abomination in the sight of God, and under the penalty of his law; for he saith, "*Whoso privily slandereth his neighbor, him will I cut off.*" Ps. 101: 5.

Slanderers trample upon the character of others, and scatter their reputation to the four winds. Their polluted tongue is a very upas of death, full of deadly poison. They destroy the peace of happy families, quiet neighborhoods, and civil communities. They make inroads even into churches, and, by their influence, they make fearful havoc of the life and power of religion, and abuse and crush down those whom they call brethren. They are gnawing worms in the bowels of society; devouring its vitals, and destroying its best interests. They are like hidden rocks in the ocean, endangering the characters and lives of those who come nigh them. They betray their friends with a smile and a shake of the hand, and their brethren with a kiss. Their hearts are a slough of corruption, licentiousness, suspicion, and envy; and their mouths are open craters, spewing out, like a flood, the inner corruption, and desolating everything in its course.

He is indeed unfortunate who becomes an object of slander. Devouring flames may be quenched, and destroying floods turned aside, but who can quench the fire or turn aside the flood of slander? The most powerful and ferocious beasts may be met, baffled, conquered, subdued, tamed; "but the tongue can no man tame, it is an unruly evil." Wild, strong, vicious, cruel tongue of the backbiter, or slanderer, *no man*, against whom thou hast arrayed thyself, can tame thee; but we are glad that the *man or woman* in whose mouth thou art, can control thee, and God, by the power of his word and influence of his Spirit can subdue and tame thee; changing the heart of the slanderer, and putting a new song into his mouth, the accents of praise upon his tongue.

J. W. Beer.

Railroad Privileges.

So far as the Pennsylvania Railroads are concerned, the brethren who contemplate attending the next Annual Meeting, may rely upon excursion rates. To the Pennsylvania Central, and its Branches, and the Pittsburg, Washington & Baltimore, and its Branches, we will attend ourself, and announce the arrangement in good time. Be this understood, however, that we will apply only for twenty days, from the 20th of May to the tenth of June.

If the persons appointed to confer with the Pittsburg, Ft. Wayne and Chicago Company, have made application without success, we should be pleased to learn the fact at once.

The Usual Invitation.

In nearly every announcemsnt of a lovefeast that is sent us we find someting like the following, "A hearty invitation is extended to all, and especially ministering brethren," or, "The usual invitation is extended." Hereafter we shall strike out all such invitations, in order to save space for something more edifying. The fact

that a meeting is announced through the COMPANION, is invitation enough. The announcement says, "We want our brethren and sisters to know the time and place of our meeting; and we wish them to know it, to show that we invite and welcome them to attend."

J. W. B.

How to Cure a Cold.

In our last issue, there appeared a short article under the above heading. It contains in it a good lesson, if our readers only have patience and forbearance enough to learn it; but it was intended for the Dale City RECORD, and not for the COMPANION. However, since it appeared in the C. F. C., we wish our readers to make the best use of it. It will answer very well to illustrate how we may, through want of proper care, allow our secular affairs to interfere with our religious duties. J. W. B.

Brother Noah B. Blough visited our office last week, while on his way to friends in this county. Brother B. has had very severe affliction the past winter, having lost, by death, his wife and two of his children. His address will hereafter be New Enterprise, Bedford county, instead of St. Clairsville.

Books.

We are out of Turkey Morocco Hymn Books, and our orders are not all filled. Those who have ordered that style of binding, will please be patient until we can get on a fresh supply.

We wish our patrons and readers to bear in mind that new subscribers are always in order. A few hundred at the present time, with cash in advance, would be very acceptable. For one dollar we will send the balance of the year, and a bundle of back numbers, almost complete since January.

The Way to the Next Annual Meeting.

For the satisfaction of all persons who wish to attend the Annual Meeting at this place, we offer this explanation:—Those coming from the West will take the Pittsburgh, Baltimore & Washington Railway at Pittsburgh, which will deliver them at Dale City. We expect to make arrangements for special trains on Saturday and Monday evenings, likely not to leave Pittsburgh later than 3 o'clock.—Brethren should aim to be at Pittsburgh at noon on those two days. The regular trains leave Pittsburgh at 6 in the morning. All west of Johnstown, Pa., should go to Pittsburgh, or they may stop off at Brinton Station, P. R. R., and walk one-half mile to Port Perry, P. W. & B. R. R. But we think they will be safest by going to Pittsburgh, which is eleven miles farther. We tried the Port Perry arrangement once, and we have regretted it often.

All east of Altoona, along the P. R. P. should go to Huntingdon, and there to the Huntingdon & Broad Top R. R., by way of Mt. Dallas and Bedford to Bridgeport, which is again on the Pittsburgh, Washington & Baltimore Railroad. From thence we also expect to have special trains to connect from Cumberland, on Saturday and Monday evenings, say 5 o'clock. Those coming from the South and Southeast, will aim for Cumberland, Md., where our Pittsburgh, Washington & Baltimore connects with the Baltimore & Ohio R. R.

The Union depot and the depot on our road are about three-fourths of a mile apart; but the way is easily found. Ask for the Connellsville depot.

We will also endeavor to have special trains, or at least special cars, from Harrisburg to Bridgeport on Saturday and Monday.

Middle Penn'a. District Meeting.

The next meeting of the Middle District of Penn'a will be held at Clover Creek, Blair county. The best Railroad connection by railroad is by way of Altoona, to Martinsburg, which is two miles from the place of meeting. Another route is by way of Huntingdon & Broad Top R. R. (changing cars at Huntingdon) and stopping off at Cove Station, from whence it will be five miles across a high, rough mountain. The latter route is the shortest and cheapest by about one dollar and a half.

The brethren at Clover Creek are anxious to have the services of ministering brethren over Lord's Day, and would like to know on whom they may depend. Those who are willing to labor for them will please address brother John W. Brumbaugh Clover Creek, Blair county, Pa. The meeting will be held on the 13th of May. We hope to attend it.

Elders John W. Brumbaugh and Tobias Blough were with us several days, during the past week. They and Elder John Wise had been called as a committee, to assist in adjusting difficulties in the church. Brother Wise failed, on account of the sickness of his wife. The mission of the Brethren was a success, and everything seems to be in good order.

Answers to Correspondents.

J. E. JORDAN: We pay the postage.

JOHN HORNISH: The Almanacs were overlooked.

J. K. SMITH: That makes us square.

S. M MINNICH: You have a credit for $1.02 cents now.

E. WILLIAMS: The paper was addressed ever since New Year, we suppose, to Sarah instead of Susan Fahrney.

BELLE RIPPLE: We cannot account for the irregularity of the C. F. C., as we mail it with the rest at that office every week. You owe us 50 cts. on vol. 9.

ELIZA BRANT:—We suppose you were right. We have now given you credit for the amount.

CHRIST BOMBARGER:—We send back Nos., and your subscription runs to Vol. 10, No. 25.

DANIEL B. STUTZMAN:—We have no knowledge of it, but we will send the book.

D. HILDEBRAND:—We had deducted the amount, also given credit for expressage, and now have given you credit for D. B.'s paper.

HANNAH MOW:—We charge $1 00 for the remainder of the year.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be writ en upon **one side** *of the sheet only.*

BROTHER HOLSINGER:

By these few lines I will inform you that the friends and brethren are well as far as known to us in this part of God's moral heritage. The churches in this far western part of Kansas are in a flourishing condition. The brethren here are talking of the matter of building a large meeting-house, here in Douglas county. There are so many different reports gone to the east in regard to this country, that an eastern man does not know what to think of this country. I will give you a few facts in my weakness, as I have been here fifteen years, I have had a good chance to know. It is very true that when we first settled here, there were no buildings, no fences and no timber on the up-lands; and it was windy and dry: but it is different at this time. Now we have fruit trees, with abundance of fruit, fences, buildings: and less wind and more regular summer showers.

HOMES may be obtained at fair prices.

STEPHEN STUDEBAKER.

Willow Springs, Kansas.

District Meeting of North-Western Ohio.

The Brethren in north-western Ohio, will hold their District council on the 23rd day of May, at the house of John Brillhart, in Crawford county, Ohio. We intend, if God willing, to hold a love-feast on the 24th of May, at the same place. An invitation is given to all those that wish to be with us. The Railroad station will be Bloomville, on the Mansfield & Cold Water, Michigan Railroad. JOHN BRILLHART.

Rail Road Privileges.

BROTHER HENRY: As we have made an amendment on our Railroad arrangements will you please publish it again?

I will state as before, arrangements have been made from Chicago to Pittsburg, on the Panhandle Road, for the Brethren going to the Annual Meeting, to be held in Dale City, Pa, June next, on the following terms:

Those going to the said place, shall be in Chicago, Ill., Thursday morning, May 29th; those at Logansport, Ind., Thursday evening, May, 29th; Richmond, Ind., May 30th, 3 o'clock, A. M.; and Piqua, O., May 30th, at 7 o'clock, A. M. Remember, club together. Clubs of 20 to 29 will pass for 5 cents a mile; from 30 to 39, for 4½; and from 40 and upwards, for 4 cents, and return free. Those being of either of those numbers will call for their free return tickets at either of those four named places. Tickets good for 30 days.

You will notice the amendment at Logansport, Ind.

JOHN BEECHLY.

Notice.

Will our dear ministering brethren, who expect to attend the District Meeting here with us, next May, be so kind as to favor us with their names and intentions of coming. We desire this favor from the fact that several posts are being sought for preaching. For these points we want *working men*, and we can hardly make appointments without the assurance of the persons to fill them. Write to me at once, brethren, and let the "Sower" *sow good seed.*

JOS. I. COVER.

New Geneva, Pa.

Announcements.

The brethren in the Spring Run branch, Mifflin county, Pa., intend having a lovefeast on Tuesday and Wednesday the 27th and 28th of May; and in the Aughwick branch on the 29th and 30th. We expect brother Enoch Eby to be with us on the occasion.

J. G. GLOCK.

There will be a communion meeting held on the fifteenth of May, six miles west of Dayton, Ohio, known as "Bowman's District."

H. H. MARTIN.

The brethren of Sandy Creek congregation, Preston Co., W. Va., have appointed their lovefeast on the 24th of May next. It will be held in Salem meeting house, commencing at 2 o'clock P. M. Those coming from the West, will stop off at Falls City, on the P. W. & B. R. R., which is 13 miles from place of meeting. Please give notice, by letter, to the undersigned, at Shinbone, Fayette Co., Pa., of the time and number, that the necessary conveyance may be at the station at the proper time.

M. J. THOMAS.

The District Meeting of the Middle District of Iowa, will be held in the Brethren's Meeting-house in Dallas Co., on the 19th of May. A general invitation is extended to all. We hope to have a good representation.

J. S. SNYDER,
Cor. Sec'y.

Change of Address.

Brother Conrad Kabler has changed his address from Bolivar, Ohio, to Canton, Ohio, box 361.

BROTHER H.:

By your permission, I would inform the readers of the C. F. C., that, on the night of the 14th of March, a fire broke out about three miles from our settlement. It was the stormiest night that we had since we are in Kansas. The fire burnt nearly as rapidly as a horse could run. It burnt brother Levi Himes' stable, his two horses, all his harness, his hogs, and a great many posts and other things. Two of his sons-in-law had their stables burnt. One of them is a brother, by the name of Michael Zeigler. He had also one hog burnt and a good deal of other loss. There were five horses burnt, and a stable, for one of our neighbors.

Now brother Levi Himes needs help, as he had given all his money to build houses for his sons-in-law, and now he cannot get a team without help. We are few in number here but will do all we can. I know he would be ve very thankful, if he could only get enough to buy two horses again. If any of the brethren wish to give, send it to Levi Himes, Bunkerhill, Russell Co., Kansas.

I would inform the brethren that we are still trying to bear the cross; and believe that God is with his children everywhere. I believe it was alone through his mercies that our houses and we were not burnt; as the fire blew about four hundred yards. If any of the brethren want to come west, we think they would do well by coming and seeing our country.

W. B. HIMES.

Brethren's Map of Pennsylvania.

Brother Holsinger: I have been thinking about a subject which I will propose to you, it is namely a *Brethren's Map of Pennsylvania.* It seems to me it would be a satisfaction to many brethren, and even to the world, to have a map of Pennsylvania, in every way carefully drafted with each county drafted correctly and colored differently, with all the water courses, mountains, &c., as correct as could be. With all the railroads, cities, towns, villages and post offices so far as practical. In every way a complete map; with this distinction that the names of the churches be on, and a sign or emblem be located on the map as near the place as can be. I may be wrong, but it seems to me there would be considerable demand for such a map, both in the church and in the world. I do not mean a large map to hang on the wall, but a paper, pocket map. Or is there such a map in publication with the exception of this last feature of the churches? This peculiarity of the churches, being named and located on the map, would not injure its usefulness to the world, and to the brethren it would often be of use, especially to preachers in travelling. What is your opinion about it? Or is there such a map in publication? Let us hear.

James Y. Heckler.

Harleysville, Pa.

Dear Brother: As I am alone this Sabbath evening with my little children, my mind was set to wandering, and thinking about a little passage of scripture reading thus, "Except ye become converted and become as little children, ye shall not enter into the kingdom of heaven." What a solemn thought! When we watch our little child of three or four months old, and see how innocent and harmless it is, we think to ourselves, "Oh, if we were just as good as this little child, how happy we would be." I have heard some wish that they could have died when little children. I can not say whether this is right or not; but we are certain if we had been called home when little, we would have had no trouble whatever. What a dreadful thought it is to think of death. For the past year it has been almost daily to us to hear of sickness and death in the neighborhood and vicinity. More deeply does it press our minds when death knocks at our own door, and takes from us a darling little boy. I often think if I could only go and stand at little Sily's side, I would not fear the monster death to come. All the comforts and pleasures that can be bestowed upon us here, will profit us nothing; for we are only lent beings, in this world; and the better use we can make of our lent lives, while here on earth, the better it will be for us in our future coming days. What a day of fear and trembling will it be on the morning of the great resurrection, when we all, both great and small, will have to come forth, and give account of our past and present sinfulness. I fear, dear brethren and sisters, that we are few that can say that we have lived a true and christian life as we should live. But if we try to still live nearer the word as we read and understand it we can then say that we have a brighter hope beyond the tomb, a hope that all shall meet on that beautiful shore in the sweet by and by.

Hannah J. Johnson.

Masontown, Pa.

Brother H.:

Thinking that a little news from our arm of the church would be acceptable, I send you the following:

In regard to the church, we are in tolerable circumstances; as I find, we all have some cloudy weather. We have been made to rejoice during our series of meetings. Brother Henry Davy preached from the 13th to 16th of March, at the Beech Grove meeting house, six sermons, from the evening of the 16 to the evening of the 18th, five sermons, at the Stony Creek meeting house. Excellent order all the time. The word was delivered with power; many feasting on the word, feeling a desire to seek their Savior, but, like the king, almost, not altogether, persuaded. There were two made to feel their duty; and like obedient children, went down into the liquid stream, according to the example of our Master. May they prove faithful in obeying that form of doctrine which was once delivered unto the saints. As we have had good lessons taught us by our worthy brother, it would be well for us, to be *doers* of the word and not hearers only. May the blessings of the Lord rest and abide with those that obey from the heart. And may the brotherhood remember us at a throne of grace, that we may all prove faithful to the end of the race.

Yours in the bonds of the Gospel.

S. H. Caylor.

Noblesville, Ind.

Brother H.: I thought it my duty to give you a short sketch of Southern Kansas; that is, Crawford and Cherokee counties, which were in dispute with the settlers and railroad company. The railroad Co. has gained the land. The soil is good, and the chances to get farms are better; because the land or prairie is broken and in good cultivation, and there are some good houses, which can be had at low prices—from one to five hundred dollars. There are good young orchards, bearing peach trees. The land is priced at from 5 to ten dollars per acre, from five to ten years to pay it in. There are hundreds of such chances. I am speaking of land under cultivation. The generality of these settlers are poor. They want to go farther West. As they were defeated in their land, they say they will not pay the railroad company. They would sooner take what they can get for their claims and leave.

Water, wood, and coal are good and plenty in this country.

There are six members here. Our desire is for brethren and sisters, and especially ministering brethren, to come here and form a church. We have a good any healthy country here. For farther information address the writer at Mulberry Grove, Crawford Co., Kansas.

J. F. Dale.

Why is It?

Brother Eby, in C. F. C., No. 14, you say, "In a mission of love through Iowa, nearly all the sisters came to the house of worship without the proper covering on their heads." You farther say, you "intend to give this subject farther notice, and perhaps associate with it the duty of Elders."

I am not acquainted with the custom in Iowa, for women to cover their heads; but those who profess to be members of Christ's body, I should think, would wear a neat modest covering, and as long as a woman's head dress is that, I would consider her strictly in order, and her covering proper.

Now, brother Eby, I have given you my opinion about the proper covering: and, if you please, I would like to hear what you style a proper covering for a woman's head, and where you got the PATTERN.

Your young sister,

AMANDA MUSSELMAN

Somerset, Pa.

DIXON, ILL.,
March 28th, '73.

BROTHER H. R. HOLSINGER:

On the 23rd day of Feb., we held the first meeting ever was held in Dixon. The appointment was filled by brethren Trostell and Lehman. The day being very cold we did not have many people. The sermon was very acceptable to the people, as far as I have heard. Another appointment was made for the 23rd of March which was filled by brethren Lehman and Raffensparger. The day was pleasant. We had quite an audience, but as it was not generally known among the people we did not have the house crowded. As far as I have heard, the people were well pleased with the sermon.

Another appointment is made for the 20th of April. Hope and believe that we will have a full house. In the morning before our last meeting I walked out to invite the people to our meeting. I met an old man and invited him. His reply was, "I would like to come but my clothes are not good enough to go to Dixon churches." After a little talk he promised to come, and did come. Others said they have no plug hats and they can't go. After some conversation, they promised to come, and did come, and are well pleased. Some say that they are willing to give to a church; but they do not want to be dogged to death for money. I shall give to such a full explanation. Others make different excuses; but I know that they would sooner be in the whiskey saloon or tobacco house than in the church. I will probably give you my experience on whiskey and tobacco some other time.

Yours in love.

JOHN HIPPLE.

Lovefeast.

The brethren of Shipswanee branch, intend, the Lord willing, to hold a communion meeting on the 12th day of June, commencing at ten o'clock, A. M. The meeting to be held at the house of brother Jonas Kauffman, about two miles south-west of the town of Lagrange. Those coming by railroad will stop off at Lagrange, and will be met with private conveyance one day before the meeting, by giving timely notice to brother Henry Gephart or Jonas Kauffman. Address Lagrange, Ind.

BENJAMIN LEER.

Sudden Changes.

Dear sister Rachel: We have to exclaim, what sudden changes! It has not been long since you visited us in seemingly good health, and, in so short a time, we hear the sad news that affliction has thrown his unwelcome arms around you, and in consequence thereof you have called the physician who will of course administer unpleasant doses. On hearing the above, we desired at once to visit you, but were unavoidably prohibited, on account of the inclement weather; therefore we could not comfort you face to face; then I desired thus to do so, for I think I know the priceless value of comfort in the hour of affliction. Even though the comfort may emanate from a very weak source, it always has a soothing influence, as well as a salutary effect. We do hope that you are not discouraged. Remember this lovely verse, that has so often cheered your elder sister:

"Affliction is a stormy deep
Where wave resounds to wave;
Though o'er our heads the billows roll,
We know the Lord can save."

We hope you will cast your eyes upward and listen to those uplifting billows; for they are full of rich consolation. And, dear sister, keep the Testament close by you in affliction, as well as in health, and neglect not to partake of its fatness. It contains much more encouragement than all your sisters can give you. It contains a sweet and pleasant, as well as, an inexhaustible virtue which flows direct from our good Father to us his children, and none can prohibit you from supping of this essence as often as you wish; and you are safe in sipping thereof. It is heavenly; therefore it is pure, and it will make you pure if you partake of it; and it is good; therefore it will make you holy. You may not only partake of it, but you may partake of it largely, and more largely, and continue so to do throughout all endless ages; for it emanates directly from a never-failing, ever-overflowing spring of pure love; and at the head of this spring is seated our good Father of love and mercy.

O sister, what rich encouragement! Lift up your head, take comfort, and hope for better days. As day appears more bright and clear after a dark and blustery night, so it proves in affliction; after its dark and gloomy shade is past, and health takes its place, everything seems so lovely and bright. Truly, after we have been afflicted, we know how to welcome the return of health. Then we know how to appreciate and value the richest of all earthly blessings. So be encouraged, and think of the brighter days that we hope for in the future. The Lord is our friend and helper in time of need; and he is strong, and therefore can make the weak strong. Sisterly love is what prompts me to address you. Please receive it in love.

Your unworthy sister.

REBECCA SNAVELY.

Hudson, Ill.

From Blairstown, Iowa.

DEAR BROTHER:

I have been a reader of the C. F. C. for some time. I see more or less said about tobacco, by some of the brethren; and I don't see any portion of the scriptures referred to, so that I could see whether they correspond or not. So I thought that I would like to know where they get so much to say about that one thing. I would like to know who created that plant—whether it was the devil or our heavenly Father; and if it was the Lord, why should man accuse it so; for we read in the scriptures, that after our heavenly Father had created all things, he saw them all, and he called them all good, and very good. Now dear brethren, can any of you prove by the Bible that man will be debarred from heaven for using tobacco?

Another question: Which is doing the greater evil, using tobacco or following the foolish fashions of the world in dress? Will some brother prove by the Bible which is the greater sin? I have written this in love and for instruction.

WM. CULP.

Change of Address.

Brother J. W. Hawn has changed his address from Unionville, Iowa, to Hamlin, Brown Co., Kansas.

We intend, the Lord willing, to hold our love feast, four miles north of Falls City, Nebraska, on the third and fourth of May, preceding the State Council of Kansas and Nebraska, which will be held on the 5th of said month.

C. Forney.

Announcements.

District Meetings

Western Pennsylvania, Fairview meeting-house, George's Creek congregation, Fayette county, May 21st. Communion on the 20th. See page 222.

Eastern Pennsylvania, West Conistoga congregation, Lancaster Co., May 15th. See page 206.

Middle Indiana, Bachelor Run congregation, Carroll Co, April 25th. See page 206.

Northern Illinois, Cherry Grove branch, Carroll Co., May 12th. Page 205.

Northern Indiana, Elkhart branch, Elkhart Co., May 18th. One mile west of Goshen.

Love-feasts.

McLean Co., Ills., June 14th, 15th, See page 222.

From Labette Co., Kansas. Mar. 25th, 1873.

Dear Brother:

In the bonds of love, and fellowship in the faith of our Lord Jesus Christ, I have been requested by the friends of the deceased persons mentioned in this communication, to write to you, and I will try to comply with their wishes.

On Friday night last, as I was just retiring to rest at a late hour, brother John Iler, of Neosho county, come to my house, with a request from brother George L. Smith, of same Co., to come and preach the funeral of his little girl, who had died the same day of spotted fever. The request was for two o'clock of Saturday. So, early in the morning, I arose and started on my journey, accompanied by my two little children. My dear wife having been called away from earth on the 18th day of January. I and my two children live alone. We reached brother John Iler's, where we were joined by brother Joseph Garber. We reached the place of meeting in due time, and found brother Smith's little boy, the only one left, (his wife also died last fall,) lying very low with the same complaint; having been attacked at four o'clock the same morning. We began our meeting alone, as our other ministering brethren were absent. Read and spoke from the 15th chapter of Paul's first letter to the Corinthians; but was but half through when brother Garber informed me that the little boy was dying and the services were closed with the Lord's prayer. After some time the child revived somewhat, and brother Garber and I started on our return to his house, as his son-in-law, who lived near by, was lying it was thought, near unto death. When about half way, we were met by a messenger from the dying man, requesting my presence at the earliest possible moment, so we hurried on, reached the place, found him sinking from pneumonia, surrounded by numerous friends and relations, who deeply sympathized with his distress both of body, and mind. When I asked him for what purpose he had sent for me, he said that he was afraid that he would never recover, and that he did not want to die without preparation by being obedient unto the law of the Lord, and that he wished to be baptized that very night. It was dark, and the wind blew fiercely over the naked prairie, and we had no lamps, so I explained to him how, sometimes, in extreme cases of sickness, the brotherhood would receive members by hand and kiss, and if they received that, they were to be baptized afterward; but that I would not refuse to comply with his request if he was not satisfied. But he made a full confession of his faith, and insisted on being baptized. So a fire was built on the margin of the stream and the dying man was hauled to the spot and gladly received the remission of his sins in obedience to the Lord's command, and was hauled again to his residence, rejoicing in hopes of that crown of life and glorious immortality that is prepared for all those that love and obey God. His faith was exceeding strong, and he was perfectly resigned, and tried by every means he could to console his weeping wife and sorrowing friends. He called the doctor to his side and asked him how long that it would take for him to die. He was told that it would be perhaps six hours. He said that he wanted to be buried in the Brethren's grave-yard and that I should preach his funeral. He finally expired at about 7 o'clock, and his soul we believe is safely at rest in Abraham's bosom, which is a great and enduring consolation to his poor wife, who deeply feels his loss. He leaves an infant boy an orphan. According to his request, at about two o'clock I tried to preach to a house full of friends and brethren, also from 1 Cor. 15th chapter. I tried to speak of the creation and fall of man, his degradation and sin, the promise and coming of Christ, of justification by faith in the word of the Lord, of the death and resurrection of Christ the first-fruits of them that slept, of the second advent of Christ, and the great day of general judgment. We do hope that the circumstances that have so afflicted our friends, shall be over ruled for good, for there was a great inquiry after truth, when the meeting was over. The manner of his death, and his great faith, and perfect resignation, have deeply moved many of his friends; and we hope that, like Samson he has proved himself mighty in the pulling down of the strongholds of the enemies of the Lord. His name was Perry H. Templeton; was about 35 years of age. Brother Smith's little girl was 2 years 10 months and 13 days old. His little boy was still living, on Monday at noon, but not expected to recover; but the Lord giveth and the Lord taketh away; blessed be the name of the Lord!

W. N. Hubble.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

Sister CATHARINE SPRANKLE wife of Michael Sprankle, born June 17th 1791, died Feb. 22d, 1873. Her maiden name was Puterbaugh. She was married Aug. 4th, 1812, united with the Church in 1813, and was a consistent member until her death. The occasion was improved by the Brethren, from Rev. 14: 13.

A. B. Lichtenwalter.

In the Pine Creek congregation, Ogle county, Ill., March 22d, Elder DAVID MILLER, aged 50 years and 4 days. He was sick but nine days. He said he had his trust in the Lord, and appeared willing to leave this world. Oh, what a happy thought!

Bro. Miller came to Ills. in 1867; lived formerly in Washington county, Maryland, in the Broad Fording congregation, where he had been a minister for some years. Funeral services by Elder Jacob Hauger and others, from latter clause of the 10th verse of the 23d chapter of Numbers.

In the George's Creek congregation, March 26th, sister SUSAN MOSER, wife of brother Daniel Moser, aged 85 years, 5 months and 10 days.

Our sister attained unto a good age.—She lived in holy matrimony, with her now aged and bereft husband, over sixty years, was a consistent member of the Church for over fifty years, and it may be truly said she has done her work well, and is now gone into a better world, to reap a rich reward in glorified rest. The Lord granted her request to depart without putting any one to afflictive trouble. She loved the Lord, her Savior, by loving the people of his choice, and often had sweet communion around the Lord's table. She leaves a loving husband, 3 children, grandchildren, and many brethren, and friends to mourn her loss; yet this loss is her infinite gain. Funeral occasion improved by Bro. David Younce and the writer, from Phillipians 1: 21.

JOS. P. COVER.

Near StClairsville, Bedford county, Pa., March 6th, ROSANNA BLOUGH, wife of brother Noah B Blough, aged 38 years and 22 days. (See C. F. C. No. 13, page 206) Disease cancer.

Also March 12th, EMMA S. BLOUGH, aged 8 years 10 months and 28 days.

Also, March 17th, JEFFERSON F. BLOUGH, aged 14 years 8 months and 2 days. Disease diptheria.

We see in less than two weeks, brother Blough was deprived of the happy enjoyment that once existed here on earth. True, they are gone to that land from which no traveller returns. Brother B. is left with five surviving children, and many friends to mourn his loss. We fondly hope, however the loss so deeply felt here is the departed one's great gain. Funeral occasion improved by the writer. Assisted by J. H. Zinn, Lutheran pastor, from Hebrews 4: 9.

S. A. MOORE.

Near New Enterprise, Pa., March 20th, PHEBE FRIEND, aged 57 years 6 months and 5 days. Funeral occasion improved by D. C. Long (seventh day Baptist minister) and the writer, from John 12: 46.

S. A. MOORE.

Near Gillman, Iroquoise county, Ills., September 5th, 1872, WM. H. YERKS, infant son of friend Henry and sister Elizabeth Yerks, aged 6 months and 27 days. Funeral occasion improved by the writer, from John 1: 29.

JONATHAN SWIHART.

Berlin congregation, Somerset county, Pa., March 23rd, HENRY RAHMAN, son of brother William and sister Sally, aged 29 years 7 months and 29 days. Funeral services by brother Ehrlam and the writer, from Philippians 1: 21.

GEORGE SCHROCK.

February 15th, in the bounds of the Berlin congregation, Somerset county, Pa., our old neighbor and friend MICHAEL BERKLEY, aged 93 years 4 months and 22 days. The deceased belonged to the Lutheran faith, and was followed to the grave by a large body of friends and neighbors. Funeral services by brother Daniel P. Walker and the writer, from John 5: 24—29.

GEORGE SCHROCK.

In the Middle Creek congregation, Somerset county, Pa., April 9th, CHARLES EDWARD ATCHISON; aged 12 days. The mother of the deceased is the daughter of Simon S. Hauger. Funeral services by Tobias and Wm. S. Meyers.

In the Clover Creek congregation, Pa., February 28th, LIZZIE, daughter of friend Robert and sister Elizabeth RILEY, aged 3 years 2 months and 11 days. Deceased was a grand daughter of Elder Daniel M. Holsinger. Funeral services by Jacob T. Meyers and Daniel Snoeberger, from Genesis 3: 19.

J. W. BRUMBAUGH.

In the same congregation, April 9, sister MARGARET DETWILER, wife of brother Andrew Detwiler; about 31 years. She left an affectionate husband, and three children, one a babe of about three weeks. Funeral services by G. W. Brumbaugh and the writer, from Rev. 14: 13.

J. W. BRUMBAUGH.

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VOLUME IX. DALE CITY, PA., TUESDAY, APRIL 29, 1873. NUMBER 17.

For the COMPANION.

The Battle of Life. Gal, 6 : 1.

When in retrospect before us,
We survey the acts of life,
In the changes, that come o'er us,
Are we victors in the strife?

We should all be up and doing,
Bravely battling for the right;
Heaven revering, truth pursuing,
We will surely win the fight.

Some have friends and faithful teachers,
Who have early taught them truth;
Strictly guarded all their footsteps,
In the slippery paths of youth.

Taught them early to love virtue,
Shun the haunts of guilt and shame;
Told them all about the Savior;
Taught them to revere his name.

Some, again, our fellow-mortals,
Who have not so favored been;
No dear parents, no kind teacher,
To protect their lives from sin.

In the paths of vice and folly,
Unrestrained, their footsteps go;
Satan and his lewd employees,
Lure them on to endless woe.

Shall we too, as emissaries
Of Apollyon and his band,
Help to cast them down when falling,
Never lend a helping hand?

No, 'tis right to raise the fallen,
Cheer the faint, support the weak;
Gently chide, and truly teach them,
When and how true joys to seek.

We should strive, with all our powers,
To befriend our mortal man;
Thereby imitate our Master,
Who laid down the gospel plan.

If we turn a careless sinner
From the error of his ways,
Many sins will then be hidden,
Blest by special acts of grace.

L. L. TOMBAUGH.

Scenery Hill, Pa.

For the COMPANION.

Man but Dust.

When I consider God's omnipresence, and how incomprehensible he is, in all his ways, full of wisdom—his understanding past finding out, it speaks to me, "Let every mouth be still, and every ear hearken, when God speaketh; for who knoweth the will of the Lord, but the Son, who declared, "No one knoweth the Father but the Son, and he to whomsoever the Son will reveal him."

What is man but dust? Man of himself is not wise in God's knowledge, and knoweth not what the will of God is, much less God's design. God's design always was a mystery. Heathens failed to find out the existence of an Omnipotent God, who is beyond human comprehension, and with all their rudiments, became fools. They had not the spirit of Christ, that they might believe God through Christ; and they spake evil of those things which they knew not, but what they know naturally as brute beasts. These became wise in their own conceit, and even denied the Lord of glory. They no longer had pleasure in the way of God, but stumbled at his word. Oh, pitiful man! how canst thou rebel against our God, the Maker of our souls? How canst thou resist God's law, which declares and manifests the power of God? Man is but mortal, the soul immortal; the body is but the tenement of the soul.

In proof that man is but dust, see Jesus' walking on the sea. That moment was a trying hour for Peter, to try his faith, when he plunged into the deep ocean. He soon became alarmed, cried out, "Lord Jesus, help me!" Peter was but a mortal; Jesus, the almighty power and wisdom of God, omnipresent, saves Peter from the watery grave. Oh, man! thou canst not exalt thyself above God; therefore, humble thyself, repent of thy ways, make confession before God and many witnesses, do God's commandments, that you may, at the last day, be received up into the everlasting kingdom of our Lord and Savior, Jesus Christ.

Again, man is but dust, yet God was mindful of his creature. Oh, thou frail man! who has made you thus frail?—Did God design to make and have you so? To injure his creature, man, would not be wisdom of an allwise being. Consider man's noble principles, his wonderful endowments, and the power of intellect, that enables him to find out what the will of the Lord was at the time of man's formation, when God had pronounced all things good, and conducted Adam and Eve into the garden of Eden. "And there was the tree of knowledge of good and evil." Here, I suppose, was the first sermon that was ever preached to man. And what did God tell Adam?—Did God say, "Adam, do as you will?" No, that was not it; the will of God must be done; and in the beginning God taught Adam and Eve that they shall not eat of the tree which was in the midst of the garden, lest they die. Thus God strictly charged them not even to touch, under the penalty of incurring his displeasure, and thereby entailing upon themselves, and their deseendants, mortality, disease, and death. With this small restraint, God left them in the garden of Eden. Thus fixed in the most beautiful situation, possessed of innocence, devoid of guilt.

"Perfection crowned with wondrous frame;
And peace and plenty smiled around;
They felt no grief, they knew no shame,
But tasted heaven on earthly ground.

Then Adam was blessed, just as God would have us all to be, with perfection, noble principles, happiness, and divine love. God designed that man, which he created for his noble purpose, should be blessed with a noble abode, or a blessed state of rest. Even when Adam fell from his happy state of things, God opened a way whereby the human family could be restored, and saved from this lost state. Here was, I suppose, the first of the devil's delusive narrations given; when he approached Eve in the form of a serpent, determined to allure them from their innocence, and stimulate them to the crime of disobedience, he persuaded Eve to taste of the prohibited tree of knowledge, telling her that by so doing, both herself and her husband would be sensible—be as gods—knowing good and evil." Alas the woman transgressed the will of God.

She plucked, she ate;
Earth felt the wound, and nature from her seat,
Sighing through all her works, gave sign of woe.
That all was lost."

Thus by this original disobedience fell our first parents, who, from the happiest condition that can be conceived, plunged themselves into a state of wretchedness, and thereby entailed misery on their deseendants. Thus the deceiver has brought the human family into a lost condition, made all miserable, frail, and weak. Oh, sinful man, sinful reader, consider thy fallen state—how thou hast gone in the way of sin! Remember the enemy of souls, how he has deceived our first parents, how frail he has made us, and deceived us with his infamous ways. The wicked deceiver is still going about, alluring mankind with his spiritual abominations; even holding nations in the bondage of sin. "Behold the abominations, which make desolate. Who shall be able to stand?" is the Revelator's voice.

Again, Oh, frail man, with thy heart so weak, the conscience so faint, and thy understanding so gloomed with the love of this world's goods, how thou hast weakened thy intellect! What wilt thou do to be saved? Sin lieth at the door of thy heart; redemption is nigh thee; come out from the world and be saved, is your Maker's call. Salvation is now offered through the atoning blood of King Emmanuel, is preached to all the world; the nations are baptized with the outpouring of God's blessing, such as the world never witnessed in all ages before. The voice of our Redeemer is heard on the mountains; the voice says, "Come out from the world, and be a people of the Lord; a chosen people, which the world cannot gainsay." It is the voice of the Church to sinful man to "repent and be baptized, in the name of the Father, and of the Son, and of the Holy Ghost," and to observe all things whatsoever Jesus commands us to do, in order to obtain eternal life.

Dear reader, the Bible is plain, if you can but understand language; the terms are easy, only humble thyself under the Almighty hand. Don't think to say God is not mindful of you. Remember he will have you to obey his commandments.

PETER STAUFFER.

For the COMPANION.

Set Your Affections.

BY L. L. TOMBAUGH.

"Set your affections on things above, not on things on the earth." Col. 3 : 2.

The above is an admonition from the apostle Paul, to the brethren at Colosse, but which we, in the present age of the world, should heed as much as those who were particularly addressed at that time. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction," &c., and should be received by us with the same degree of thankfulness, humility, reverence, and earnest desire, to obey from the heart, that we may please God, as did those who lived contemporary with Christ and his apostles, and therefore secure the salvation of our never dying souls; stand acquitted at the tribunal bar of God; become members of the church triumphant in heaven, and live and reign with Christ forever and ever. But in looking at the subject we have under consideration with a serious desire of doing our duty, we are made to exclaim how few of us are obeying with all our heart, that divine injunction. Oh, how few of us live and act, each day of our lives, with that earnestness and zeal which would characterize the followers of the meek and lowly lamb of God, and cause all who see us to feel that, of a truth, we are more concerned about the things that make for our peace than we are about the perishable things of this world, which perish with the using of them! Is our conversation such as to show to the world that we are setting our affections on things above? Is our first waking thought a prayer of thankfulness to God for his mercy toward us? Are we more afraid of spiritual declension than we are of the losses and crosses of this life? Alas! I am afraid we are often derelict in duty, and not prepared to sing that sweet song of Alice Cary:

A sweetly solemn thought,
Comes to me o'er and o'er:
To-day I'm nearer to my home
Than e'er I've been before.

For the Companion.

A Happy Home.

What a pity it is that good people should not consider it part and parcel of their goodness to make integrity of life and purpose lovely! Many persons seem to think that a severe mien and an ascetic life are the best safeguard's of society. We wish that these well-meaning people would pause to think how much is contained in the little phrase—a happy home! What a blessing such homes are to young people, who turn to brightness as naturally and properly as the flowers to the warm sunshine. Make your homes dull and unsympathetic, and you may know without asking why those truant feet walk in forbidden paths. Cheerfulness they crave, and will have, with, or without you. Which shall it be?

For their sakes—your sons and daughters,
Ever present,
Looking up to you, their parents,
Make home pleasant.

Let them have no cause to wander,
Nor to linger
Where sin beckons with her ready,
Tempting finger.

MINNIE ROELKEY.

New Market, Md.

SHALL I grudge to spend my life for him who did not grudge to shed his life-blood for me?

The Shepherd Boy.

BY J. E. BENDALL.

Upon a mountain height I stood
Just at the close of day,
When, wrapt in soft blue mist, the hills,
In shadow round me lay;
And, from the village far beneath,
Up on the evening air,
Floated with sweetly solemn sound,
The bell of vesper prayer.

Nature was hushed to holy calm,
Circled in silent rest;
The flowers with folded leaves, and birds
Sheltering in leafy nest.
The sky above me arching spread
Like some cathedral dome,
With western window letting in
Light from the angels' home.

Then, gazing on the lovely scene,
I suddenly espied
A shepherd boy, not far from me,
Upon the mountain side.
Amid his flocks, upon the grass,
He knelt, with simple grace,
With reverent air, and folded hands,
Upraised to heaven his face.

His lips they moved, I caught the sound,
All was so very still;
For waiting silence seemed to reign,
O'er every vale and hill.
How fraught with reverence were his tones
I shall not soon forget;
But what he said, to my surprise,
Was but his alphabet!

Then, drawing near, I said, "Dear child.
Now why upon your knee
Do you so earnestly repeat
Aloud your A B C?"
Startled, he turned, and then he spoke—
"They pray to God down there,
And, though I cannot be in church,
I still would join in prayer."

"But, why repeat your alphabet,
Now tell me, little lad."
At this he looked me in the face,
Half serious and half sad.
Said he, "I cannot say a prayer,
To school I do not go,
And no one teaches me to pray,
And so no words I know;

But I have heard that God is good,
So very great and wise;
That he made all on earth, and lives
And rules beyond the skies.
They say, too, God is very kind,
And so I think that he
Will hear, and make himself a prayer
Out of my A B C.

Judge Not.

"But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ." Rom. xiv. 10.

Judge not; the workings of his brain
And of his heart thou canst not see;
What looks to thy dim eyes a stain,
In God's pure light may only be
A scar, brought from some well-won field,
Where thou wouldst only faint and yield.

The look, the air, that frets thy sight,
May be a token, that below,
The soul has closed in deadly fight
With some internal fiery foe,
Whose glance would scorch thy smiling face,
And cast thee shuddering on thy face!

The fall thou darest to despise,—
May be the slackened angel's hand
Has suffered it, that he may rise
And take a firmer, surer stand;
Or, trusting less to earthly things,
May henceforth learn to use his wings.

And judge none lost, but ever wait
With hopeful pity, not disdain;
The depth of the abyss may be
The measure of the height of pain,
And love and glory that may rise
This soul to God in after days!

Household Words.

For the COMPANION.

Prayer.

Prayer is the connecting link between heaven and our souls. Oh, what an inestimable privilege is ours, that of communing with God, of pouring into the ear of the Omnipotent our every want and desire! How invaluable to the real child of God, is this most precious privilege! When tossed with the tempest; when sorely tried and afflicted; when we feel the fiery darts of the enemy coming against us; then what would poor, suffering souls do had they no mercy seat? Then, perhaps, more than at any other time, they appreciate this blood-bought privilege; and as they go to their heavenly Father, and pour into his listening ear their complaints, they feel the gentle dews of heaven distilling upon their waiting, longing hearts. Then they realize, in some degree, what their Master meant when he said, "It is expedient for you that I go away; for if I go not away, the comforter will not come to you." What a lonely, dreary world this would be without the comforting influences of the blessed Spirit! 'Tis when our hearts are uplifted to God in earnest prayer, that "heaven comes down our souls to greet, while glory crowns the mercy seat." No true prayer is ever unanswered: it wins the prize it seeks, or something better. Oh, that all that profess the name of Christ, could realize the preciousness of this privilege! then we would not so often hear expressions like these, "Oh, I can't pray; I have'nt the talent; it is not required or expected of me." I cannot but believe, that an individual who is often found in secret prayer, will be prepared to offer public prayer when the opportunity is given. When we pray to him who searcheth our hearts, and knoweth our thoughts, he does not require long, learned prayers. This would not be like our God: he only requires that our hearts be in our words, however stammering and imperfect they may be.

What is prayer?

"Prayer is the simplest form of speech,
That infant lips can try."

* * * * * * * * * * * *

"Prayer is the Christian's vital breath;
He enters heaven with prayer."

Oh, then, let us be found in our closets; oftener found in the prayer circle, manfully filling our places. We each have a work that no other can do. Oh, may we do it so well, that angels will hasten the story to tell, and when our work on earth is done, it will be ours to hear the welcome sound, "Well done, good and faithful servant; enter thou into the joy of thy Lord! O beloved friends! let us be praying Christians; for only such will be admitted into the presence of the Father, and of the redeemed company, who have washed their robes and made them white in the blood of the Lamb.

EUNICE WETZEL.

When any one was speaking ill of another in the presence of Peter the Great, at first he listened to them attentively, and then interrupted him. "Is there not," said he, "a fair side also to the character of the person of whom you are speaking? Come, tell me what good qualities you remarked about him."

HE that lendeth to another in time of prosperity shall never want help himself in the time of adversity.

Selected by R. HIGHBERGER.

I Wonder Why?

I wonder why this world's good things
Should fall in such unequal shares;
Why some should taste of all the joys,
And others only feel the cares.

I wonder why the sunshine bright,
Should fall in paths some people tread,
While others shiver in the shade
Of clouds, that gather overhead.

I wonder why the trees that hang
So full of luscious fruit, should grow,
Only where some may reach and eat,
While others faint and thirsty go.

Why should sweet flowers bloom for some,
For others only thorns be found?
And some grow rich from fruitful earth,
While others till but barren ground?

I wonder why the hearts of some
O'erflow with joy and happiness,
While others go their lonely way
Unblest with aught of tenderness.

I wonder why the eyes of some
Should ne'er be moistened with a tear,
While others weep from morn till night,
Their hearts all crushed with sorrow here.

Ah! well, we may not know, indeed,
The whys, the wherefores of this life;
But this we know: there's One who sees,
And watches us through joy and strife.

Each life its mission here fulfils;
And only he may know the end;
And, loving him, we can be strong,
Through storm and sunshine he may send.

For the COMPANION.

The Brethren's Mission—A Plan.

We have believed, for some time, that our brethren are about ready to establish a missionary system, if a suitable plan can be found. It has been well understood, by a majority of our most experienced and observing brethren, that a plan in support and to harmonize with emigration, would best suit our wants. A plan that would require no funds would perhaps best suit some of our brethren; while many are ready, and some are anxious to contribute to any system that would promise satisfaction and success.

There are three considerations to agree upon, and then we will have a plan: first, how to raise the funds; second, how to get the man, and lastly, where to send him.

Let every district east of the Mississippi River become a mission district, and establish a treasury, open for donations from any source. About five hundred dollars will carry a medium sized family to the far West. In a district of twenty-five congregations, this would be an average of twenty dollars to each. If the proper confidence is had, and a fair effort is made, this can be overrun in nearly every congregation. Strong congregations could raise five times the amount, and weak ones are the most likely to come up to the standard; they experience most the importance. Much can be done when an effort is made. Let all money be placed in the treasury, which will accumulate; and when a requisite amount is had, then get the man by the clerk of the District Meeting calling over the names of all the preachers, by sending them each a letter containing a call to the mission. If seven of the preachers, or over that number, respond to the call, willing to be sent, let the delegates to the District Meeting elect one out of the number of respondents, and ordain him sufficiently to the work. If a less number than seven respond to the call, then let the clerk of D. M. send a call to every church that has no willing respondent, to hold an election, and send a candidate to be voted for, as though he had responded *willingly* at the clerk's first call; and if he is present, and willing to go, let him be ordained, at least, by receiving him in the usual way at our elections; if he is not willing to go, and a majority of delegates release him, then let the delegates elect again, or take the next highest in votes, as the meeting may think best. We believe if this plan, or a similar one, were carried out in the spirit of prayer, that generally a suitable man could be found, and a general interest would pervade in all the churches to support the system, and contribute to its furtherance. If the election falls on a man of means, so much the better; but do not ask him to spend a dollar past his own free will, in the expenses he may have in emigrating and locating. Let the Church, or D. M. appoint two suitable trustees, to take care of, or sell, or rent his estate, as he may direct, and let them be responsible to the Church for their conduct in the matter.—Let the missionary elect proceed, as soon as convenient, to his field of labor, and let him have some discretion in choosing his new home; allowing him six months before he is required to confirm his positive headquarters, or place of address, from which he cannot remove for five years, without the consent of the district from which he was sent. And he should be required to locate at least forty miles from the limits of any established church of the Brethren, or their places of regular preaching. If he goes into a new country, let the D. M. from which he is sent provide him with a year's provision, a house, and comfortable wrappings against the inclemency of the weather, and if he requests it, and especially if he is in limited means, let the district buy eighty acres of land, where good land is cheap, and make him a comfortable house, of course in Western style, and if he is faithful for five years in his calling, then give him a clear title for it, and all the improvements. But in case of sickness or death, or any reasonable discouragements, let the district help him or his family home, and elect another to occupy his place for five years, when both the district and the missionary will be discharged from any further responsibility to that part, past their own good pleasure.

Let every district go to the work, and if after a time there is not enough in the treasury to justify a start, then let the district donate it to the treasury of some other weak district, so that it may be enabled to move in the work. In this way no efforts may be lost.

If the missionary preaches every Sunday, and holds two or three love-feasts each year, and practices the doctrine faithfully, his duties may be considered discharged. This might not require much more of his time than many of our faithful brethren spend at home in the cause; and before his time would expire the Lord might provide him assistance in his work, and some one to leave in charge if he wished to return home at the end of his time.

We believe the church would have confidence in some such a plan, and a general interest would be taken; and the cost would be a mere fraction of what other denominations are spending, and a dozen or two missionaries might be soon in the field, sending home their reports in the shape of church news, giving much encouragement at home and abroad, doing much good, and increasing the bounds of our brotherhood.

GEORGE HANAWALT.

For the COMPANION.

The Love of God.

"Herein is love; not that we loved God, but that he loved us, and sent His Son to be the propitiation for our sins." John 4: 10.

When man was under sin and condemnation, God sent His only begotten Son into the world, to become the propitiation for our sins, to redeem us from that condemnation, and make us sons and daughters of God.

We cannot sufficiently admire and adore the love of God in making us his children, if, indeed, we are such; and if we are not such, we certainly should be.

We stand and gaze with wonder at the fact. Who, and what are we, or what have we done, that the infinite Lord should condescend thus to notice and distinguish us, who are of a sinful nature, rebelling against God and His word, or commandments? What manner of love is this, that he should so redeem, regenerate, adopt and bless such worthless worms, such guilty, poluted rebels?—Doubtless it is vast, beyond conception. To what can we compare it? "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

If God, then, so loved us, how sincere

ly ought we to love him, and obey him in all his commandments; for his commandments are not grievous. No man can be a true Christian, who sets aside the commandments, or some of the commandments of God. The Son of God says, "If you love me, keep my commandments. He that hath my commandments and keepeth them (or doeth them), he it is that loveth me." John 14: 15, 21.—And in the 23d and 24th verses of the same chapter, Jesus says, "If a man love me he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings."

Whereby do we know that we love God? just by confessing that Jesus Christ came into the world? No; John did not so understand it, neither do I, for John tells us whereby we can know him. He says, in his first epistle 2d chapter, "And hereby we do know that we know him, if we keep his commandments. He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his words, in him verily is the love of God perfected. Hereby know we that we are in him. John says that those persons are liars that keep not the Word of God; and a liar is a sinner, and a sinner has no right to the kingdom of God. Whenever persons lie they commit sin; and sin is odious to God, and must be to his children also. When we trespass against his word, or commandments, we may be sure that we will have to suffer for it, as Saul, the first king of the Israelites, and many more such like. Here we can learn that God means just what he says. Saul was commanded to go and slay the Amlekites, both men and women, infant and suckling, ox and sheep, camel and ass. But Saul thought he would keep some of the best to offer sacrifice to the Lord, but the Lord was not well pleased with Saul, in disregarding his word.—Samuel says, "To obey is better than sacrifice; and to hearken, than the fat of rams." And again, "Hath the Lord as great delight in burnt-offerings and sacrifices as in obeying the voice of the Lord? Because thou hast rejected the Lord, he hath also rejected thee from being king; for rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." 1st Sam. 15th chapter. Many more such instances could be produced.

He who habitually practices sin, can be no child of God. He is of his father, the Devil, for he does his work; he loves to obey him. May we be followers of God, as dear children, and thus show our sense of his unspeakable mercy, by obeying him in all his commandments, and express that obedient grateful, humble, and submissive mind, which becomes those who are so highly favored and distinguished.

God's love to us should be our motive to love him, and one another. No man can be a true Christian, who lives under the influence of the present evil and idolatrous world, observed in its chief cares, vanities, and pleasures, whose sentiments are virtually devilish.

GEORGE ASHENBRENNER.

Vinton, Iowa.

For the COMPANION.

All Must Die.

Hark! from the tomb a voice ascends,
It is a doleful sound:
"The old, the young, yea all must die,
And in the grave forgotten lie."

Decay and death are written upon everything. When the cold chills and frosts of winter are over, and the bright and beautiful spring has come with its warm rains and sunny days, nature is all alive. The earth is carpeted with a beautiful, green carpet of grass and moss, and the forest is covered with its green leaves. The flowers bloom, and scent the air with their rich perfumes. All seems to be life and joy, as man goes forth to his daily labor.

But go with me to the beautiful green grass. When we examine it closely we will find abundance of evidence that decay and death are written upon it. The dead and withered blades proclaim the truth, that death is doing his work there. View the leafy trees, and the dried and faded leaf admonishes us that death is there also. And the beautiful flowers, with their faded companions, add their testimony to the truth, that all must die. Thus we might particularize through the realms of nature's domain, and all things would produce evidence of decay and death. The white and bleached bones, that lie scattered here and there, tell us, in unmistakable language, that death is doing his work in the animal kingdom.

Death is the end of the vegetable and animal life. When they die, they cease to exist. But there is another creature, which God saw fit to create and place in the world, which does exist after the present life is departed—after death. That creature is man, the noblest work of God's creative power manifested in this world. When man came from the hands of his Creator, he was a pure and holy being; could converse with his Maker, face to face, in that beautiful garden in which he was placed. Notwithstanding man's purity and holiness, the Almighty saw fit to place certain restrictions upon him, with an annexed penalty, should he violate them. Man was disobedient, violated the command of God, as we are informed in Gen. 3rd chapter. On account of this transgression, the earth was cursed, and death passed upon all men, for that all have sinned. Rom. 5: 12. Go with me to the graveyard, or cemetery, and there we find the grassy mound, the marble slab, and monument, as sure witnesses, testifying that man must die—none are exempt. Our blessed Savior, when in this world and before leaving it, passed through the ordeal of death, to satisfy divine justice, and to redeem fallen man from the curse of a violated law. Behold! the Savior of mankind, by traitorous hands was carried to Mount Calvary, extended between heaven and earth, and as this awful scene was being enacted, He cried, "I thirst," "My God' my God, why hast thou forsaken me;" and immediately the sun was shrouded, darkness fell on all around, the vail of the temple was rent from top to bottom, while attesting shocks of the earth beneath were felt, and the solid rocks were rent, and graves were opened and some of the dead arose. It was then that our Lord was confessed by heathen lips to be the Son of God. Those truth-testing powers of earth and nature struck conviction to the heart of the centurion. And was it not evidence sufficient to convince all that he was none other than the Son of God? Methinks the multitude that witnessed the crucifixion of our Lord stood abashed, watching in silence the awful scene.

Let us remember, kind reader, that this same Jesus arose from the dead, ascended to heaven, where he now sits, making intercession with the Father for us. He will come again, in like manner as he ascended into heaven; but he will not come in that humble manner which characterized his first appearance upon earth. When the days, months, and years have expired, which have been affixed by God's decree, and the Almighty speaks, heaven will open wide her golden gates, and Creation's Sire will then appear, veiled in clouds of wrath, to take vengeance on them that obey not the gospel of our Lord Jesus Christ. Yea, the wicked shall then see their Maker clothed in storms of

indignation and wrath, and realize the thundering terrors of his words as he commands them to stand still and hear the mandates of his will. But to his true and humble followers he will appear as the chief among ten thousand, and the one altogether lovely; and they shall hear the welcome plaudit, "Well done, good and faithful servants, enter ye into the joys of your Lord." Then will they enter into rest, into that many mansioned house, where they can chant the praises of his name, and sing the song of redeeming love, while ceaseless ages roll.

The flowers of the field, the trembling and ever restless leaves, teach us most effectively the mortality of our present existence. Everything that blooms and lives in the whole kingdom of nature, lives only to die. The glow of life sparkling upon the blushing leaf of the rose, is fading and dying as you speak of its beauty, and the spark of life which animates these bodies of ours is as certain, if not as soon, to fade and die. Year by year, nature teaches man the solemn lesson of his mortality. Would you know what will soon become of these living frames which we now guard and cherish and adorn with constant care? Look at the blossoms which spring produces in all their beauty and loveliness; when another spring comes, they will be changed to dust, and men will tread upon them, not thinking that they were once alive. In less than a year, God may fulfil upon our living and sensitive frames the sentence pronounced of old upon the whole race, "Dust thou art, and unto dust thou shalt return." As it is our certain doom once to die, would it not be wisdom in us to prepare for the solemn change, so that, when the Master calls, we may be ready to meet him with joy and not with grief? Meet him we must.

Careless sinner what are your thoughts of death and judgment. Have you resolved to forsake the vanity and folly of this wicked and sinful world, and follow in the precepts and examples of our blessed Redeemer? If so, bring your resolutions into practice at once. Delays are dangerous. And if you have not formed any such resolutions, so much the more you stand in danger. In danger you draw every breath. Danger is your travelling companion when you journey, and danger haunts you when at home; danger hovers over you during the bustle of the day, and peeps between your curtains amid the solemn silence of night. You may drown conviction and reflection in business, or by plunging deeper and deeper into worldly dissipation and sin, but you are in danger still—of wrath, death and hell. Oh! flee to Jesus at once, and plead with him for pardon and reconciliation. With him only is safety. Escape while it is called to-day, before the night of death cometh; "for the Spirit and the bride say, come. And let him that heareth say, come. And let him that is athirst, come. And whosoever will, let him take the water of life freely."

"I hear a voice that comes from far;
From Calvary it sound abroad;
Oh! sweeter sounds were never heard,
Than mercy utters from the cross."

S. W. WILT.

Rural Village, Pa.

Exposition of Colossians. 1: 21, 22.

"You that were sometimes alienated and enemies in your mind, by wicked works, yet now hath he reconciled in the body of his flesh, through death."

There are only two kinds of goodness possible to God's creatures: one is the goodness of innocence; and the other, of penitence. To the first class belong those who have never sinned. Such is the goodness of the holy angels; they have never known the wickedness of sin, the pain of conscious guilt, the bitterness of despair, nor the tears of penitence. Their life is a pure stream, flowing in all its crystal loveliness, from the infinite fountain of life and goodness. It's waters have never been darkened by sin.

To the second class belong those who have sinned and have been recovered from the power of evil. This is the only goodness that is possible for man; for all have sinned. The goodness of penitence is the Christian's goodness; for he is a redeemed sinner.

As there are two kinds of goodness, so there are two kinds of happiness set opposite to them: First, the happiness of uninterrupted innocence. In this there is an entire ignorance of the stain of guilt, remorse and misery of sin. This is a blessed ignorance—a happiness that we can never know. This is the happiness of the holy angels. Second, the happiness of penitence—the joy growing out of forsaking sin and coming back to God. This is the happiness of the Christian, and it may become fully equal to that of the innocent angels. It may embrace all the calmness of the happiness of unbroken innocence, with the intensity of emotion and glow of feeling growing out of a recovery from sin. Some writers think that the happiness of the Christian will be superior to that of the holy angels, because of his sin and recovery from it. I do not think so; for, if it were so, it would have been better for all the angels to have sinned. This is the exploded doctrine of doing evil that good may come from it. It is not true.

As there are two kinds of goodness so there are two kinds of friendship: First, that which has never been broken. This is the friendship that exists between God and the holy angels: it has never received a shock. This friendship man can never know; for he has been alienated from God. Second, that which has been broken and afterward renewed and made sure. This is the friendship of the Christian; for his alienation from God has been destroyed through the atonement of Christ, and he is reconciled to God. This is the only friendship with God that man can know.

The end of the Savior's mission was, to recover man from sin, restore him to goodness, slay the enmity of his heart, and reconcile him to God. This fact is clearly stated in the Scriptures: "All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto him, and hath committed unto us the word of reconciliation;" 2 Cor. 5: 18, 19; "When we were enemies, we were reconciled to God by the death of his Son." Rom. 5: 10. This work was accomplished in the disciples at Colosse: "And you that were sometimes (that is once) alienated and enemies in your mind, by wicked works, yet now hath he reconciled in the body of his flesh through death."

There are two facts stated in our text: First, that these people were once estranged from God: "You that were sometimes alienated in your mind." The cause of this alienation was wicked works. These are

voluntary deeds; they are not something that man cannot help: they are matters of choice. There is a loose way of thinking and speaking of sin, in which we loose sight of personal responsibility, and consequent guilt. We speak of it as though it was a foreign disease, like the cholera, introduced into the constitution, and imputed guilt, growing out of the conduct of our ancestors. The Bible never speaks of sin in this matter. It speaks of sin as a voluntary thing: "Whoever committeth sin, trangresseth also the law; for sin is a trangression of the law;" John 3: 4; "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness?" Rom. 16: 16. Paul recognizes the fact, that there is a voluntary action in sin: "To whom ye *yield yourselves servants.*"

The child is not God's enemy: he may become such by voluntary action, after he has reached the point in his mental and moral history where he is able to judge between good and evil. The infant is not the child of the devil, but the child of God; for Christ says, "Of such is the kingdom of heaven." When we close the ear to the voice of God; when we transgress the inward law; when we sacrifice the conscience and reason to the outward senses; when we let ease and comfort become more dear to us than spiritual purity; when we neglect conscious duty, and give the body dominion over the spirit, then we sin; for those are voluntary acts. These are the wicked works mentioned in our text.

The results of these are two-fold: there are two steps in this wandering from God: first, there is simply alienation. There is a marked difference between alienation and hostility. In alienation we feel that God is our enemy; but in hostility we look upon ourselves as enemies to God. Alien was a much stronger term in the days of the apostles than now. Then the alien had none of the advantages of a citizen. Among the Hebrews he was not allowed to worship with them, and had no share in the promises of their religion. Among the Romans the word had a meaning even stronger than this. To be an alien from the commonwealth of Rome, was to be without the protection of the laws, to have none of the privileges of a citizen, and subject to severer penalties than the Romans were. For instance: A Roman citizen could not be crucified; however mean and low he might have been, the law forbade it. But an alien was liable to this punishment. Paul tells us what an alien was. Speaking of the condition of the Ephesian brethren, before their conversion, he says, "At that time ye were without Christ; being aliens from the commonwealth of Israel, and strangers from the covenants of promise; having no hope, and without God in the world." Eph 11: 12. This was a fearful condition. No home in God's beautiful universe; no hope; the mighty future clothed in darkness, profound as the gloom of the grave. Alienation —banishment from God—have a deep meaning, and reveal a condition fearful to contemplate.

In one sense we can never be banished from God; for we are always in his presence. There is no place where we can hide from his omniscient eye. But, in another sense, we may be banished from him: in thought, feeling, desire, and enjoyment, we may be cut off from him. To feel that God is our enemy and that we are his, is an awful condition to be in.

To be Continued.

For the COMPANION.

Jesus in the Heart.

BY S. M. MINNICH.

How to become new creatures in Christ Jesus, is a question of vital interest to every one of us. How the old man may be put off, and the new man put on, all the world *should know.* To understand by what means the all things may be made new in us, is to be desired more than gold; yea, than much fine gold. It is not so difficult, perhaps, to name what will not renew the heart, as it is to name what will renew and purify it.

Being born of water, will not purify the heart; nor feet-washing, nor the supper, nor the communion, nor the salutation, nor the caps of the sisters, nor the coats of the brethren—not one of these ordinances or institutions, nor all of them will create within us clean hearts. The disciple may attend to all these ordinances, and yet be "in the gall of bitterness and the bond of iniquity." A sister may wear the cap, and the brother the coat instituted by the church, and yet be full within of dead bones and of all uncleanness.

But let us try to find what will make us new creatures. "Ye must be born again." This Nicodemus did not understand. Neither will we understand the new birth if we trust to these ordinances and institutions for salvation. "Ye must be born again." We must be changed.—The things we once loved we must now hate; and the things we once hated we must now love. The passions must be subdued; the affections must be changed. We must hear the voice of the Savior, and "open the door" for Jesus to come into our hearts; and then he will sup with us and we with him. His loving hand will lead us in paths of peace, which lead to the new life, where we may go in and out, and find pasture. Let us ever try to purify our hearts, that Jesus may dwell within us.

Antioch, Ind.

For the COMPANION.

Our Time is Short.

Frail man is like the summer soil
That opens to the morning sky;
But ere the shades of evening close,
Is scattered on the ground to die.

Our time in this world is short, when compared with eternity—a long, endless eternity. Our grand object and great work of life should be to prepare for the enjoyment of a fast approaching eternity. Hear the apostle on the frailty of man: "For all flesh is as grass, and all the glory of man as the flowers of grass; the grass withereth, and the flowers thereof falleth away." 1 Pet. 1: 24.

"How short and transient are our days!"
The passing moments say.
We bud and bloom, drop to the tomb;
Time hurries us away.

The grave, the grave, oh yes, the grave
Must soon become our bed.
This lump of clay, must pass away,
And unto worms be fed.

Go thou and view the gaping grave,
It opens wide for you;
Go. "watch and pray," hear Jesus say,
The way to heaven pursue.

This much lov'd world is not our home,
We do this often see.
We pass away; we've here no stay,
Our home's eternity.

It matters not how soon we die;
If but prepared we are
In heaven to dwell, where all is well,
And live forever there.

AMANDA YOUNG.

Monticello, Ind.

MEDITATION is the mother of devotion, but the daughter of retirement.

For the Companion.

Non-resistance.

"Resist not evil." Matt. 5: 39.

This cannot mean that we should resist no kind of evil. It does not mean that we should not resist a mad dog or a rattlesnake. No, nature itself teaches us that we should; and, truly we are commanded to resist the devil, and, by so doing, he will flee from us. I would venture to say that we should resist a drunken man, or any other man, or beast, if any of them would try to injure our persons or family. It would be our duty to prevent them of doing an injury, if possible, but not to such an extent as to do them an injury, except the ravenous beast, which we may kill. Brethren, here is the secret. We brethren or Christians, are to do no personal injury to any of our fellow creatures; so if we closely examine into the meaning of the Savior's words, "Resist not evil," we cannot, I think, reconcile it in any other way than it means not to take revenge.—Daniel Keller, Sr.

"For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist." Luke 21: 15.

"And they were not able to resist the wisdom and the spirit by which he spake." Acts 6: 10.

"Ye stiff-necked, and uncircumcised in heart and ears, ye do always *resist* the Holy Ghost." Acts 7: 51.

"Whosoever, therefore, *resisteth* the power, *resisteth* the ordinance of God; and they that *resist* shall receive to themselves damnation." Rom. 13: 2.

Now as Jannes and Jambres withstood Moses, so do these also *resist* the truth." 2 Tim. 3: 8.

Resist the devil, and he will flee from you." James 4: 7.

"Ye have condemned and killed the just, and he doth not *resist* you." James 5: 6.

"Whom *resist*, steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world." 1st Peter 5: 9.

"For who hath *resisted* his will." Rom. 9: 19.

"Ye have not yet *resisted* unto blood, striving against sin." Heb. 12: 4.

"God *resisteth* the proud, but giveth grace to the humble." James 4: 6;—1 Peter 5: 5.

I have re-produced the above texts from the scriptures, as also the one from Bro. Keller's communication on "consistency," simply to direct attention to the subject of non-resistance, which Bro. K. says, "space will not allow me to give as full satisfaction as I would like;" and with the hope that brother K. will feel at liberty to give, through the Companion, for the benefit of the brotherhood at large, the fruit of his mature judgement on this somewhat vaguely taught and more vaguely understood subject.

What duties, as citizens, and members of the body politic, may we perform, and what avoid? what privileges and immunities may we enjoy, and of what deny ourselves? How far must we submit, without resistance, in any form, to usurpation, oppression, injury, wrong, and violence, monarchical, executive, constitutional, military, legislative, judicial, municipal and ecclesiastical.

Again, when, how far, and in what manner, have we liberty to avail ourselves of the protection in person and property, of the various constituted authorities mentioned above?

There are a great many discriminations to be made in those matters, for our proper conduct and guidance, as brethren, in which many of us have had but little experience. For instance: we help to vote down license in the county where we live, so that no liquor can be sold as a beverage in said county; then we may have a father, a brother, or a son, who is addicted to the use of strong drink, and we know certainly where, when, and by whom, he is unlawfully supplied with strong drink to intoxication—the evil unquestionably increasing in every way, the law open, the proof at hand. With no other remedy to abate the nuisance, are we in such a case at liberty to implead such a man, or, in other words, make information of the fact before the proper magistrate, which course would doubtless lead to arrest and imprisonment? Is it consistent to help enact a wholesome law and then plead non-resistant principles when it comes to help enforce it?

The line of discrimination, or of demarcation, in our active or argumentative parts, taken under this non-resistant doctrine, is certainly very poorly understood amongst us, and we are very much in need of all the light we can get on the matter. We sometimes hear it stated in general terms only; but seldom, very seldom, applied in a way calculated to give one a clear idea of its scope and bearing. We therefore, feel to ask our brethren to help us walk in the light of their accumulated experience and wisdom, and be saved from over much stumbling.

In the desire of a happy eternity, and in the fellowship of truth, as it is in Christ Jesus, our only Redeemer, the one hope, I close.

P. H. Beaver.

For the Companion.

Morality and Love.

Brethren, sisters, fellow travellers to eternity, as one united band let us turn our thoughts and affections Zion-ward, and our backs to all evils: for in love I write to you. This is the subject which bears upon my mind; for if the love of money is the prevailing current by which we are to be carried, then we will be on the downward road to ruin. Woe be to them who make divisions among the people of God. Let us be united upon the plain terms of the Gospel, and walking in the paths of our fathers in the Lord, and peace will be multiplied with us.—Should we turn from our former steps, which we took to be according to the Gospel, and desire all things in fancy style, behold, Satan is at the door! We show forth a bad example to the world, when we advocate principles which are contrary to the principles of the Church.

We should consider well, and peruse the Gospel well, before we attempt to set forth a new rule. When we are founded upon the Gospel, then we have the rock of weight and power in it. Let us not lay a stumbling block in the church, that the world may not say that we are divided, or against the principles laid down in the Gospel. When we love the truth, we will desire all things plain and upright, as the teachings of the Gospel. Let us love one another, and not, as some professors do, that, when the love of money is within, the flock is not cared for. Well might Paul say, "The love of money is the root of all evil." Take the reward of money away, and we would hear but little preaching of the gospel now in the land. Where are their gods? are they not of silver and gold? Men setting out to preach the Gospel with the wisdom of men and with the view of making money! where is there a greater evil than this? I write these few lines as a warning to all, to beware lest the god of this world get in among us, and, most of all, the perverters of the Gospel, who preach for gain. Brethren and sisters, be mindful of that which is right.

Samuel H. Weaver.

An old negro named Pete was much troubled about his sins. Perceiving him one day with a very downcast look, his master asked him the cause. "Oh! massa, I'm such a great sinner!" "But, Pete," said his master, "you are foolish to take it so much to heart. You never see me troubled about my sins." "I know the reason massa," said Pete;—"when you go out duck shooting, and kill one duck and wound another, don't you run after the wounded duck?" "Yes, Pete;" and the master wondered what was coming next. "Well, massa, dat is de way wid you and me. De debil has got you sure; but, as he am not so sure of me, he chases dis chile all de time."

When the devil knew how to quote Scripture falsely, Christ knew how to quote it truly; and it is for us, whenever we are tempted, to go to the Bible and see whether we cannot find suitable for our souls in that hour of temptation.

Christian Family Companion.

DALE CITY, Pa., April 29, 1873.

Christian Union.

"That they may be one, even as we are one." John 17: 22.

If unity in purpose and effort is necessary in order to succeed in temporal affairs, it is no less so in spiritual matters. "In union there is strength," holds as good in religion as in anything else. Whenever anything is to be accomplished by the people, "Organize, organize!" is the cry. The necessity of organizing is felt, that they may adopt some system for harmonious and united action. In this way they labor intelligently; and by combining their forces, they operate much more readily and successfully. This is in strict accordance with the law of God, as exhibited in the various operations in the animal, vegetable, and mineral kingdoms; and, in fact, throughout the universe, so far as our senses reach.

Jesus, the Word of God, by whom all things were made, was thoroughly acquainted with this law; hence, in his prayer to his Father, in the night of his bitter agony and betrayal, he prayed for union among his disciples. Union—union of purpose and effort—concord in feeling, and harmonious action, was the burden of that prayer. No one can read that prayer, as recorded in the 17th chapter of John's Gospel, without observing the great importance attached to unity by our Savior. He did not pray for the world, but for his disciples. He did not pray that they should be taken out of the world, nor that evil should be taken away from them, but that they should be kept from the evil. He prayed that they might be sanctified through the truth—through the word of God, which is truth. He prayed not only for those whom he had chosen, but also for those who should believe on him through their testimony; and it was his ardent desire, fervently expressed, that they might be perfectly united in love—be of the same mind—have one aim—be *one even as the Father and Son are one.* His language expresses the greatest possible unity—"That they all may be one; as thou Father, art in me, and I in thee, that they also may be one in us; *that the world may believe that thou hast sent me.* Who can not see that our Savior regarded this unity as essential to their success in the conversion of the world?

We here pause to notice several facts, and to deduce from them a very important conclusion.

1. In refereuce to his disciples, he prayed, "That they all may be one." Notice this language particularly: not only a few, nor even many, but *all* are to be one. This unity however, could not, in any way, interfere with or destroy their individuality: a thousand disciples, being one according to our Savior's will and prayer, are a thousand disciples—a thousand individuals—a thousand persons still. In harmony with this we read that, on the day of Pentecost, "there were added unto them about three thousand souls;" and afterward, that "the number of disciples was multiplied." See Acts 2: 41; 6: 1. Each soul, each disciple, was a branch, or member, and all united constituted one body or church; hence Paul says, "But now are they many members, yet but one body:" "Now ye are the body of Christ, and members in particular." 1 Cor. 12: 20, 27. The fact we wish you to notice is, that, while the disciples were one body, they were still "members in particular"—their personality, or individuality, was not destroyed. This, indeed, could not possibly be.

2. They were to be one in the same manner, in the same sense, in which the Father and the Son are one: "That they may be one, even as we are one;" "As thou, Father art in me, and I in thee, that they also may be one in us." Now we are ready to draw our conclusion from these plainly established facts. We will put it in the form of a syllogism.

1. The unity of the disciples does not destroy their distinctive personality.

2. The disciples are one in the same sense in which the Father and the Son are one; hence

3. The unity of the Father and Son does not destroy their distinctive personality.

In this syllogism the premises are both true, being established by the word of God, which is truth; the reasoning is just, and the conclusion fairly deduced; hence it is an immutable fact, that the unity of the Father and Son does not interfere with their individuality: while in one sense, *they are one*, in another sense *they are two.* The same reasoning will apply to the Holy Spirit; and accordingly John says, "There are three that bear record in heaven, the Father, the Word (Son), and the Holy Ghost; and these *three* are *one.*" In one sense they are one, are united; but this unity does not destroy their individuality, their plurality, for they are still *three.*

We now ask the reader to remember this fact, to which we shall return when we have farther use for it; but now we shall consider the nature and extent of the union that is enjoined upon, and required of, the disciples of Christ. It is of the utmost importance that we should know precisely what the scriptures teach on this subject. That professing Christians are very much divided in sentiment, in teaching, and in practice, is a fact which every one knows; that this divided state is either right or wrong no one will pretend to deny. If it is right, it will tend to the glory of God, and we should say nothing against it; but if wrong, if not in harmony with the will of Heaven, we should know it, and do all we can to

do away with divisions, and to bring about such a union as is pleasing to God. We have heard persons thank God that there are so many different societies, with their distinctive peculiarities, so that all may be suited, and sinners can have no excuse for not uniting with the Lord's people. Again we have prayed, and have heard others pray, that this divided state might cease to exist; that all who call on the name of the Lord might be united in one body, hold the same faith, and worship God by the same rule. We are honest in our prayer, and, perhaps, they were candid in their thanks; but as we conflict, one is right, the other wrong, and we should know how it is.

J. W. BEER.

Railroad Privileges.

Arrangements have now been perfected for excursions over all the railroads of Pennsylvania, so far as we expect to apply, viz: the Pennsylvania Central, and its branches, and the Pittsburgh, Washington & Baltimore Road, Connellsville route. The arrangements are to sell excursion tickets from May 20th until June 3d, good to return until June 14th.—East of the Alleghany mountains, tickets will be sold to Bridgeport, the terminus of the P. R. R., and return. Notice, that wherever you take the cars, on the Pennsylvania Railroad, between Philadelphia and Altoona, you call for excursion ticket to Brethren's Annual Meeting at Dale City, for BRIDGEPORT.—West of Altoona you will inquire for same ticket, to CONNELLSVILLE. Connellsville is the terminus of the southwest branch, P. R. R. (a new branch recently opened from Greensburg to Connellsville). Those from the east will change cars at Huntingdon and Bridgeport, and those from the west at Greensburg and Connellsville.

Over the Pittsburgh, Washington & Baltimore Railroad, we have also excursion arrangements, from Pittsburg and from Cumberland. All those who land at Pittsburg, no matter by what route, will take this route, direct to place of meeting. You will inquire for excursion ticket for Brethren's Annual Meeting, at DALE CITY. And so at any station along the line of said road, whether at Connellsville, Bridgeport, Cumberland or any other.

These explanations are believed to be full and complete, and need not be repeated, and those who are interested should preserve the paper, or make a note. Those coming from the South and South-east, will come by way of Cumberland, and then, as above stated.

It will be observed by announcement of Elder D. P. Saylor, that the Baltimore and Ohio Railroad have granted half-fare privileges, from all important points along their line.

We shall also make application with the Pittsburg, Ft. Wayne and Chicago R. R, and announce result in time.

Please remember that tickets will be sold only in the time specified above.

Spring Lovefeasts.

The time for our spring course of Lovefeasts is rapidly approaching. Many congregations have already made their announcements, manifesting their desire that their brethren and sisters from a distance may be with them to feast with them, and to share their love and friendship.

These feasts afford great opportunities for doing good, as well as for enjoyment. Here we often meet with loved ones, from whom we had long been severed; and form new acquaintances long to be remembered, or never to be forgotten. Under the preaching of the word, the fire of love is fanned into a brighter flame; by association the bond of union is strengthened; and by the faithful observance of the ordinances of the Lord's house we are revived and renewed in the inner life.

Not only are our own hearts cheered—our own souls blessed—but during these meetings many precious souls unite with the Lord's people. This is a source of much gladness among us, and of rejoicing in the presence of the angels.

Will not our brethren and sisters make this rejoicing more general by sending in carefully prepared reports of their meetings? In this way much good may be done.

Again, would not our agents avail themselves of this good opportunity to extend the circulation of the COMPANION? We feel certain, that by a little extra effort our list could be materially increased. We have a good supply of back numbers, which we will cheerfully send to all who wish to use them in soliciting subscribers. We can still furnish all the back numbers of Vol. 9, and the full volume will be sent for $1.50: or we will send the balance of the volume, beginning with this number, for $1.00. Subscriptions may begin with any number, and run any length of time at the rate of three cents per number, or $1.50 per annum.

J. W. BEER.

Answers to Correspondents.

DAVID M. TRUBY :—We are square. We found the $3,00 acknowledged in No. 50, last Vol.

A. S. Funk :—Would you be so kind as to send the obituary notice again; it was lost somehwo. Almanacs are sent.

W. W. Hickman :—That was right.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

FAIRVIEW CONGREGATION, IOWA,
April 16th, 1873.

BROTHER H.:

Inasmuch as there are still many places in the West, where brethren are deprived of the privilege of hearing the word preached by ministers of their choice; (brethren); and whereas this congregation is well supplied with ministers, (being seven in number), I, therefore, for one, am resolved, the Lord willing, to improve my talent at some western *point-d'appui*, whithersoever the Lord may direct; and therefore offer *for sale*

OUR PLEASANT HOME,

consisting of 40 acres of land, all in cultivation; good frame house 20x26, good cellar; stables, granary and outbuildings; 2 wells of never-failing water; about 125 bearing fruit trees; grapes, berries, and one mile hedge. Situated 1¼ miles north, and 1¼ miles west of Moulton, a station on the N. Mo. & B. S. W. R. R., and 4 miles south of our meeting-house, in Appanoose county, Iowa. Any person, friend or brother, who is interested in

enlarging the borders of Zion, and wishes to locate in these parts will do well to communicate with me.

I will sell at a low price for cash.

Address

JASON BAIR.

Moulton, Appanoose Co, Iowa.

The Resurrection.

Twice had the sun gone down on the earth, and all, as yet, was quiet at the sepulcher. Death held his sceptre over the Son of God. Still and silent the hours passed on; the guards stood by their posts; the rays of the midnight moon gleamed on their helmets and on their spears; the enemies of Christ exulted in their success; the hearts of his friends were sunk in despondency and sorrow; while the spirits of glory waited with anxious suspense to behold the event, wondering at the depth of the ways of God. At length, the morning star arising in the east, announced the approach of light; the third day began to dawn on the world, when on a sudden the earth trembled to its centre, and the powers of heaven were shaken; an angel of God descended; the guards shrunk back from the terror of his presence, and fell prostrate on the ground.—His countenance was like lightning, and his raiment was as white as snow. He rolled away the stone from the door of the sepulcher, and sat upon it. But who is this that cometh from the tomb, with dyed garments from the bed of death? He that is glorious in his appearance, walking in the greatness of his strength. It is thy Prince, O Zion! Christian, it is your Lord! He hath trodden the wine-press alone; he has stained his raiment with blood. but now, as the first-born from the womb of nature, he meets the morning of his resurrection. He arises a conqueror from the grave. He returns with blessings from the world of spirits; he brings salvation to the sons of men. Never did the returning sun usher in a day so glorious! It was the jubilee of the universe! The morning stars sang together, and all the sons of God shouted for joy! The Father of Mercies looked down from his throne in the heavens with complacency; He beheld his world restored; He saw His work that it was good. Then did the desert rejoice; the face of nature was gladdened before Him when the blessings of the Eternal descended, as the dews of heaven, for the refreshing of the nations.

We also shall be resurrected. Will we have a smiling God to look upon us, or will we meet his frowning eye? Oh, God forbid that we should disgrace the bleeding Jesus, who died for us, and the third day rose again, that we, at our resurrection, may enter the haven of everlasting peace. If we neglect our duty, how shall we meet our God at the resurrection of the dead? for he will surely say, "Depart from me, ye workers of iniquity, I know you not." "Depart ye, into the lake that burneth with fire and brimstone, prepared for the devil and his angels." But if we do our duty, the angels will rejoice.—The Father of Mercies will smile upon us. Jesus will bid us come to the place that he has prepared for us at the resurrection.

SIMON WEIMER.

Deer Park, Md.

Man.

Who is he? what is he? where is he? and what is his destiny? are questions of vital importance to every reflecting mind; and must necessarily force themselves upon the consideration of every sentient being. Man may look without, and, to a certain extent, fill every wish of his expansive heart, with the enjoyments and employments of the external world; but within is a world of mechanistic mystery, "fearfully and wonderfully made,"—and as beautiful, too, as the wisdom that made it. What wisdom, then, in man, to give his contemplative thoughts to wisdom's fairest work. All without, is stamped with mortality, but within is enshrined the germ of immortal youth. Without is the transient, fading, dying life; within, the deathless spirit of another world, incarnate dwells, and, perchance, is well pleased with its clay tenement, while the sunshine of life is scattered around but when, despoiled by age, and the wintry winds come on apace, piercing its trembling walls, it longs for its "house, not made with hands, eternal in in the heavens."

H. H. KARTIN.

New Lebanon, Pa.

That "Sacred Ordinance."

A writer in the C. F. C, for April 9th, under the title of "Why is It?" reports, that in parts of Iowa, in January, he saw many sisters "coming to the house of worship, without the proper covering on their heads. Why is it so?" "Will you answer? 'Produce your cause,'" &c.

He infers that pride is the cause; and if the sisters do not give a reason, "we (he) will take silence for consent" that it is pride.

Brother, suppose one of these Iowa sisters would write, "I believe Elder Eby is a hypocrite, and that he wears a round coat and a broad brimmed hat to conceal his hypocrisy; and if he does not bring forth strong reasons, we will take silence for consent."

Such an inference, no doubt, would be very unjust; but no more so than the conclusion that "we will take silence for consent" that all the Iowa sisters are proud who do not wear caps.

"Sacred ordinance." Sacred means hallowed, holy. Ordinance, a law, a decree. "The commands and ordinances of the Lord." Luke 1: 6.

Now, brother, when you "produce your cause," and "bring forth your strong reasons," and convince the sisters that the wearing of caps is a sacred ordinance, it will not be necessary for you to write a treatise on "the duty of Elders, in reference to this very important and sacred ordinance."

S. M. MINNICH.

Antioch, Ind.

Children's Home.

DEAR C. F. C.:

It seems but a short time since we were all at home, father, mother, sisters and brothers. But oh, how things have changed! Our parents have both gone to their home beyond this vale of tears, to a happier home, we trust, than this. Their troubles and sorrows are all over; but we are left to share the troubles and trials of this world. Scattered as we are, hundreds of miles apart, we can't have our father and mother come to visit us. But they can never come and see me any more. Children, those who have good parents, will never know how to appreciate them till they are dead and gone. Ere long it will be said of us, we too have no abiding place here, and must go the way of all the earth. We are as buds that burst in the spring and grow to their full extent in a few weeks, but are soon gone. This brings us to see more closely that the things of this world are transient, and that it is not best to strive to lay up treasures here; for it is of short duration, but let us "Lay up, for ourselves, treasures in heaven, where neither moth nor rust doth corrupt; and where thieves do not break through and steal: for where our treasure is, there will our hearts be also." Now dear children, you that have good and kind parents, obey them, for this is right. "Honor thy father and mother that thy days may be long upon the earth."

HANNAH HECKMAN.

Cornell, Ill.

Do We Know Who our Friends Are?

BROTHER HOLSINGER:—I thought I would pen a few lines for the C. F. C. to-day, as I had to stay at home all this long Sunday. I could not go to meeting. My health is so delicate that I am not permitted to meet with the brethren very often, and to-day I have to stay all day alone, without speaking a word to any human being. Oh, the sorrow of a widowed life, none know but those who have the trial. Those who have kind and true friends, do not know how to pity those that are in sorrow, both by day and night.

Now to my text. Are those who tell us of every unkind remark made about us, truly our friends? If I may be allowed to use a common phrase, I answer, "not much." If people remark unkindly about us, (and envious persons will), if we never happen to hear of it, it is as if the unkind words were never spoken, and we have it not to worry us; but when some officious acquaintance, sailing under friendship's colors, repeats to us the proof of envy and bitterness, I say that one is no longer our friend: we may rest assured that he has been saying something himself. He will pretend to be your best friend, when he wants a favor, but when your back is turned, he will say as much as those he has been telling you of that were talking about you, and perhaps more too. If he were your friend truly, his first care would be to keep from you every thing which might cause a moment's unhappiness; and we must all acknowledge that bitter words do leave a sting. We may say we do not care; and if our faces are trained to smile when there are tears in the heart, we may persuade the tattler that we really do not care; yet every one knows an unkind expression of feeling towards us, as a remark made about us in an unfriendly spirit, will cause an unpleasant sensation in the heart, whenever we remember it.

But I do not blame persons for pretending that they do not care, in the least, for anything which may be said about them. I do that very thing myself, always, without fail, whenever any one repeats to me the envious, ill-natured words spoken by another. I do this because I believe that no way can the mischief-maker be punished so effectually as being made to believe that I really do not care for anything that spiteful people may say. We may console ourselves with the reflection that the person never yet lived, who, gaining a good start in the race, was not detained by the strong hands of envy being stretched out to pull the lucky one back. We may say to ourselves, that the ill-natured words were spoken by those only who envied some good fortune falling to us, instead of bearing any real unkind feeling toward us; we may say we have friends enough left, and can easily spare those who deal unkindly by us, or we may manufacture any of the thousand other plasters to heal wounded feelings, but it all amounts to the same thing, and that is, just nothing at all. Whenever memory brings up the regretted words, we cannot prevent the lonesome, dreary feeling from creeping into our hearts.

Do what we will, there is only one streak of good that can possibly result from telling a friend of an unkind criticism, and that is, we prize the friends we know to be true the more, as those we only thought to be friends prove false.

But there is another trouble here.—How are we to tell who are true and who are false, in this age of false pretension and shame? Perhaps the very one to whom you would look for sympathy and strength of friendship, will be the first one to smile and wink when your name is lightly handled. Oh, how many of us thought we had true friends, but when found out they were as false as Judas!—Your unworthy writer knows something of being betrayed by false friends. My heart is almost made to bleed, when I think of the past! A few more rising and setting suns, then I will be done with the sorrows of this world. I hope I will be permitted to enter through the pearly gates of the New Jerusalem, where there are no false friends. Brethren and sisters, pray for me, that I may bear all my afflictions patiently.

ELMIRA ARMSTRONG.

White Oak, Ills.

On the Death of my dear Aunt, Catharine Miller.

"Be ye also ready; for in such an hour as ye think not, the Son of man cometh."

Truly this may be said of our dear sister in Christ. When all was peace and happiness, and all seemed to enjoy good health, she was cut down and taken from our midst; and oh, how sudden! in the short space of three hours she was a lifeless corpse. When we sit and think over the past, it seems but a dream. We can scarcely endure the thought that it is true; but God's ways are not our ways, therefore we must be subject to the will of God. How lonely it is in her once pleasant home! Her smiling face and her many kind words are seen and heard no more. We can say with the poet:

Silently, the shades of evening
Gather round our lonely door;
Silently, they bring before us
Faces we shall see no more."

She died as she had lived, a devout christian, and one that had been in service long. And what more could I say? I could not express more in a volume. She passed away calmly and peacefully, leaving with her friends the comforting hope that she is at rest. Of her life I need not speak; but this I can say, she had a kind heart, and her sympathies reached out toward the poor and unfortunate; and she was always ready to help the suffering wherever she found them. She was a good wife, a kind and tender-hearted mother, and a true christian. Whilst standing by her grave, hearing the sobs and cries of the bereaved husband, children, and friends, I thought, "How peacefully she rests in her narrow house of clay! With her all the trials, the sorrow, the tears, the watching, and the waiting, of this life are over; and she sleeps the sleep of death." Oh, how indescribably sweet that rest must be! No troubled dreams or frightful visions; no waking to the terrible realities of this troublesome world; but all is a peaceful quiet rest, never to be broken. Who would not thus want to rest—to sleep this calm, undisturbed sleep? Surely there is nothing in this world, to keep us from thus desiring to rest. Life is full of cares and trials; as one of old says, "Man that is born of woman, is of few days and full of trouble;" for "behold, all is vanity and vexation of spirit." How true this is. We may search after happiness in this life, and when we think we have found it, it is gone. Our only hope of rest, of peace, and of true happiness is in death. We can so order our days, by the favor of God, that death will appear to us the portals of a never-ending rest—a happiness that is beyond this world—a home in the eternal city of our God, where joy and pleasure, peace and happiness, are perennial, and where sorrow, sickness, or death are known or felt no more. May it be our happy lot to see dear ones on that happy shore is my prayer.

ELLA STONER.

Cearfoss, Md.

The New Commandment.

In No. 4, Vol. 9, page 53, I noticed an article as a reply to my article in Vol. 8, No. 47, page 737, on the "New Commandment," in which the writer charges me with garbling the sacred witnesses, and says, "the new commandment has not any reference to feet-washing; but means to love one another, and nothing more. I hope the editors will favor me with another hearing on that subject.

We stated in our article, that we be-

lieved the new commandment was to wash one another's feet; and to love one another was not a new commandment, but that which we had from the beginning. Now, if the writer of that article fails to prove that to wash one another's feet was commanded before Christ commanded it, then all Bible readers must acknowledge that it was a new command ment, whether Christ had, or had not, reference to feet-washing, when he spake of a new commandment. Now, if the writer can prove that God had a people over 4,000 years on earth, before Christ, and never commanded them to love one another before Christ commanded it, then I will no more call it an old one, or as the Apostle John says, "from the beginning;" but this you will fail to do, and ought to know it, if you are a Bible reader. For if to love one another and nothing more, was the new commandment, how could all men know that they were Christ's disciples, for Moses' disciples were as much commanded to to love one another as were Christ's disciples. For the proof of this, we will give the best authority, even Christ's own words. (Matt. 22: 26,) Being asked which is the great commandment in the Law, "Jesus saith unto him, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; this is the first and great commandment, and the second is like unto the first, thou shalt love thy neighbor as thyself." Now is it possible that to "love thy neighbor as thyself" comes next to the first and great commandment, and was not commanded till over 4,000 years, and yet, "upon these two hang all the law and the prophets?"—Please read the law. (Deut. 6: 4, 5.) "Hear, O Israel! the Lord our God is one Lord, and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. "(Lev. 19: 17, 18,) "Thou shalt not avenge nor bear any grudge against the children of thy people; but thou shalt love thy neighbor as thyself; I am the Lord."—(Deut. 10: 19,) "Love ye therefore the stranger; for ye were strangers in the land of Egypt." And not only were the Children of Israel commanded to love their brethren, neighbor, and stranger, but their enemies also. (Exodous 23: 4,) "If thou meet thine enemy's ox, or his ass, going astray, thou shalt surely bring it back to him again." Now with the above testimony we are inclined to believe that John meant what he said, when he said, "That which we had from the beginning, that we should love one another."

A few words more to the writer, and then I am done. You say that the new commandment is to love one another, and *nothing more*. What is love? I do not mean such as sinners have, for they love one another, but the love of God. (John 5: 3,) "This is the love of God, that we keep his commandments." But you say it has no reference to feet-washing. Then please tell us which of the commandments it has reference to. If John is right, and we think he is.

Next, you reject "from the beginning," and substitute your own word, "from the Master." Remember, the new commandment is, "that ye love one another, as I have loved you." Here love is a transitive verb, expressing action; and, "As I have," as is an adverb, placed before the pronoun I, and calls for the action, in like manner; and that action was washing their feet, and before Judas came back, you will notice, that he spake again: "These things I command you, that ye love one another," and "remember the word I said unto you, the servant is not greater than his lord." John 15: 21. Now, when did he say the word he told them to remember? Just after he had given them the example of feet-washing, and said to them, "Ye should do as I have done to you. John 13: 15, 16; "Verily, verily I say unto you, the servant is not greater than his Lord."

LEAH CRONCE.

Clarksville, Iowa.

The brethren of the eight mile congregation, Franklin Co., Kansas, will hold their love-feast, the Lord willing, at the house of brother Daniel Barnhart, on the 31st day of May, commencing at 4 o'clock P. M. Preaching next day. Those coming by railroad will stop off at Ottawa. The place of meeting is 10 miles northwest of Ottawa, one mile north of Centropolis. Conveyance will be furnished, by giving timely notice to the writer, J. S. Keim, Centropolis, Franklin county, Kansas.

The brethren in the Shade Creek congregation, Somerset county, Pa., have appointed their lovefeast on the 29th of May next, commencing at 10 o'clock. Those coming by R. R., East or West, will stop off at Johnstown, and will be conveyed to place of meeting. If notified in time, ministering brethren coming from a distance, will be conveyed to Annual Meeting.

H. MUSSELMAN.

The brethren in the Codorous congregation in York county, Pa., have appointed their lovefeast on the 10th and 11th of June. It will be held at the East Codorous meeting house, about one and one-fourth miles east from Loganville, commencing on Tuesday, 9 o'clock. On the Northern, Central R. R., stop off at Glotfelter's Station, on Monday the 9th, where you will be met by the brethren to convey you to the place of meeting.

THOMAS GRAY.

York, Pa.

I wish some brother would write upon the subject, "Life Insurance."

J. W. MILLER.

The brethren of the Perry branch, Juniata county, Pa., have appointed their Communion meeting on the 23rd and 24th of May, Friday and Saturday, at brother B. Shellenberger's six miles west of Mifflin.

B. SHELLENBERGER.

We intend to have a communion meeting, commencing at ten o'clock A. M. Place of meeting, 4 miles south of Waterloo in the Brethren's meeting-house.

ELIAS K. BUECHLEY.

Notice to Brethren and Sisters going to A M.

I, to-day, made arrangements with the Baltimore and Ohio Rail Road Company, with its branches, from Baltimore to Washington, Weaverton to Hagerstown, Harpers Ferry to Harrisonburg, and Grafton to Parkersburg, for half fare; no farther west, however, than Wheeling; friend Cole having no authority to control the division west of the Ohio river, in such matters.

The conditions are the same as they were on former occasions on the road. Those going will start where they choose, and pay their full fare to Cumberland, asking no questions, as agents along the line know nothing at all about it, and, of course, can give no information. At the place of meeting I will furnish all who apply, and have complied with the conditions with a certificate, which will pass to the place of starting free of charge.

If some one would, or could arrange with some line of the road west of the Ohio river to connect these arrangements at Wheeling or Bellair, this would be the route for all west and south of west to take; and whereas, the B. & O. R. R. Co., has never refused to grant the brethren half-fare privileges, while the Pittsburg, Fort Wayne, & Chicago Co., has rarely, if ever, granted it, I

think the brethren are in duty bound to consider it. Last year they refused to abate one cent of my fare going and coming, while the Pittsburg & Connellsville road, through the brethren, sent me by telegraph a pass to return free over their road. I am already furnished the return certificates. D P. Saylor.

Mr. Editor: *Dear Sir*, I am a reader of the C. F. C. Am but a boy, and thought I would ask you to insert in the Companion a few of my thoughts on temperance. Temperance is one of the greatest blessings that the human family is blessed with, while intemperance is one of the worst evils that man is subject to. It robs the once happy homes. The family that once lived in peace and pleasure is parted and put asunder. The loving wife, who toils at the spinning-wheel, the loom or the wash-tub, all the day long, when night draws nigh and she tired and wearied with her days toil, is waiting for her once loved husband, who promised at the alter that he would love and protect her until death should separate them. To her sad surprise she beholds her husband coming home tottering, reeling, tumbling from one side of the road to the other. With trembling hand he raises the unwelcome latch and enters in, looks around, and espies his beloved lying on the bed resting from her day's toil. With tottering limbs he starts for his couch, but does not succeed. He falls over in a senseless state and there he goes to sleep, and that is the last of him until the effects of the alcohol begin to die. Then he raises out of his delirium and asks and wonders, what has been going on. But oh! now comes the worst. He abuses his wife, curses his God, profanes his name till it seems as if heaven and hell would come together. I do not belong to any church, but I do despise intemperance. I believe it to be a sin. The Bible has said, "Touch not, taste not, handle not the unclean thing." If we do such things we go contrary to the law of God and man. Therefore, we ought to give more earnest heed to the things that we hear, lest at any time we let them slip. I would advise all young men to avoid intemperance; shun it as you would a viper. Live just as far away from it as you can. An incident occured some days ago in our little village that will do me, should I live a thousand years. A young man who was a member of the Disciple Church, seemingly a believer in God and his commandments. On account of a lady with whom he was associating, his father was angry with him and entreated him not to go any more as he was spending his time and money for no good purpose. The very next day he got drunk and came home and abused his father, knocked his mother down, and defied the living God to lay hands on him. For fear of being too lengthy I will close, hoping that you will ponder these things, and live "temperate in all things" and God will reward you.

M. I. Spohn.

An Inquiry.

Who is Jesse Hiestand, of Palestine, Ill.? Is he a member of our fraternity? By the drift of his language, in C. F. C., current vol. page 150, I should certainly not understand him to be a brother, but rather what we term a Soul Sleeper. Who can give me the desired information?

E. K. Buechley.

Queries.

1. In Matthew 13th chapter our Savior spake many things to the multitude by parables; among which we find the parable of the wheat and tares, which were both to grow together until harvest. Query. Did the Savior mean, that they would both grow together, in one individual? Will some of the brethren or sisters give their views?

2. Our Savior's sermon on the mount contains several passages which I will submit to the brethren, for information. Query: Are the following passages to be understood literally, or is a part of them to be spiritually understood? See Matth. 5: 29, 30 39, 40, 41, 42; Luke 6: 30, 34, 35.

J. W, Harshbarger.

Girard, Ill.

I would like some of the brethren to give their views on Matt 9: 16, 17, and the latter clause of the 7th verse of the 10th chapter of Luke, with the 46th verse of the 2nd chapter of Acts, and the 1st verse of the 1st chapter of St. John?

D. S. McDaniel.

Will some brother or sister give a thorough explanation on Mark the 3rd chapter, 28th and 29th verses; and Luke the 12th chapter and 10th verse which reads thus: "Sinning against the Holy Ghost shall not be forgiven."

D. P. E.

As the C. F. C is a medium wherein the brethren have liberty to express their opinions in regard to different subjects in the Scriptures, I would desire some of the brethren or sisters to give an explanation on the 29th verse of the 15th chapter of 1st Corinthians, reading as follows: "Else what shall they do which are baptized for the dead? If the dead rise not at all, why are they then baptized for the dead?" What does the apostle mean by being baptized for the dead?

Your brother in Christ.

Wm. H. Clemmer.

Will some brother give an explanation on Luke 16: 21—23?

A. Diehl.

Announcements.

The brethren in Williams Co., Ohio, have appointed a meeting the 7th and 8th of June next, at the Brethren's Meeting-house, one mile south-west of Bryan. Also a communion meeting on the 10th and 11th of June, 2½ miles west of Pioneer. Brethren coming on the cars will step off at Bryan, and there will be conveyance to the place of meeting.

D. Rittenhouse.

We will, the Lord willing, have our Love-feast in the Dry Valley Meeting-house, Mifflin Co., Pa., four miles east of Lewistown, and one-fourth mile from Maitland Station, on the Sunbury & Lewistown R. R., on the 25th day of May next. Commencing at 10 o'clock A. M., dismissing at 12 o'clock, assembling again at 4 o'clock P. M. for evening services. Preaching next day in the forenoon.

Jacob Mohler.

District Meetings

Western Pennsylvania, Fairview meeting-house. George's Creek congregation, Fayette county, May 21st. Communion on the 20th. See page 222.

Eastern Pennsylvania, West Conistoga congregation, Lancaster Co., May 15th. See page 206.

Northern Indiana, Elkhart branch, Elkhart Co., May 18th. One mile west of Goshen.

Northern Illinois Cherry Grove branch, Carroll Co., May 13th. Page 205.

Kansas and Nebraska, Falls City, Neb. May 3.

North Western Ohio, at John Brillhart's, Crawford county, Ohio, May 23rd; lovefeast on the 24th at same place.

Middle District of Iowa, Brethren's meeting-house, Dallas Co., May 19.

LOVE-FEASTS.

Spring Run, Mifflin Co, Pa., May 27, 28.

Aughwick congregation, May 29, 30.

Six miles west of Dayton, Ohio, May 15.

Sandy Creek, Preston Co., W. Va., Salem Meeting-house, May 24.

Shipsawnee branch, near Lagrange, Ind., June 12.

Falls City, Nebraska, May 3, 4.

McLean Co., Ills., June 14th, 15th, See page 222.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Indian Creek Branch, Westmoreland county, Pa., on the 5th of March, sister ELIZA FERGESON, aged 48 years, 10 months and 12 days.—She was a member of the church for 26 years. As she had lived, she died. She was not ashamed to confess her loving Savior in the midst of a gainsaying world, and earnestly contended for the faith once delivered to the saints. Disease, dropsy. Funeral discourse by Bro. J. M. Bennet and the writer.

In the same Branch, on the 4th of April, CAROLINE SHOWMAN, infant daughter of friend Joseph and sister Showman, aged 7 months, and 4 days.—Funeral occasion improved by the writer, John 5 : 25, 28.

D. D. HORNER.

In Kosciusko county, Ind., March 28th, MARTHA JANE MOW, daughter of brother John and sister Elizabeth Mow, age not given. Disease, lung fever. She was buried in the graveyard at Anglemyer's meeting house. Funeral services by brethren John H. Miller, from Milford, Ind., and John Anglemyer, of New Paris, Ind.

HANNAH MOW.

In the Dry Creek congregation, Linn Co., Iowa, FOSTINA ONEAL, March 27th, aged 19 years, 11 months and 14 days. She was a daughter of Wm. Frager, and was married Feb. 27th, 1873. Funeral services in the city of Cedar Rapids, by the Brethren, from Hebrews 9 : 27, 28.

In the same congregation, March 6th, BENJAMIN MCCLEARY, aged 69 years, 1 month and 26 days. Funeral services by brother John C. Miller.

Also in the same congregation, March 12th, sister MARY BOCK, aged 19 years, 6 months and 25 days. Disease, consumption. She was baptized 7 days before death removed her to to her long home. Funeral by brother Daniel Holsinger and others, from 1 Peter 1: 24 25.

THOS. G. SNYDER.

In Lamotte Prairie, Crawford county, Ill., of spotted fever, March 5th, PETER, son of Peter Rausch, aged 8 years, 1 month, and 3 days.

Also, on the 7th of March, of same disease, MARY RAUSCH, daughter of same parents, aged 5 years and 9 months. Funeral services by brother Absolom Hyre.

Also in the same vicinity, of same disease, March 20th, JOSEPH WELLER, aged 17 years, 3 months and 25 days. Funeral discourse by Jesse Hartland.

Also in same vicinity, March 22d, of same disease, ROSA, daughter of Peter King, aged 2 years. Funeral services by A. Hyre and the writer.

Also in same vicinity, of same disease, March 23d, ANNIE, daughter of A. M. Sutherland, aged 11 years.

Also in Hutsonville, Crawford county, Ills., March 25th, Miss ROSE DOOLITTLE, aged about 15 years.

Also a daughter of Noah Evans, in same place and at same time.

J. P. HORNING.

[*Visitor please copy.*]

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Christian Family Companion.

BY H. R. HOLSINGER. "Whosoever loveth me keepeth my commandments"—Jesus. At $1.50 Per Annum.

VOLUME IX. DALE CITY, PA., TUESDAY, MAY 6, 1873. NUMBER 18.

Over There.

To toil for the Savior is sweet,
All his trials and sorrows to share,
If with him at last we may meet,
And his praises recount over there.

Though thorny the path that we tread,
Though here scorn and derision we bear,
Think that thorns once encircled his head,
And of reigning with him over there.

Let others, deceived by the foe,
Upon earth seek a home to prepare.
Pain mingles with pleasure below;
But not so in our home over there.

Over there, is no sorrow nor pain,
Over there, all is joyous and fair;
Our loss over there will be gain,
All is peace in our home over there.

Oh! give me a home with the blest,
Where, released from all sorrow and care,
The weary are ever at rest,
On the evergreen shore—over there.

N. ORCUTT.

Selected by P. LANDIS.

Transactions of Matthew, from the Ascension of Christ to his Martyrdom.

After our blessed Savior's ascension into heaven, Matthew for the first eight years, at least, preached in different parts of Judea; but afterward he left the country of Palestine, to convert the Gentile world. Before his departure, he was entreated by the Jewish converts to write the history of the life and actions of the blessed Jesus, and leave it among them as a standing monument of what he had so often delivered to them in his sermons. This he readily complied with, as we shall more particularly mention in giving an account of his gospel. After his leaving Judea, he travelled into several parts, especially Ethiopia; but the particular places he visited are not known with any certainty. However, after laboring indefatigably in the vineyard of his Master, he suffered martyrdom at a city of Ethiopia, called Naddabar; but by what kind of death is not absolutly known, though the general opinion is, that he was slain with an halbert.

Matthew was a remarkable instance of the power of religion, in bringing men to a better temper of mind. If we reflect upon his circumstances while he continued a stranger to the great Redeemer of mankind, we shall find that the love of the world had possessed his heart. But notwithstanding this, no sooner did Christ call him, than he abandoned, without the least scruple or hesitation, all his riches: nay, he not only renounced his lucrative trade, but ran the greatest hazard of displeasing the masters who employed him, for quitting their service without giving them the least notice, and leaving his accounts in confusion. Had our blessed Savior appeared as a secular prince, clothed with temporal power and authority, it would have been no wonder for him to have gone over to his service; but when he appeared under all the circumstances of meanness and disgrace; when he seems to promise his followers nothing but misery and suffering in this life; and to propose no other rewards than the invisible encouragements of another world, his change appears truly wonderful and surprising: but divine grace can subdue all opposition. His contempt of the world appears in his exemplary temperance and abstemiousness from all delights and pleasures; nay, even from the ordinary conveniences and accomodations of it. He was mean and modest in his own opinion, always preferring others to himself, for, whereas the other evangelists in discribing the apostles by pairs, constantly place him before Thomas, he mostly placed him before himself; the rest of the evangelists are careful to mention the honors of his apostleship, but speak of his former sordid, dishonest, and disgraceful course of life, only under the name of Levi; while he himself sets it down with all the circumstances, under his own proper and common name: a conduct which at once commends the prudence and candor of the apostle, and suggests to us this useful reflection, that the greatest sinners are not excluded from divine grace; nor can any, if penitent, have just reason to despair, when publicans and sinners find mercy at the throne of grace.

The last thing we shall notice in the life of

this apostle is his gospel, written at the entreaty of the Jewish converts, while he abode in Palestine, but at what time is uncertain: some will have it to have been written eight, some fifteen, and some thirty years, after our Lord's ascension. It was originally written in Hebrew, but soon after translated into Greek by one of the disciples. After the Greek translation was admitted, the Hebrew copy was chiefly owned and used by the Nazarei, a middle sect between Jews and Christians: with the former they adhere to the rites and ceremonies of the Mosaic Law, and with the latter they believe in Christ, and embrace his religion; and hence this gospel has been styled, "The Gospel according to the Hebrews," and "The Gospel of the Nazarines."

For the Companion.

Wealth.

Wealth, a very simple word, yet embraces a vast amount, or in other words, in wealth there lie hidden many mysterious things. The rich may live in great splendor and pomp; and carry, as it were, the world with them; yet a man's life consisteth not in the abundance of the things which he possesseth. Our happiness and comfort do not depend on our having a great deal of wealth. The life of the soul undoubtedly does not depend on it; for the things of this world will not satisfy its needs, or its desires; nor last so long as the soul will last. Even the happiness and life of the body do not depend on having a vast amount of these things; for many live and get through this world comfortably, and have but very little of its wealth. While on the other hand, many, who are blest with wealth, live miserably. They have no peace day or night, and bereave their souls of good; the good which God so dearly bought on Calvery's rugged cross. Now look back nearly nineteen centuries ago, and see Jesus, lying in a manger. Poorer, never man was! He was laid in a manger, instead of a cradle, with swaddling clothes around him. Now this was an instance of humiliation of our Lord Jesus. This is not the only instance we have on record. If you turn to John 13th, you will find an act of humiliation, and one that we are strictly commanded to observe; it was an act of condescension. Now, if we want to inherit eternal life in Christ Jesus, we must be humble; we must deny ourselves of a great many pleasures that wealth might afford. Christ says, "Take my yoke upon you and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden light." These are the words of him of whom our father in heaven said, "This is my beloved son, hear ye him."

J. W. Wilt.

Rural Village, Pa.

For the Companion.

Salvation of Sinners.

"To him that knoweth to do good and doeth it not, to him it is sin." In the common acts of life, it is counted right that a man should do as well as he knows; and when a man knows his duty and fails to do it, he is blamable. Ignorance may excuse a fault, knowledge certainly aggravates it; and judged by this rule, all have sinned, all have known better than they have done. God counts all mankind as sinners, either penitent or impenitent. He may perceive many grades, but he has only two kinds of men. He puts all sinners into one class. If this were for punishment, they might perhaps complain, but as it is for pardon, there can be no reasonable objection; so God has concluded all under sin, that he might have mercy upon all. Such are the persons that Jesus came into the world to save—the sinful, the guilty, the condemned, the helpless, and the lost. These were they whose miseries moved his pity, and whose needs aroused his love, and brought him down from heaven, not to do his own will, or to seek his own pleasure, but to the ruined and perishing sons of men. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners," who had broken the law, despised his mercy, refused his grace, and trampled his words beneath their feet. Shall we not listen to a saying so wonderful as this? Shall we not give earnest heed to such a faithful saying, and accept it as a word of hope and comfort to the ruined and the lost? No man seeks salvation till he knows the need of it. Jesus Christ has provided a way whereby men can be saved. He has borne their sins in his own body on the tree. He has opened the gate of pardon, and bids us enter boldly and find mercy. He has manifested his love to the rebellious and the lost. "God sent not his son into the world to condemn the world, but that the world through him might be saved. For God so loved

the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but should have everlasting life."

Our heavenly Father waits to save us. He does not ask us to wait a day, or pray a week, or seek a month or week, and strive a year. We must do and suffer all his righteous will. We must yield our whole soul to Christ; give up our own will, and submit to the will of God. Think of the tears that were shed on Mount Olivet; the sweat and groans in Gethsemane; the meekness of the Lamb led to the slaughter; the blood and anguish on the cruel cross; the place where he had been rejected, mocked, and slain. His justice has been called revenge; his patience, indifference; his long suffering, weakness; and his loving pity, has been utterly condemned; and as long as man cherishes these thoughts and feelings towards God, reconciliation is hopeless. But oh! if this wearied, bleeding, groaning world could know the heart of God, there would be a mighty change! But they do not know. He proclaimed liberty to the captives. He came to the lowliest and saddest sons and daughters of Adam, and spake words of peace to all. The vilest were not rejected. He has forgiven me. In the name of Jesus, I here testify to you the word of grace and mercy from on high—this faithful saying which is worthy of acceptation, "that Jesus Christ came into the world to save sinners;" and by the authority of my heavenly Master, I bid you come and share with me the mercy that God bestows on guilty man. Come without hesitation. Come without fear. Come without doubt; and come without delay, pardon is offered; mercy is extended; salvation is free; but "how shall we escape if we neglect so great salvation."

ANNA W. REEDY.

Kellersburg, Pa.

For the COMPANION.

Thoughts on the Future.

Being lonely this Sabbath evening we have been reflecting upon the past, present and future. We have had some serious reflections. We have thought of the many who began life with as bright a prospect as our unworthy self, and where do we find them this evening? Who among us, my beloved brethren, sisters and friends, have not placed within the narrow limits of the grave, some loved one in the past year? Oh! the many vacant seats, the many sad hearts. Perhaps some of us can say, we are all here yet that were here at the commencement of the year. But methinks we need not go back far before we can see what Time with his scythe has done. How many of our loved ones have been cut down! Yes, your unworthy sister remembers, 'tis but a short time since a kind father and loving mother had to be placed in that narrow house, appointed for us all. Go back a little farther, and we remember a dear brother cut down in the space of a few days, by the chilly hand of death; and the little ones, five of whom are gone before to the eternal world, and methinks, are awaiting our arrival on that beautiful shore, in the sweet by and by.

We will come back to the year past, and we will look into the church where we are all one family, and how many of us are gone. We deeply feel the loss of our beloved elder and father in the church here at Pipe Creek. Oh, how we miss him! We often think, when we are assembled together, could our beloved brother come among us again, what a sermon he would preach! We often think of his many admonitions, one of which was that which Paul gave to his son Timothy, "Take heed to thyself and to the doctrine," which conains a great deal. Have we in the past year, my beloved brethren and sisters, given the heed to ourselves and to the doctrine that was our duty to do? I think we will all find ourselves wanting; yea, far behind! Have we been progressing in the divine life or have we been retrograding? Let us examine ourselves in this matter and wherein we have come short of our duty, wherein we have been burying our talent, let us double our diligence and with renewed energy take courage, and resolve that, if our Father help us, we will try and run the race with more patience in the future.

What will you do, my dear friends, who have as yet done nothing for Jesus? will you not at once enter into the Master's service? will not the past suffice you to have wrought the will of the Gentiles? We say to you, in the language of Moses to his father-in-law, "Come and go with us and we will do you good;" for we know not whether we will live to see the close of another year. You, my dear friends, may be in eternity and unprepared. Methinks it should arouse us from our lethargy, and awake us to our best interest.

Fearing we have been already too lengthy, we close, and in doing so would say to the COMPANION a joyous future to you! joyous in being good, and in doing good.

B. D. STONER.

Union Bridge, Maryland.

For the COMPANION.

The Church of Christ.

Our blessed Savior, while on this earth fulfilling his heavenly mission as he had received it from his Father, informs us in the 16th chapter of Matthew, 18th verse, that he would establish a church, against which the gates of hell should not prevail. The intimation is plainly given, that the prince of darkness will powerfully exert himself, in opposition to the true church. All the arguments and inventions, that his Satanic majesty can devise, will be hurled against her, and against her adherents. Persecutions and martyrdom then awaited the followers of the Lord Jesus Christ, and they were terribly fulfilled in the Dark Ages, when the streets of Rome were made to flow with the blood of the martyred saints.

But that age of persecution and martyrdom is in the past. Satan soon saw that he could not prevail in that way; for their numbers were increasing instead of diminishing. The Lord was raising up able and zealous defenders of the church in their midst. Satan seeing that he could not prevail over the church of Christ, now begins to transform himself into an angel of light, and soon sows the seeds of discord and separation among the followers of Christ, and his church; and so well has he succeeded, that church organizations are now numbered by the hundred. From this we learn that Christ is to be esteemed above and before all other objects, visible or invisible; for by him were all things created that are in heaven, and that are in the earth, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him, and he is before all things, and is (or should be), the head of the body—the church. Therefore we should be very particular in selecting and uniting ourselves with a denomination that professes to be the church of our Lord Jesus Christ; for in this age of the world, we have so many different denominations professing Christianity, that a man can suit himself somewhere, no difference what his opinions are; and we presume that many, very many, follow their own opinions, without consulting the word of God. If but they are fully persuaded in their own opinions, they are lulled into seeming security, scarcely knowing what are the commands and teachings of that word, until they appear before the tribunal bar to render up their account to God. Yea, I imagine I hear some one in a loud and boasting tone of voice, saying, "Lord, Lord, open unto us. We have eaten and drunk in thy presence, and in thy name have we prophesied; and in thy name have we cast out devils; and in thy name done many wonderful works; and thou hast taught in our streets." But the Savior will answer them' "I know you not whence you are; depart from me all ye workers of iniquity." Those persons seem to have been sure of their acceptance with God, and of their admittance into the mansions of bliss, that are prepared for the true and humble followers of our Savior. Thus we see that something more is necessary.

When we make a choice of a denomination, professing Christianity, we must not consult our natural inclinations, and our opinions, but we must search for the good old paths, and walk therein. We must search for primitive Christianity, as it was in the days of our Savior and his Apostles; and in order to do this we must consult the Word of God, embrace its teachings, have no opinions of our own to set up in contradiction to his will. If we follow the dictates of our own desires, it is not likely that we will submit to the humble requirements of his will; for the carnal mind is not subject to the will of God.

As before stated, Satan has sown the seed of discord—disunion—hence we have so many different denominations; and some of them surely follow the dictates of their carnal minds; for if you apply to them to become members of their societies, they will admit you upon any conditions almost that you desire—without baptism, or by being sprinkled, or having water poured on you, or by immersion, single or triune. Now, if we apply a little good, common sense, it will teach us that not all are right, and cannot meet the Divine approbation. It is as much impossible for all these different modes to be right, as it is for a great number of clocks, all differing in time, to be right.

Kind reader, let us search the Scriptures, take them for our guide, read them impartially, throwing aside all preconceived opinions, teachings, and doctrines of men, and then we will arrive at a true conclusion as regards those different modes of administration.

But some will tell us, that it is very uncharitable to say that but one church is right, and is the true church of Christ, and thereby declare all others to be false. We consider this no more uncharitable than it is uncharitable to believe any awful truth which God has revealed. No Christian can be justly charged with a want of charity for believing that many are called but that few are chosen, or that without faith it is impossible to please God—that there is but one Lord, one faith and one baptism—that he who will not hear the church must be considered as the heathen and the publican. To believe this is certainly not uncharitable; for our blessed Savior was all love and charity, and his heart glowed with the tenderest love for the unhappy objects who had fallen under God's displeasure. Turks, Jews, Atheists, Mohammedans and other false organizations, may as justly upbraid every denomination of Christians with a want of charity, as for other denominations to upbraid us with a want of charity, when we say that but one organization can be the true church of Christ. To us it appears as undeniable as the existence of the God-head, that the religion revealed by him must be one in all it prescribes and professes. To assert, that God can declare to one body of Christians that certain points are to be believed, and to another, that they are not to be believed, is to attribute to to him what is conflicting with his very nature: it would authorize the infidelity of the Atheist, who would then exclaim triumphantly that he can never be justly condemned for refusing to believe in a God who contradicts himself.

Well, I imagine I hear one say, "If you uphold the idea of but one true Christian church, it follows conclusively that all other churches are false churches; consequently all that belong to them must be lost." We do not mean to say that all who mistake the true church in their choice of a religious denomination will be lost, and suffer the punishment that the finally impenitent sinner will suffer. We believe the truth, to the very word and letter, that every one will be rewarded according to his works, and that some will be saved. "For

every man's work shall be made manifest: for the day shall declare it: because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss, but he himself shall be saved, yet so as by fire." 1 Cor. 3: 13—15. Thus we see that some may be saved and their works be burned; yet they shall suffer loss Consequently it is of the utmost importance that we be very careful in making choice of a religious denomination, and in connecting ourselves therewith. And yet the way is so plain that none need err therein who are not wilfully blind; for the true church does exist, and will exist to the end of time. And it is to that church that we direct the honest inquirer after truth, and in that church will be found the true religion taught in the word of God. There will be found in her, that true, pure, and holy worship of God, which he himself approves and commands, and she yields obedience to all the ordinances that are grounded on the word of his unerring truth, and in the way and manner described therein.

Search for the good old path, and walk therein.

S. W. Wilt.

Rural Village, Pa.

Exposition of Colossians. No. 2. 1: 21, 22.

The law of God is its own executioner within our souls, and we cannot escape its sentence; for we cannot abolish the law of our own minds. It is not necessary for God to have bailiffs to execute the penalty of his laws: they inflict their own penalty. When a man sins he cannot remain in communion with God and enjoy its blessing; his sins cut him off from God, make him feel that God is his enemy, and awaken feelings of fear in his soul. He feels that a gulf has been opened between his soul and God. Like Adam, he dreads the Divine presence, and tries to hide from it. This is the first effect of sin.

Second, there is a feeling that we are God's enemies. This is the second step in alienation, and may be illustrated by the decline of human friendship, and its change into alienation. Sometimes friendship grows cold; settles down into indifference, and even changes into hatred. In this case a secret sense of wrong will come into the mind. The man feels that he has not done right, and conscience condemns him. In this case the mind immediately sets to work to find some excuse to justify itself in doing what has been done; and the only way to escape is to throw the blame off on some one else or on the one from whom we are alienated. The feeling, "I am not to blame, but he is," comes up in the mind; and he thinks about it, until what was only a feeling of alienation becomes bitter animosity Thus, a member of the church does something that is wrong, and he knows that the church is cognizant of it. A feeling of guilt comes into his mind and conscience condemns him. He almost instinctively begins to look around for something to justify his conduct at the bar of his own mind, and he begins to find fault with the church. This, that, and the other is wrong; and he talks about these things until he gets angry at the church, and what was at first only a feeling of alienation becomes bitter animosity. He hates the church, and feels that he is its enemy. Thus, in alienation from God, the first step is a feeling of indifference; communion is interrupted; irregularity in religious duties is commenced; actual sin widens the breach, and a great gulf is opened between the soul and God.

There are two classes of men; one we call weak, and the other strong men. They both become enemies to God, but reach this state through different roads. The weak man, when he does wrong, lays the blame on circumstances, and says to his own mind, "I know that this is wrong, but I cannot help it; the circumstances in which I am placed compel me to do it;" and by degrees he becomes a fatalist. This engenders a feeling of hostility against God, for making circumstances so that he cannot control them. The strong man reaches this state of animosity in another way. When a strong man does wrong he feels a sense of humiliation; he loses his self-respect. This degrades him in his own feelings; and this degradation produces anger against God. Go into the lanes and by-ways of our cities, and you will find degraded men and women, who hate everything that is respectable, because it is respectable. Sin has produced degradation; and this has awakened a feeling of animosity against all respectability. They turn upon it with feelings of bitter defiance, and hatred. Thus the strong man feels toward God. His sins awaken a feeling of degradation; and to escape this, he throws the blame all on God, and this grows into hatred of him. In this state of mind, man would dethrone God, if he could; and when he knows that he cannot do this, the demon of vice stirs up within him the bitter feeling that filled the soul of Job's wife, "Curse God and die." This is alienation from God; and this is hell, and an awful hell it is! Hell is not merely a place to be banished into: its fires are kindled in the soul, and they commence to burn there. The fountain of misery is in man, and not outside of him. External circumstances may contribute to his unhappiness; but they alone cannot make a man miserable. Put a pure, good man into hell, and he would be happy there; for the fountain of happiness is within him, and the mind rises superior to outer circumstances.

But these people were reconciled to God. Reconciliation is to produce harmony where there is discord; and this reconciliation embraces the following things:

1. Reconciliation to God. "When we were enemies we were reconciled to God by the death of his Son." See Rom. 5: 10. In this reconciliation, the proud spirit of self-excuse is taken away; and the man no longer desires to excuse his sins; but he feels as the publican did when he prayed, "God, be merciful to me a sinner." The rebellious will is humbled under the mighty hand of God, and the prayer is heard, "What wilt thou have me to do?" The soul, instead of being hardened against God, is opened to the divine influence. Then the sufferings of life are not an evidence of God's wrath, but the necessary discipline of a kind Father. This change in our feelings reveals God in a new light to us, and we see him in his true character. He no longer appears as an enemy; but as a tender parent. The universe looks different, and life assumes a new aspect. It is no longer a dull, dreary thing, but a divine blessing. Then we hear the voice of God in everything; and we feel like exclaiming with David of old,

"Praise ye the Lord. Praise ye the Lord from the heavens, praise him in the highest. Praise him, all ye angels, praise ye him, all ye hosts. Praise ye him sun and moon: praise him all ye stars of light. Praise ye him, ye heaven of heavens, and ye waters that be above the heavens."

This reconciliation is accomplished through the death of Christ: "You that were sometimes alienated and enemies in your mind, by wicked works, yet now hath he reconciled in the body of his flesh, through death." "The body of his flesh" means, the body in which he lived. The revelation that the death of Christ gives us of God, brings the sinner into a willingness to be reconciled to him. It shows his wonderful love for man; the deep interest he feels in him, and thus reveals the sinfulness of sin; for how terrible the wickedness of sinning against such a God! The death of Christ lays us under the strongest of all obligations to be reconciled to God." The love of Christ constraineth us."

2. Reconciliation of man to man. "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances, for to make in himself of twain one new man, so making place." Eph. 11: 15. Christ was born of a woman, and under the law; but when he died, he was no longer a Jew. He was then the Savior of the world. He was no longer narrowed to place or country; but the universal Savior. This idea is brought out in this remarkable statement by Paul: "For the love of Christ constraineth us: because we thus judge, that, if one died for all, they were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again; wherefore, henceforth know we no man after the flesh. Yea, though we have known Christ after the flesh, yet now, henceforth know we him no more." 2 Cor. 5: 14—16. To know a man after the flesh is to know him after his nation: it is to know him as a Jew, a Greek, or a Roman. They once knew Christ simply as a Jew, and saw him only as a Jew; but now they knew him as a Jew no longer. After his death, resurrection, and ascension to the right hand of God, they saw him as the Son of God and the mighty Savior of all men, puts all men on a level; and on this basis all men are to become one. This is the true foundation of universal brotherhood. Everything else has been tried and has failed. At the cross we learn that God is the Father of all men, and Christ the Elder brother.

But there is a deeper meaning than this: reconciliation by the cross means by the Spirit of the cross. And what was that? The spirit of love and self-sacrifice, of long-suffering and forgiveness. Christ died for his enemies. It is this Spirit that is to bring all men together; for this breaks down all middle walks of partition.

Love is not mere gratitude for favor received. This is the idea most Christians have of love; but it is a deeper principle than this. The parent loves the child more than the child loves the parent, and Christ loved the disciples more than they loved him. Why is this so? Because the parent has suffered for the child, and the Savior for the disciples. To love in its purest and highest sense, we must suffer, for those whom we love. This is what is meant by the saying, "It is more blessed to give than to receive." Benefits alone will not find the affections; but suffering will. When we suffer for an object, we learn to love it. How much stronger his love for his country is the mind of a soldier after he has suffered for it than it was before he suffered.

3. Reconciliation of man to himself. When we have done wrong we do not readily forgive ourselves. God may forgive us, but we do not. When we have done wrong, we want to suffer—we feel that we ought to suffer. A spirit of self-torture takes possession of the mind, and we cannot forgive ourselves and get back the feeling of self-respect. The death of Christ reconciles man to himself; for it was suffering in love: it was surrendering to that will of God. This is the spirit that reconciles man to himself—the suffering of the will of God. Just as far and as long as a man devotes himself to the good of others, does he forgive himself. This brings back the spirit of self-reconciliation. This is the spirit of the cross of Christ; for he was suffering for the good of others.

4. Reconciliation to duty. Discord between a man and his duty is a terrible state of things. This is the condition of most men; for very few are reconciled to their duty. We feel that we have not found our true place in the world. The mechanic feels that he was made for something better than what he is now doing. Thus it is with most men; and the dream of the majority is, that some day they will get out of the narrow field that they now occupy into their true place in life. Ambition tells them that they are fit for higher things; and that the life they are now living is forced upon them. The cross reconciles man to his duty; for what a life of self-denial the Savior lived! The whole details of his life are mean, and its circumstances wretched. What a condition for such a being as Christ to be in; and what a life for the Son of God to live! Yet he took up the labor of his life cheerfully. Ambition came and tempted him; vision of comfort without toil, by turning stones into bread; political power was offered to him; but he put all these things behind him and was contented to live a humble life and die the most shameful of all deaths. This spirit reconciles man to his duty; and teaches him to take up the work of life that Providence lays upon him. The work may be humble—so was the work of Christ.

My article is getting too long already, and I fear to weary the reader; but as I was deprived of going to meeting to-day, and while I was reading, I came to the two verses heading this article, and my thoughts ran somewhat in the direction as I have written above. In conclusion I would yet say, Brethren and sisters, when ambition tells us that we are fit for higher walks than where we are now treading, and we become dissatisfied with our work, let us get nearer to the cross, and open our eyes to its divine influence, till we become inspired with its spirit. This will reconcile us to our work, however humble it may be, and will not make us ashamed of doing his will and commandments, from the smallest to the greatest; and will make us think that, to obtain life eternal, we will have to do his commands all, and not only a part of them, and leave the rest undone. That would leave our work only half finished. Written from pure motives and in love.

J. J. FAUSNACHT.

Olney, Ills.

For the Companion.

A Surmiser.

"He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings." 1 Timothy 6 : 4.

The Apostle Paul in writing to his son Timothy, gave rich instructions. It appears to me, that the entire chapter from which the heading is selected, is only what we call experience. We, as Bible readers, all well know, that Paul was once a great accuser, trying to disturb the Christian professor wherever he could. After his conversion, he saw where he was and what he was doing.—He could well inform his brethren what it was to blaspheme his Master. This should be sufficient to show the influence of such a character. I think we have plenty of them around us, almost wherever we go. I am sorry to say it, but it is true—worse than Paul at any time on record. At the time he was a surmiser, he did not pretend Christianity. He considered it an idle work, and tried to banish it. After his conviction he labored the other way.

The surmiser in our days, in many cases, pretends to be one of the humble Christians, which makes it worse. If they would only put their faith in Christ, a little stronger, or else put it entirely away, would be better logic.

"He is proud," says Paul. This is very true; we all see this almost every day.—He walks the street, thinking he knows it all; no one can teach him. He takes no advice or instruction from any one.—Paul says, "He knows nothing." This appears hard language, to tell a man he knows nothing, when he thinks he has swallowed a Bible, or a dictionary. Paul declares this to be the case, and we should not dispute him.

Paul has given some fruit by which we may know them. He says, they are "doting about questions and strifes of words." This we see almost daily. We might say foolish, idle talk. Prying into subjects not beneficial to any one. Sometimes, for the sake of argument, they will spend time to select such questions, as no one can answer, for reasons it is not given man to know. Strife of words, or contention, is frequently the result of angry feelings. When a man knows nothing, and yet wants to know all, then there is an opportunity for getting him angry. It will and does follow. Then we can expect envy, strife, and railings. These are the fruits of such a character. We can learn of them every day; we need not spend much time, nor go far.

A great many different meanings are selected out of the same chapter, so as to give a man his own will, so that he can be a pious or a zealous Christian, as well as a corrupt man in anything else.—We have people of the most offensive character; nothing can hurt their feelings in regard to misusing their neighbors and friends. They laugh and mock at those who are trying to serve their Master as they are directed. All that keeps them as members is, because they have their names on the church memorandum, and pay for the support of that society.—Poor is their religion, but their money goes at par. No wonder the Apostle Paul says, "The love of money is the root of all evil." It is true we can not do well without it, but we ought to know where and how to use it. I often thought that this evil (money) is the chief corner stone of many so-called religious societies. Such are built on the sand, and will not stand. Here is where the language of Paul is frequently applied. They are proud. They know nothing. They are doting about questions. When referred to the true point their sand gives way. They see with a clear sight, and cannot help but acknowledge the fact. They commence to consider, "If we give way, we must follow some other pursuit for a living; our members will no longer aid us; now what is to be done? why we must commence arguing, and must make our members believe something else, or they will drop off. They commence to preach some non-essentials to them; they rail on subjects of great importance; they commence preaching, "Just believe me, I will tell you the true way. This is the way: do just as I tell you." Instead of referring to Christ and his teachings, they refer to some men who tried the same game before them; they are afraid to say, "Thus saith the Lord." If the Apostle Paul did not understand this proceeding, he would not have written so definitely on this subject. There is great danger in this direction. Great many infidels and careless people are led to do what they do, on account of such controversy. Some are so well read in scripture, that they make their members believe, who don't understand Greek and Latin, who are not competent to understand these so-called non-essentials. They have faith strong enough to believe the pastor, but give them a history or newspaper, they will read it with a full understanding; years afterward they can relate the whole story, without any mistake, scarcely any different understanding among the whole of them. The most curious point for me is, to notice that the learned of different persuasions will widely disagree. The faith of a Methodist, Lutheran, Presbyterian, or any other, will, when educated in all the branches and languages, get up an argument, and disagree, so much so, that it seems impossible to believe that it only takes such to understand thoroughly what our Savior has appointed for us to do, and what should be left undone. But right here is the corner-stone for doting about questions, strife, railings, &c. These things should be taken into a serious consideration.

It appears to be fully carried out, what the Apostle Paul cautioned his son Timothy. The practice railing has done a great deal of harm, and does yet; so much so, that we should watch more carefully every day. The time will come, is perhaps near, when we have to render an account for all we say, think or do. A pity that one should not be able to stand, when the Savior calls, "Come." I say, let us try to gain that inheritance, "where moth nor rust do not corrupt, nor thieves break through and steal.

D. F. Eby.

Cairo, Ohio.

A Sweet Heart-Sin.

Let me step into your heart, sir, and peep upon its furniture. My hands are pretty honest, you may trust me; and nothing will be found, I fear, to tempt a man to be a thief. Well, to be sure, what a filthy closet is here! Never swept, for certain, since you were christened. And what a fat idol stands sulking in the corner! A sweet heart-sin, I warrant it. How it simpers, and seems as pleasant as a right eye. Can you find a will to part with it, or strength to pluck it out? And supposing you a match for this self-denial, can you so command your heart as to hate the sin you do forsake? This is certainly required. Truth is called for in the inward parts. God will not have sin only cast aside, but cast away with abhorrence. So he speaks, "Ye that love the Lord hate evil."—*John Berridge.*

Hope without patience would be life kindling into over-intensity, and burning itself out in fruitless longings.

Patience without hope would be the decay of life's flame for want of nourishment—till it would sink into the quietude of death. Whenever hope rises into impatience it is the will of God that quiet waiting should lay its hand upon it, and bid it "rest in the Lord and wait patiently for him, and not fret, "for there is purpose in his delay, and occupation meanwhile for us. When patient waiting, on its side, becomes indifferent or torpid, it is not less the will of God that hope should come and wake it up, as the cry did the slumbering virgins, "Behold the bridegroom cometh, go ye forth to meet Him."—*Rev. John Ker.*

Do not mistake a tendency for a talent; nor conclude that what you dislike to do is not rightfully demanded of you.—*Carlyle.*

For the Companion.

Daily Devotion.

When we look around us, we behold the works of Natnre. When we cast our eyes upward, we behold the starry firmament, that showeth the handiwork of the Almighty. And frequently we can see the blue skies ever our heads, overcast by clouds, and see the vivid flash of lightning. accompanied by the roar of the thunderbolt, that shoots with its resistless velocity upon the earth ,that it seems to shake creation. But soon the thick clouds pass away, and the sun again appears in its brilliancy ; and then we can behold that bow in the cloud, that God placed there for a token of the covenant that he would no more destroy the earth with a flood—that seed time and harvest should never fail while his blessings rest on the children of men—aud that day and night should not cease. These are domestic blessings that we receive from his hand ; and alone through his mercies we are entitled to these and all other blessings. But alas ! how solemn the thought, we are careless to reflect on past blessings that we daily receive from his bountiful hand ! It is our duty daily to return our humble thanks to God for his mercies, that we realize every day.

Time and space will not permit me to enumerate the manifold blessings of God ; and, indeed, it is beyond reason to do so. I feel sorry to say that our devotion to God is neglected too often. We are taught to watch and pray that that day will not come on us as a thief in the night; also to give thanks in every thing, for this is the will of our Lord Jesus Christ concerning us. But as I said before, this is often neglected, Every good gift and every perfect gift cometh from above, or is from above, and cometh down from the Father of lights. A certain man that had plenty of everything that was necessary to sustain him in life, pointed out the fields that were his and said, "Whom do I need to thank for this, but myself?" and in less than half a year he was obliged to work by the day for something to sustain him. He returned no thanks to God who is able to give and to take away ; but placed all confidence in himself as being the architect of his prosperity. Brethren and sisters, we who have taken the yoke of Jesus on us and resolved to live for him, to bid adieu to Satan's service and shun the world's bewitching snares, let us be on our guard and watch and pray that we enter not into temptatiou.

Therefore let us not neglect our daily devotion to God. Daniel of old was saved in the midst of the most blood-thirsty monsters that are created, and many other instances I might mention ; but we are acquainted, more or less, with the Bible and our duty to God in this respect, only we are often neglectful. Let us keep this commandment, "Pray without ceasing," and live as valiant soldiers for Jesus, and God will love us, protect us in life, and after death receive us home to glory.

Bourbon, Ind. G. B. Shively.

"What Is Truth ?"

Thus asked Pilate, of One who stood before him, and who had shortly before declared unto him," For for this cause came I into the world, that I should bear witness unto the truth."

Intent on proving to the rabble without, that he was Caesar's friend, he waited not for an answer to the question he had asked, and which to all is of such momentous weight, but "went out," and with the words, "I find in him no fault at all," offered to comply with their custom of releasing whom they would, on this occasion either a notorious robber, or this man in whose mouth was found no guile

Many, at the present day, are not inquisitive as the Roman Governor, while many others may ask, "What is truth ?" but are no more anxious for an answer than he, having, like him, some friend to gain, or retain, and fearing the consequences of losing such, never wait for, nor seek, an answer at all.

But there are a few who not only ask the question, but are intent on an answer ? and should one be given that cuts off the friendship of Caesar, or the severing of long-cherished idols and strong but pernicious habits, they wait not to dally with duty, but yield with the requirement, "If any man will come after Me, let him deny himself, and take up his cross, and follow me,"

If Pilate cared not for an answer to so important a question, it need not hinder us from learning what is truth.

"Search the Scriptures," and there, in words clear and legible to every unbiased mind, we may read, "Sanctify them through *thy truth, thy* word is truth."

Again, we read, "If ye continue in My word, then are ye my disciples indeed ; and ye shall know the truth, and the truth shall make you free." John 8 : 31, 32.

But, many, like the Jews of old will be ready to say, "We were never in bondage to any man." They fail to see their subjection to evil habits, fashion's freaks, and public opinion.

But let them fully understand the claims of God's word upon them, and choose "the way, the truth, and the life," and indeed become disciples of Christ, and they will see the necessity of becoming free from these their masters; and the promise is, they shall be free.

Egyptian bondage is a fit comparison to the servitude that man is under who is the slave to any evil habit.

There is nothing like the truth that will set him completely free from its power. Such can answer the question that Pilate asked, and testify also to the sanctifying power of the word in reclaming them from darkness to light, from the service of Satan to the liberty of the sons of God.

C. Green.

Reading the Bible.

Read your Bible slowly. Take time, even if you have but little time.

A great mathematician once said that if his life depended upon solving a problem in two minutes he would spend one of the two in deciding how to do it. So in reading the Scriptures ; if you are pressed for time,—and this ought to be a rare case,—then spend the precious moments on a portion of the chapter. When you feel that the mind and heart begin to drink in the sentiment even of a single verse, then stop and drain the heavenly chalice, because the Divine Spirit is filling the cup.

To search the Scriptures with the clear unmoted eye of meditation, secures treasures of knowledge known only to him who thus coolly, piously, and philosophically studies the word of God.

Let any man give us the reason why, when the Scriptures are read so much memory retains so little, the quotations are so blundering and incorrect, if the reason is not found in the fact of hasty reading of the word of God. There, as elsewhere, man must reap as he sows.

Christian Family Companion.

DALE CITY, Pa., May 6, 1873.

Christian Union No. 2.

The mission of the Son of God in this world, was one of unparalleled self denial, toil, and suffering; and in all his condescension, labor and passion, he had one grand object in view—the salvation of sinners. He is our Redeemer, having redeemed us from the penalty of God's violated law; and he is our Savior, delivering us from the dominion and consequences of sin. As God is righteous, just, equitable, he proposes to save all by the same means, and on terms suited to our conditions. The only means is the blood—the atoning and sanctifying righteousness—of Christ our Redeemer and Savior; and the terms upon which the Lord proffers salvation, are plainly set forth in the Gospel.

The requirements of the Lord upon us are strictly equitable, as with him there is no respect of persons. As the gold and the silver, the cattle upon a thousand hills, the world and its fullness, are all God's, before him the king and the beggar, the master and servant, the circumcised and uncircumcised, male and female stand on an equality. To whom much is given, of him much will be required; and if but little is given, little will be demanded. On this same principle, if nothing is given, nothing is asked. He who imagines that the Lord will waive the demands of the law and be lenient with him in the judgment, because of his rank, title, or favored circumstances in life, will be sadly disappointed in the great day of accounts, to find that many a Lazarus, who was clothed in rags and afflicted with sores, will be more acceptable than he. The idiot whose senses are clogged and whose mind is shrouded in darkness, will not be held responsible for not acting intelligently, neither will the sound minded be justified by living and acting like the fool. The child, whose mind is not sufficiently developed to receive the knowledge of the Lord, will not be damned for not believing—"Of such is the kingdom of heaven;" neither will he whose mental powers are developed, be justified in unbelief, when he has access to the truth—"He that believeth not shall be damned.'

The love of the Father, the mediation of the Son, and the operations of the Holy Spirit, unitedly and harmoniously work together for the salvation of sinners. Love is the inexhaustible fountain from which flow all the sweet streams of God's mercy, goodness, and grace. The disciples of Christ must draw from this fountain, that they may have the mind of Christ, and that the love of God may dwell in them richly: even as a well of living water, that their every word and action may be as so many drops of mercy, pity, compassion, sympathy, good will, kindness, and obedience to God, making up their life-stream of love to God and man. In this sense the disciples of Christ must be one, according to our Savior's prayer, "That they may be one, even as we are one."

Christians, that are one in this exalted sense, have the same mind and judgment, and speak the same things. The Corinthians were deficient in this respect.—They had divisions among them, evincing a state of carnality; and hence Paul gives them this admonition: "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1: 10.—Paul urged this unity "by the name of our Lord Jesus Christ;" that is, by his authority, according to his will, as expressed in the petition, "That they may be one, even as we are one." To the Romans Paul said, "Be of the same mind one toward another," (12: 16); and, "Now the God of patience and consolation grant you to be like-minded one toward another according to Jesus Christ; that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ;" (15: 5—7).—In his first epistle, Peter said, "Finally, be ye all of one mind, having compassion one of another;" (3: 8).

This one mind, that the disciples are so earnestly admonished to possess and cultivate, is the mind of Christ. Peter testifies, "Forasmuch then as Christ has suffered in the flesh, arm yourselves likewise with the same mind;" (1 Peter 4: 1). The disciples are to have the mind of Christ, and this mind is to be to them an armor wherewith to fight the battles of the Lord. If we have the mind of Christ, every throb of our hearts is in harmony with his will; his desires are our desires; his prayer, our prayer, and we are workers together with him. Here we begin to see the divine character of Christian Union. The Son submitted his will to the will of his Father; and he spake and did only what the Father commanded; the Son was in the Father, and the Father in the Son. So the will of the Father, as revealed to us by the Son, is our law; and we must bring every thought into subjection to the will of Christ; then, as the Father is in the Son, and the Son in the Father,, we will be one in them, and they will dwell with us. (See John 17: 21; 14: 23).

Christians that are thus united are one in their affections—have the same love.—"Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind;" (Phil. 2: 2). This "same love" is "the love of God," which "is shed abroad in our hearts by the Holy Ghost which is given unto us;" (Rom. 5: 5). Having this love, we love God because he first loved us, (1 John 4: 19). The love of God is ever the same; and if we have indeed the love of God in our hearts, we will not only love God, but we will love what he loves and what he hates we will hate: the same love will ever love the same things. No wonder the Apostle says that love is greater than either faith or hope.

Love moved the Father to give his only begotten Son for our rescue; love prompted the Son to condescend to our low estate, to toil, suffer and die for our salvation; all the operations of the Holy Spirit are manifestations of love; and every child of God, every true disciple of Jesus Christ, has the love of God shed abroad in his heart. Says John, "Beloved let us love one another; for love is of God, and every one that loveth (with the love of God, of course) is born of God, and knoweth God. He that loveth not, (that is with the love of God) knoweth not God, for God is love." It is folly for a person to think that he can be an heir of Heaven, so long as he is without this love; and it is madness for him to think that he is in possession of the love of God, so long as he does not love what God loves, or so long as his affections wilfully cling to anything which he knows God hates. "Beloved, if God so loved us, we ought also to love one another. * * * If we love one another,

God dwelleth in us, and his love is perfected in us. * * * God is love; and he that dwelleth in love, dwelleth in God, and God in him. If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we of him, That he who loveth God loves his brother also." 1 John 4th chapter. Love is the motive which prompts to true obedience and that renders our service acceptable to God.—Without love, though a man might speak with the tongues of men and of angels, yet is he only as sounding brass or a tinkling cymbal. Though a man has the gift of prophecy, understands all mysteries and all knowledge, has all faith, bestows all his wealth to relieve the needy, and even gives his body to be burned, yet, if he has not love as the motive to induce these things, he is nothing in the sight of God, and his excellencies and works in the end will benefit him nothing. See 1 Cor. 13th chapter.

Love is the bond of Christian Union—"the bond of perfectness:" "And above all things put on charity (love), which is the bond of perfectness." Col. 3: 4.

Love is the badge of discipleship. "By this shall all men know that ye are my disciples, if ye have love one to another." John 13: 35.

Love is a debt which we owe to all mankind; and in discharging this obligation we work for the good of all: "Love your enemies," (Matt. 5: 44); "Owe no man anything but to love one another.—Love worketh no ill to his neighbor, therefore love is the fulfilling of the law." Rom. 13: 8, 10.

Love enables the Christian to suffer ill-treatment, and still to be kind; preserves him from envy and rashness; keeps him in the vale of humility; guides him in his decorum; enables him to deny himself of that which might be lawful, for the good of others; preserves him from provocation and from evil thoughts; gives delight in the truth, fortitude and strength under all circumstances; is the fortress of faith and hope: in short, love is the never-failing, ever-living fountain from which all the Christian graces and fruits of the Spirit flow into the soul of the humble, faithful disciple of Christ.

Love prompts to obedience; and hence the faithful are governed by the same law. "If a man love me, he will keep my words," (John 14: 23); "Whereto we have already attained let us walk by the same rule." Phil. 3: 16.

If persons can have the love of God shed abroad in their hearts; if they can be knit together, rooted and grounded in love; if they can be of the same mind, speak the same things, and walk by the same rule, and yet have different societies with their distinctive peculiarities, differing in doctrines and conflicting in practice, then our prayer for Christian Union is vain, and sectarians may thank God for a divided, disrupted, schismatical, confused, and conflicting Christianity. Before you thank God for this unhappy state of affairs, ponder well the prayer of our blessed Lord, "That they may be one, even as we are one."

J. W. B.

ADDRESS WANTED:—Who can give us the address of Catharine Swihart?—We sent her paper to Bermudian, Pa., but the Postmaster at that place says there is no person of that name there.

Answers to Correspondents.

ENOCH EBY:—We cannot account for the irregularity of J. F.'s paper, as it leaves our office regularly.

M. E. YEAGLY:—You need not return the papers. We have changed the address.

M. T. BAER:—Yes, that is right.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

Origin of the Mourner's, or Anxious Bench.

Dear Editors and Brethren, it becoming known that I was making efforts to ascertain the origin of the Mourner's Bench, I have been strongly solicited, and urged, by many, to have it published in our papers, some naming one, and some another one, &c. I have at last found it in the "Life and Labors of James Quinn," by John F. Wright. Although this work was published in 1851, it is nevertheless out of print, and I had a long and tedious search before I obtained a copy in a second-hand bookstore in Baltimore. And whereas our brethren and readers generally are not overmuch concerned in procuring biographies of Methodist preachers, I will for their information give the historical extract, and without partiality I will endure the writing toil and give a copy to the COMPANION, *Visitor*, and the *Pilgrim*. It is as follows:

"This year, (1833) he (James Quinn) frequently invited penitent souls to the seats vacated for their accommodation, that they might have the concentrated sympathy, solicitude, and prayers of such as had access to the throne of grace, and influence at the court of heaven. About this time the question was agitated as to the distinguished individual who first introduced the practice of inviting penitent persons to the Mourner's Bench. Hear Mr. Quinn on this subject: 'Something has been said, in a late number of the *Christian Advocate and Journal*, on the subject of inviting mourners to the vacated seats or railing around the communion table—for I dislike the term altar, or altar for prayer, on such occasions. A Jew or Catholic may use the term consistently with his faith on the subject of altar and sacrifices, but an enlightened protestant believer, when he thinks, speaks, sings, or worships, extends his views beyond temples made with hands. * * * * But to return. The writer (in the paper referred to) seems to think that L. Dow first introduced the practice in 1802–3; but the first I (Quinn) ever saw or heard of it, was in 1795 or 6 at a watch-night held in the house of that mother in our Israel, the widow Mary Hawthorn, near Uniontown, Pa. The person who conducted the meeting was that holy, heavenly-minded man, the Rev. Valentine Cook. Blessed man! In imagination I view him now, near or quite six feet in stature, quite stooped-shouldered, dark complexion, coarse, black, curly hair, not much taken care of, small, deep-set, black eye, and full of intelligence, strong, well-arched brows, high cheek-bones, and an unusually large mouth. He was not handsome; but when he conversed on the subject of religion—and it was almost his constant theme—and more especially when he preached, there was a sweet and almost heavenly benignity beaming in his countenance,

presenting rather an unearthly attraction. It was next to impossible for the most heedless to remain uninterested under the sound of his voice. Mr. Cook's subject was the qualifications, duties, and awful responsibilities of the watchman. His sermon was close and augmentative, giving to the greedy and sleepy dogs, as the prophet styles the avaricians and slothful watchmen, or ministers, a portion; observing as he passed along that those who were least laborious were often the most clamorous for their worldly gain. The sermon was closed with an almost overwhelming exhortation, which appeared as though it must carry all before it. Then came the invitation to the mourners to come to the vacated seats, to be prayed with and for. I think this was new, perfectly new, for the people were panic struck; and I confess I was greatly moved, for it appeared to me as if the two worlds were coming together. Verily methought the very hair of my flesh stood up. He, however was very particular in giving the scriptural character of a true, penitent, and, in the most affectionate and convincing manner, invited such, and none but such, to come; alleging at the same time, that if any should dare to act as did Ananias and his wife, they might be met as these were. O, it was an awful, yet glorious time of the gracious power and presence of God! Several souls found peace with God through our Lord Jesus Christ, and some obtained the blessing of perfect love. But brother Cook, and most of those who united with him in the meeting, have passed away; yet have they a more distinct recollection of what then and there took place than the old man, who by the forbearance of God, lives to write about it. Since that time I have heard many inviting mourners to the place prepared for the purpose —have not always been suited—have often attempted it myself, and frequently failed; and it does appear to me that a combination of time, place, persons, talents, etc, must concur; otherwise, not only no good, but some harm may be the result of a misguided and a premature effort. We may have seen, as well as read of 'sparks of our own kindling.'"

My dear brethren, the above is all I can find written on this subject; and I feel assured that a general knowledge of the origin of this man-made idol will do more toward the overthrow of this Babel than all the essays, treatises or tracts we can write on the subject. Mr. Quinn was admitted into the itinerant ministry of the M. E. church, May 1st, 1799, and served in it till 1847, when he died after 48 years services, and hence knows whereof he affirms. It appears that Cook, the originator, was very cautious at first as to what class of mourner's he invited; and Mr. Quinn thinks, unless under certain combinations, no good, but harm might result from it, by raising sparks of our own kindling. It does not appear that the plan was soon generally adopted, even among the Methodists, as Mr. Quinn writing in reference to camp-meetings in 1804–6 says, "There were no altars, no mourner's benches, or anxious seats, in those days, nor were any invitations given to seekers of salvation to present themselves for the prayers of the church." How has this idol grown! Now are not only a certain class of scriptural penitents invited, but boys, girls, and even children are fairly dragged out, and that that, as I have known, by men who were drunk less than a week before, and again drunk, lying in the mud, in less than two months after. This is a hard saying, but truth not only justifies, but demands it.

By the minute description Quinn gives of Cook, a physiognomist will pronounce him one of the most violent of fanatics, full of electricity, and competent for the wildest freaks of fanaticism. This is the character of the man who is the creator of the mourner's bench, which Mr. Quinn said was "new—perfectly new," and at its birth panic-struck the people, and made the very hair on his head stand up. This has now grown to a full stature, and has become a great idol, of such popularity in certain quarters, that to say aught against it, stirs up the fires of hell, and woe to the one who dares stand in the range of its shot and shells.

Well, brethren, I am the one that will dare to stand before its hottest fire, and will not be afraid to open my mouth against it, and take the monster by the horns, if the latter are not afraid to put it. Valentine Cook being the creator of the mourner's bench, is the God of it, and his spirit is the spirit of it, and they who are born under its influences are born of Cook and not of God. This being so is there any wonder its converts are what we see and know them to be. From this idolatry, good Lord, deliver the people!

D. P. Saylor.

Dear Cousin Henry:

Will you be so kind as to send me the Companion? It is very lonesome out West, here where there are no brethren to preach for us; and I have nothing to read beside my Bible.

We have had the most severe snow-storm here that I ever witnessed. It commenced on the evening of the 13th with a thunder-shower, and it turned to snow. The storm raged for three days. It was impossible to see any distance. A great many cattle and horses died in the storm. The weather was not very cold during the storm. I just now heard of a man and woman that died in the storm. I did not hear how they perished, but I presume they lost themselves in the storm. Some of our neighbors went to their stables, and could hardly find their way home. God pity the poor, in such storms.

When you come to the West again, please call on us. It would give us great pleasure to see you. This is a beautiful country, and also a very healthy one. We live six miles from Carlton, which is our postoffice.

Eunice Holsinger.

Carlton, Thayer Co., Neb.

Notice to the Brethren in Kansas, Nebraska, and Missouri, who wish to attend our A. M.

I wish all the names of the members who wish to attend at once, as I expect to be able to make arrangements for half-fare permits, for all our members, on the Chicago, Burlington & Quincy R. R., from Quincy to Chicago, and probably on the Hannibal & St. Joseph from St. Joseph to Quincy. From Chicago to Pittsburg the arrangements have already been made by brother John Beeghley. Brethren to meet there on the 28th or morning of the 29th of May and take the Pan Handle route. Brethren in Illinois, who have no half-fare season, or yearly permits on the C. B. & Q. R. R., and wish to take that road, are also included.

George Witwer.

BRIDGEPORT, PA., April 24th, '73.

Dearly beloved brethren and sisters in the Lord; I am now on my way home: one more day, if God permits, and I shall be in the cool breeze of Somerset county, my almost longed-for home. Soon, soon within it's bounds I'll be, no more to feel the Eastern breeze.

My visit amongst you, dear brethren and sisters, has greatly encouraged me to go forward in the discharge of my ministerial duties, and my prayer is to God, that he may abundantly bless you for the kindness manifested in my behalf. Brethren Daniel Snowberger, John W. Brumbaugh, and Henry Harshbarger, have my thanks for conveying me around so much. May the Lord continue to illumine our pathway with the light of his countenance, and ultimately save us all through Christ, our blessed Redeemer. Amen.

LATER. APRIL 25th, '73.

Here I am, at Dale City, in safety. Arrived here last evening at half-past six o'clock, and found the folks all well. How astonished I was to see the ground covered with snow, and the roads so very muddy. Little did I think of seeing snow in Somerset Co., after leaving the East. After arriving at this place I struck for the house of Eld. C. G. Lint, where I tarried over night. I found brother Lint about as lively as usual, and anxious to hear how I enjoyed the trip. This morning, (April 25th), I started for the C. F. C. office. Found the COMPANION FAMILY healthy and cheerful. Rest assured I was anxious to meet with the Dale City brethren, whom I had left about ten weeks ago.

The pleasant time I spent with the brethren in the East, will long be remembered; I hope, too, they will continue to remember me at a throne of grace. During my stay, I preached some fifty sermons, which I hope will result in some good, at least. Those loving men and women in Lancaster City, who so faithfully promised me to attend to the "one thing needful," will, I hope, not forget the blessed instructions I tried to give. Give your hearts to God in early life, and you will never regret it in days to come. Now, dear friends, when you read this, remember the promise you made. Come to Jesus; receive a mansion at the right hand of the Father's throne: so when the Judge will come, he may bear your name enrolled on the fair pages of the Lamb's book of life.

So Fare-you-well.

J T. MEYERS.

BROTHER HENRY:

I would like to say a few words to the brethren and sisters, subject to your better judgment. I see no response to brother Henry's earnest yet kind call for his just dues. Now brethren and sisters, we, who are subscribers to the C. F. C., are all, I presume, very anxious to see it come regularly every week. If it does not come, brother Henry is reminded of it, and that pretty sharply sometimes. And are we not forgetful in paying for it? That sister in Virginia sent twenty-five cents; she said it was all she had, but she would work and try hard to pay all. She would like to have the C. F. C. Now brethren and sisters, come, let us drop tobacco, a little finery, and pay brother Henry. He asks so kindly. He only says, "Wont you?" Oh how kind! "Wont you?" Brother Henry, enclosed find one dollar, that will partly pay for C. F. C., for some brother or sister. I have quit using tobacco: instead of putting it in my mouth, I will henceforth put my foot upon it. If this meets the eyes of my brother Jacob, I hope he will do the same. Oh, come, brethren and sisters, let us worship our God with a clean mouth and a clean breath, not contaminated with whiskey or tobacco.

A. BROTHER.

Buckley, Ill.

Dear Brethren Editors, With a due appreciation of your responsibilities, and the critical position you occupy, we pen the following thoughts, in reference to our periodicals, who have, we trust, the honor of God and the salvation of souls for their objects, and consequently should feel to remove every obstacle that might hinder their progress in accomplishing that all important end.

I will name some of the obstacles, to wit: so many advertisements of a worldly nature—of lands, trees, bees, papers, silver-tongued organs, agencies, and a variety of literature, some of which is considered novels.

Again, brethren giving notes of travel, tell where they have been, how they were used in some families, what time thy got there, and when they left, and who took them, and where, and when, they had meetings, and especially that good impressions were made, when they did all the preaching themselves. Many think, all such jottings and boasting are vain, and the columns could be filled with matter of more general interest, and be more food to the soul.

Again, this or that brother or brethren, have been here, and made use of such a subject, and it (the sermon) was a masterpiece and so many were converted. I wish he or they would come back again, &c.

And again, in obituary notices, perhaps a child, 5 to 10 days old, the funeral services by the writer; and frequently Elder attached to the name.

And again, at the residence of the bride's father, by the undersigned, &c. &c.

These are some of the obstacles in the way, because it is not gospel, and not edifying, hence do not like to pay for that which is no profit, and say I think I will stop my paper for another year.

Now brethren we speak that which we know, and testify that which we have heard, but whether you will receive our witness or not, is left for the future to decide.

Written through love to the cause.

ENOCH EBY.

Orangeville, Ill.

A few Lines to the Brethren in Iowa.

We would be truly glad to have some of the brethren to come and preach for us as soon as they can, as we think there could be good accomplished.

There are persons living here that say they will help pay their way, if they will only come. Try and come as soon as you can. Give us two weeks notice beforehand.

From your unworthy sister.

ELLEN DALE.

Charitan, Lucas Co., Iowa.

Report of the Brethren's Sunday-School, at Dale City, Penn'a.

This school has been reported at the expiration of each term, and has been carried on about 15 months. It is in a prosperous condition, and we

are happy to say that the interest manifested in this good enterprise is still progressing in the school.

The following named persons officiated during the term:

Superintendent,	H R Holsinger
Ass't. Sup't.,	U. M. Beachly.
Secretary,	M. S. Buechly.
Treasurer,	M. D. Miller.
Librarian,	C. G. Masters.
Ass't. Librarian,	Will. K. Beachly.

No. of teachers, 5 male and 3 female. Average No. of scholars in attendance, 70 Whole amount of visits from friends interested in the cause, 75.

Collections during the term, for the purpose of purchasing books, papers, &c., $14.48

Officers elected for the ensuing term:

Superintendent,	U. M. Beachly.
Ass't. Sup't.,	J. M. Olinger.
Secretary,	M. Hady.
Treasurer,	M. D. Miller.
Librarian,	Will. K. Beachly.
Ass't. Librarian,	Newton Miller.

MARY S. BUECHLY,
Secretary.

Mourner's Bench Religion.

Dear Editor:—There has appeared in the C. F. C. an inquiry as to whether there is any such thing as getting religion at a mourner's bench? We will try in the fear of God, to offer a few thoughts upon the subject, in reference to going forward to the altar, or mourner's bench, to receive religion. I maintain this is a new method to call sinners to repentance, or to get religion, as though you could manufacture religion at the altar. They can get such religion that will cause them to go on at a wonderful rate, shouting and screaming, rolling and tumbling. This is only artificial religion; it is not that pure and undefiled religion which the Apostle speaks of. We do not believe that there ever has been a person that received the right kind of religion at the mourner's bench, from the fact that we cannot find any such a rule laid down in the divine law of God, to call sinners there. We are commanded to point sinners to the Lamb of God which taketh away the sin of the world, not to the mourner's bench; therefore we cannot endorse this doctrine, which is not founded upon the Gospel.

We are bold in saying, that there was no such method in the time of our Savior on earth, neither in the time of the holy apostles. If any one will show us scriptural authority to pursue such a course to call sinners to repentance, we will yield the point, and not until then. We do not believe that a true minister of the Gospel will make such an effort, because it is an additional effort, not found in the Gospel. We learn from the great Head of the Church, that we are not to add anything to his word, neither diminish therefrom. Christ has unequivocally declared, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book, and if any man take away from the words of the prophecy of this book, God shall take away his part out of the book of life." Here we see there is great danger in adding anything on our part.

Again, the question was asked, whether there is any such a thing as getting through. We know that many will go to the altar, or bench, and by and by they will get up and say they have got through, and claim that their souls are greatly blessed. We claim that there is no such a thing as getting through at the altar, or Mourner's Bench. For our proof, we would refer the reader to the conversion of Saul of Tarsus. When he was converted through a miraculous power, he fell to the earth and was without sight; and he said, "Lord what wilt thou have me to do!" He told him to go to Damascus, "There it shall be told thee what thou must do.' Ananias said, "Brother Saul, receive thy sight." This was not sufficient, but he said unto him, "Why tarriest thou? Arise and be dipped and wash thyself from thy sins, having invoked the name of him." This is the Greek rendering. But he did not get through until he had finished his ministry. Then he was through, and could say, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness."

Again, we will call your attention to the case of the Jailor. When he came trembling, and fell down before Paul and Silas, and said, 'Sirs, what must I do to be saved," they did not tell him to go to the altar. No, but they told him to believe on the Lord Jesus Christ. "And they spake unto him the word of the Lord;" and he was baptized, not received on probation, or on six months trial.

And again, we find that, When Philip and the Eunuch were riding together in the chariot. Philip preached unto him Jesus; and when they came unto a certain water, the Eunuch said, "See here is water, what doth hinder me to be baptized?" Philip said, "If thou believest with all thy heart, thou mayest. And he said I believe that Jesus Christ is the Son of God." But Philip did not say to him, "Now you are through, your soul is blessed;" but he immersed him. Then he was justified.

This is the only way that members were received into the Church in the apostolic age.

We might present many more testimonies, but it is not called for; we have established our position by two or three witnesses. We say there is no rule laid down in the divine law of God to receive members into the church, but by faith, repentance, and conversion and immersion, not sprinkling or pouring. We claim they are not in the church until they have complied with the first principles of the doctrine of Christ. It is not the duty of a minister to leave it to the candidates in what way he wishes to be received into the Church. This is frequently done. We claim it is the minister's duty to teach the people, and to instruct them how they should be adopted into the Church. There is only one way. Christ declared, "I am the way, the truth and the life; no man cometh unto the Father but by me." If any minister does not know how to baptize, but must ask, he ought to use milk, "For he is unskillful in the word of righteousness."—We are informed in God's word, that such are false teachers. The Apostle said it is not surprising for the adversary himself transforms himself into an angel of light; it is therefore no great wonder if his servants also transform themselves as servants of righteousness, whose end will be according to their works. Now we will close. Please read our scattering remarks in the spirit of meakness and fear.

J. A. LEEDY.

West Independence, Ohio.

BROTHER H.:

As I am about to leave my native home and go West, I thought while I had time I would write a short article for the C. F. C. Oh! how solemn it is to leave our dear ministering brethren and the kind friends and neighbors. To visit the graveyard for the last time, where our dear mother's remains lie buried beneath the ground! Farewell mother's grave, I bid you adieu, for Providence only knows whether I will have the pleasure of seeing you again.

"Farewell brethren, farewell sisters;
Till we all shall meet above."

May our Father add a blessing to us all is my prayer.

My dearest friends, in bonds of love,
Our hearts in sweetest union prove,
Your friendship's like a drawing band,
Yet we must take the parting hand.
Your presence sweet, your union dear,
Your words delightful to my ear;
And when I see that we must part,
You draw like cords around my heart.

Pray for me.

CHARLOTTE MOWEN.

Mt. Morris, Ill.

FAIRVIEW, PA.,
April 20th, '73.

BRETHREN EDITORS: Our Annual Conference for 1873, with its near approach, is now engaging the minds

of our thinking brethren. Those of us, who believe the church of Christ to be a progressive one, anticipate going up with the determination of honoring God, by increasing, to some extent, the holiness of our beloved fraternity. There is, evidently, but one way in which we can make the meeting both pleasant and profitable; and this is by approving of and supporting only that which has truth and virtue in it, and by placing our foot on that only which is of sin, and not everything which, when abused, may lead to it. There are growing evils that must be suppressed, most of which arise from the wrong teaching of too many who cannot clearly distinguish the burden of sin from that of the cross.

Among other questions that demand timely attention, there is none more important than education. Ignorance is sin every time. Education, then, must wipe out the sin of ignorance. Two things it must, and, I believe, will do—add strength to our virtue, and make us humble. A man has to know a great deal to know his insignificance.

To our readers interested in the great work of reformation, I feel to say, let us not forget for a single moment to prayerfully consider the responsibility that rests upon us, in whose care it has pleased God to entrust a worthy and noble cause. An inclination on the part of any of us, to be unconcerned in a time like this, is robbing God; who supplies every want, of the greatest honor due him.

F. M. Snyder.

Announcements.

The members of the Jacob's Creek congregation, in council, agreed to have a love-feast near Mt. Pleasant, Westmoreland county, Pa., on Saturday, May 24th, at the house of John Moyer. It is desired that all who can, will make it suit (especially ministers) to be with them, while on their way to Annual Meeting, and to the Western Pennsylvania District Meeting, being between the two meetings. Those coming east of Greensburg, will stop there, and take the South Western R. R. to Fountain Mills, there they take the Mt. Pleasant & Broadford R. R. to Stauffer's Station, when they are within one fourth mile of the place of meeting. Those coming *via* Pittsburgh, Washington & Baltimore R. R., will stop at Broadford, there take the Mt. Pleasant & Broadford R. R. to Stauffer's Station. Those going to either A. M. or D. M., from east of Greensburg, will do well by using the South Western R. R.. They will save sixty-eight miles of R. R., besides the inconvenience of changing railroads in Pittsburgh. The Johnstown Accommodation in the morning, makes connection with the S. W. Road, and the way passenger in the evening at 8 o'clock going west; and the Mail going east makes connection in the morning, and the Johnstown Accommodation in the evening, at Greensburg on the Penn'a Central R. R.

E. R. Holsinger.

Mt. Pleasant, Pa.

There will be a communion meeting at Beaverdam, Fredrick county Md., on the 10th and 11th of May, commencing at 1 o'clock; at Pipe Creek, Carroll county, on the 13th, commencing at 9 o'clock; and at Monocacy, 15th, commencing at one o'clock.

E. W. Stoner.

District Meetings

Western Pennsylvania, Fairview meeting-house, George's Creek congregation, Fayette county, May 21st. Communion on the 20th. See page 222.

Eastern Pennsylvania, West Conistoga congregation, Lancaster Co., May 15th. See page 206.

Northern Indiana, Elkhart branch, Elkhart Co., May 18th. One mile west of Goshen.

Northern Illinois, Cherry Grove branch, Carroll Co., May 12th. Page 205.

Kansas and Nebraska, Falls City, Neb. May 5.

North Western Ohio, at John Brillhart's, Crawford county, Ohio, May 23rd; lovefeast on the 24th at same place.

Middle District of Iowa, Brethren's meeting-house, Dallas Co., May 19.

Love-Feasts.

Spring Run, Mifflin Co, Pa., May 27, 28.

Aughwick congregation, May 29, 30.

Six miles west of Dayton, Ohio, May 15.

Sandy Creek, Preston Co., W. Va., Salem Meeting-House, May 24.

Shipswanee branch, near Lagrange, Ind., June 12.

Falls City, Nebraska, May 3, 4.

McLean Co., Ills., June 14th, 15th, See page 222.

Eight Mile, Franklin Co., Kansas, at Daniel Barnhart's, May 31.

Shade Creek, Somerset county, Pa., May 29.

Codorus, East Codorus M. H., York county, Pa. June 7, 8.

Perry, Juniata county, Pa, at B. Shellenberger's, May 23, 24

Four miles south of Waterloo, Iowa, June 14 15.

Williams county, Ohio, two and a half miles west of Pioneer. June 10, 11. Meeting, June 7, 8, near Bryan.

Dry Valley M. H., Mifflin county, Pa., May 25.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Manor Branch, Indiana county, Pa., April 15th, Elder SAMUEL LIDY, aged 79 years, 2 months, and 22 days.

Thus has departed one who labored in the vineyard of the Lord more than half a century, serving in all the different stations, having ascended the ladder from round to round — private, deacon, minister in its different degrees. — About a quarter of a century ago he was advanced to the full commission of Bishop, with the oversight of the Manor congregation from its infancy. He survived all the members, of which said congregation was composed when he moved into its territory, but two. Elected in the Conemaugh congregation, which then embraced the territory composing the Shade congregation, he served alternately with Elders Mincely, Roberts, *et al.*, who have long since gone to their reward.

He preached frequently in the dwelling of grandfather Philip Hoffman, the house in which the writer was born. This was the first household of the faithful in that place.

He never possessed the gift of eloquent utterance; but indomitable perseverance was prominent. He denied himself of many things, and labored hard with his hands for the support of a large family; looked with a jealous eye on all movements seemingly intended to secure a temporal reward to ministers, and earnestly protested against them; but he always had an open hand and a generous heart towards the poor of all classes in the church. The testimony of the world is, "He was a good citizen, a firm friend of mine, and, I believe, a very good Christian." Funeral occasion improved from 2 Tim. 4: 1—8, by the writer and Levi Fry.

Joseph Holsopple

[*Visitor please copy.*]

In Warrior's Mark congregation, Huntingdon county, Pa., April 16th, Alten Asbury Nearhoof, son of brother Jerry and sister Sarah Ann, aged 4 years 11 months and 20 days. Funeral occasion improved by the writer from Mark 10: 13; 14.

Alten, as he was commonly called, was an amiable little boy, and much beloved by all who knew him. Especially by the family; but his stay on earth was short, and now he is an angel and has gone to dwell with his Savior, where we can all meet him if we obey all of Christ's commandments.

Sam. M. Cox.

In the Rock Grove congregation, March 19, Floyd county, Iowa, James Webster, infant son of brother Andrew J. and sister Sarah Workman, aged 1 year 6 months and 19 days. Funeral services by the writer. Text, "Suffer little children to come unto me, &c."

W. J. H. Bauman.

In the Spring Run congregation, Mifflin county, Pa., April 3, Calvert Andrew, old-

est son of Elder Joseph R. and sister Eva S. Hanawalt, aged 5 years 10 months and 1 day; also, April 4th James Howard, youngest son of the above parents, aged 8 months less three days. Funeral sermon by Elder Peter S. Myers, from Mark 10: 13—17.

The above little innocents died only a few hours apart; were both buried in one grave, side by side, at the same time, and their gentle spirits have gone to the Paradise of God, where no more pain is felt, and where sickness can never come. Brothers and sisters will you meet them there? will you? Oh, you can, if obedient to God's Holy word.

Our brother and sister still have sickness in their family. At the time of this writing [April 20th] 4 are sick, one of which is in a critical condition. Whooping cough was the first complaint, but other diseases were also contracted.

Also in Dry Valley congregation, Mifflin county, Pa., April 5th, Martha Elizabeth oldest daughter of brother Samuel J. and sister Elizabeth Swigart, aged 6 years and 4 month less 4 days. Funeral sermon by brother Archy Vandyke.

Also April 7th, Ellie Vandyke, youngest daughter of the above parents, aged 1 year 9 months. Funeral sermon by A. Vandyke. Text. Heb. 12: 6—15.

Now brother and sister, you have two gone before, and now David-like, you follow after. And to the sisters of the dead, would say, try to meet your angel sisters in heaven, where you will live together forever, and always praise God.

Also, in Tuscarora township, Juniata county, Pa., February 12, friend Daniel Deibl, aged 75 years 10 months and 26 days. He was the father of 10 children and grandfather of about 41 children. Our friend was for a number of years connected with the "United Brethren," and was much esteemed by his acquaintances, and we hope while his body is in the grave, his spirit is at rest.

Also, in Beale township, Juniata county, Pa., Benjamin F. P. B. Boiseman, was found dead in the bed on the morning of 22 Feb., 1872, aged about 18 years.

Solomon W. Boflinger.

Died near Dayton, Ohio, January 24, 1873, brother Joseph B. Miller, aged 57 years 6 months and 24 days. Disease strangulated hernia. The noiseless footsteps of death crossed the threshold and removed the center of family attraction and delight. Brother Miller was afflicted several months, and suffered much. He bowed in humble submission to the afflicting hand of providence, and was resigned to the Master's will, whether to live or whether to die. Seeing the will of the Lord concerning him indicated a departure to the spirit land, he arranged his temporal affairs, providing liberally for his dear, but now bereft companion, whom he committed to the "widow's husband" above. In the early part of his illness, he called on the elders of the church, and was anointed with oil in the name of the Lord. He calmly met the approaching message, and resigned his departing spirit to the care and keeping of the Savior. Funeral service by brethren Nead, Brubaker and others, From Rev. 14: 13.

W.

Died in the Delaware congregation, Knox county, Ohio, Dec. 7, 1873, Betsy Myers, wife of brother Jacob Myers, aged 72 years 6 months and 23 days. She had never been a member of any church, and made no profession of christianity, until she came to her death-bed, where she sought the pardon of her sins, and an interest in the welfare of her soul, and finally said that she had found peace, and was willing to die, and had no desire to live. She appeared to be very prayerful until the last. But oh, how much wiser it would be for us to spend our whole lives in the service of our Lord and Master; then in the end we could claim the sure promises. The funeral services were improved by the writer.

But the messenger of death did not stop here. Although brother Jacob Myers did not feel to mourn as they that have no hope, but rejoiced in the thought of one day meeting his beloved companion in a better world, yet he wept and mourned over his loss and his checks had scarcely been dried of tears, when the mighty hand of death took a fatal hold upon his frail body, and the 28th day of December ended his earthly career. An old lady who had been making her home in brother Myers' family for some time was afflicted with erysipelas, and was somewhat deranged, and as brother Myers was in the act of helping her into her bed, he received a scratch from her finger-nails on the back of his hand; the erysipelas set in, which is supposed to have been the cause of his death. He was sick only about four days, and died in just three weeks from the death of his wife. The church has lost a worthy brother, who, we have reason to believe, died in the triumphs of a living faith. He left no children. Brother Myers was born in the State of Maryland, where he lived until 1836. Since that time he has been a resident of Ohio. His age was about 75 years. The funeral services were improved by brother Christian Wise and the writer.

W. Edmister.

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VOLUME IX. DALE CITY, PA., TUESDAY, MAY 13, 1873. NUMBER 19.

For the COMPANION.

Tobacco—Reply to Wm. Culp.

On page 252 C. F. C., current volume, is found a communication from Wm. Culp, relative to the use of Tobacco, etc. If he, in reading his Bible, had endeavored to inbibe the spirit of its teachings, and allowed them to take hold of his soul to renovate and cleanse it from all its impurities, fleshly lusts and appetites, he would have found on almost every page proof-texts against the vile habit he evidently seems to justify.

The "Spirit of Christ" teaches purity of mind, cleanliness of habit, and holiness of life; causes the possessor to crucify every "fleshly lust," every vitiated appetite, and every sinful practice. They who follow the *text* and have not the *spirit* of the teachings of the scriptures may find themselves often at variance with the lives and practices of the pious and good. God truly created all things for a wise and good purpose, but the 'Spirit of evil' leads men to the abuse of God's good gifts.

First, God created or made to grow out of the ground "every tree that is pleasant to the sight and good for food;" but after the "curse" it was said, "Thorns and thistles shall it bring forth to thee, and thou shalt eat the herb of the field." Tobacco is not food and the users do not eat it: if they did eat it, they would die, because it is a poison, and contains as "active principles" the most poisonous substances known in the vegetable kingdom. They dare not eat it. They do not eat of every herb of the field. They do not eat of all created things which God pronounced good. Then, too, God himself forbade the use of some of the creatures he had made, showing that all were not to be eaten or used.

The use of Tobacco has the "appearence of evil," at least: nay, it has more, it is an evil, an abominable evil, a growing sinful evil, a lust, an appetite, indulged in, enjoyed, perpetuated and supported by the lowest order of humanity. We find its chief adherants, and those who practice it the most freely, in the votaries of the dram shop, the frequenters of the "gambling hells," and haunts or dens of vice.

We are commanded to abstain even from the "appearance of evil," 1 Thess. 5: 22; to avoid every abomination and sin; to crucify every sinful lust and appetite; then how can a Christian man or woman indulge in these practices and be guiltless.

The use of Tobacco is *an offence*: First, on account of its persistent nauseous odor; second, on account of its nastiness or filthiness; and third, on account of the filthy habits it produces in the users—their loss of personal respect, cleanliness, and purity of bodily habits.

Every one knows how chewers of Tobacco become an offence to those about them who do not use it. Smokers are constantly poisoning God's gift of pure air by their nauseous fumes, and thus becoming an offence to man and God. —"Woe unto him by whom offence cometh," Matt. 18: 7; Luke 17: 1. As he that eateth with offence, so it shall be evil for that man who smoketh with offence; Romans 14: 20.

The use of Tobacco is a useless waste of means which should be devoted to useful purposes—given to the poor, or consecrated to God in the extension of His kingdom and the spread of the gospel of peace. Few chewers use less than ten cents worth a week—$5 20 per year—while many use daily a similar amount, making $56 50 per year. I know men, who, on their own calculation spend as much as $72, of their hard earned wages, annually, for this abominable stuff, who are scarcely able to decently clothe their wives and children; and who do not feel able to provide their families reading matter to the amount of a single newspaper, or book during the year. All these things the spirit of the teachings of the Bible condemns.

The use of Tobacco is a sin against the body. It impairs the health, weakens the nervous system and predisposes to the attacks of disease. It is the most fruitful cause of dyspepsia, diseases of the stomach and paralysis. It weakens the mind, and leads to mental imbecility, dis-

qualifying men for close and sound reasoning. It permeates and defiles every part of the living organism. "Know ye not that ye are the temple of God? If any man defile the temple of God, him shall God destroy." 1 Cor. 3: 16, 17. We are made the guardians of God's temple "which temple ye are," and he will not hold us guiltless who weaken, mutilate, or defile it. He whom God destroys will be debarred from heaven, whether it be on account of sin against him, against our fellow men, or against ourselves.

It is a favorite retort for the guilty and vicious to say, "I am not as bad as my neighbor, I don't commit as grievous sins as some others;" and for the tobacco user to cover under cover of what he believes to be a greater evil, and says, "Which is doing the greater evil, using tobacco or following the foolish fashions of the world in dress?" without pretending to sit in judgment as to the merits or demerits of the two practices which are here admitted to be evils, we would ask, why justify your own evil practices, your own lustful appetites, because some one else practices, in your opinion, a greater evil? will that save you from the just retribution of your own sins and abominable practices? God is angry with the sinner every day and against him who tries to justify his sins this fierce wrath shall wax hot; "but whoso confesseth and forsaketh his sins shall find mercy." Prov. 28: 13.

A. B. BRUMBAUGH.

Huntingdon, Pa.

A Spark.

It is often wondered where the spark of fire, when a piece of hot iron is struck by a hard substance, comes from. It is simply this: when iron or steel is so struck, fine, dust-like particles are torn loose from the mass, and ignite by coming in contact with oxygen, as they fly through the air. Why, then, does not the large mass also take fire and burn up? It does, but slowly, which is termed oxydizing—commonly called rusting. The small particle of steel, clipped off by the hard flint and thrown into the air, is attached simultaneously on all sides by oxygen, and so rapidly consumed by this powerful agent, as to cause heat and light; while, when cohering to the mass, it is not so exposed to this gas. A beautiful lesson may be seen in this.

The church, in body, is made up of its individual members. Any one member, torn loose from the body, church, and cast away from it into the cutting atmosphere of Satanic influence, is in imminent danger of being consumed; while when a deeply, implanted and well set member, cannot be so used up by Satan.

The large mass of iron oxydizes (rusts) on its outside only; even this can be prevented by the proper care, not by filing and scouring with rough substances, but by dry atmosphere and a thin coat of oily substance. How do mechanics care for their tools?

That is, I mean to say, the church can be saved from even tarnishing, by guarding and properly protecting those of its members who are moving in its borders and are mostly exposed to evil, not by coldness and harsh judgment after long neglect, but by the proper and timely influence of care, truth, good judgment, love, attraction, mildness, kindness, forgiveness, trust, &c., &c.

J. P. MILLER, M. D.

Philadelphia, Pa.

Holiness and Peace.

We submit to you the following, and request you to search each refference and read it on Sabbath.

S. W. BOLLINGER.

We hope our readers will derive as much refreshment as we have done in prayerfully examining the scriptural connection between holiness and peace; and they who search out the following passages will find themselvs led on by the Spirit of truth to see that in the inspired writings there are "added besides unto them many like words:"

Deut. xxix. 18–20.	Luke i. 74, 75, 79.
Levit. vii. 20.	John xiv. 27.
Job xxii. 21–30.	John xvi. 23.
Psalm xxxvii. 11.	Romans ii. 10.
" lxxxv. 10.	" viii. 6.
" cxix. 165.	" xiv. 17.
Prov. iii. 13, 17.	" xv. 13.
Isaiah ix. 6, 7,	Galatians v. 22.
" xxvi. 3.	Phil. iv. 6, 7,
" xxxii. 17.	Heb. viii. 2.
" xlviii. 18, 22.	" xii. 14.
Malachi ii. 5, 6.	James iii. 18.

1 Thess. v. 43 2 Thess. iii. 16. Heb. xiii. 20, 21.

—*Times of Refreshing.*

For the Companion.

We are Passing Away.

How impressive the thought! How solemn yet how true! How swiftly time flies! Hours, days, weeks, months and years pass in rapid succession. It seems but as yesterday since 1872 was ushered in. But now, where is it? passed away—gone with all its joys, its sorrow, and its woe—gone with all its disappointments, with all its privileges and opportunities. And now we have fairly entered upon another New Year; but whether we shall ever see another New Year is only known to him who holds the issues of Life's death. Be this as it may, we are surely passing away. The place that knows us now, must shortly know us no more forever. Every hour, yea, every beat of our pulse, brings us nearer our graves.

Time is swiftly winging us away. Soon all that's mortal must become inanimate and dead. Soon our friends must close our sightless eyes, and consign our bodies to the damp and silent tomb, there to moulder back to dust; for dust we were, and to dust we must return. This life is transitory and must pass away.

Our fathers, where are they? Gone—passed away. So must we. Yes, all transitory things must pass away. So says the Holy Writ. Those mortal bodies of ours must moulder back to the original element.

But the immaterial part, what of that? what of our souls? They too will pass from this stage of action—pass out of those tabernacles of clay. But what then? They will continue to live on—to exist either in happiness or misery forever and ever.

Now, in view of these solemn facts, it behooves us to look well to our eternal interests, to compare our lives carefully with God's word; for by that word we shall be judged in the last day. Let us, as the apostle admonishes, examine ourselves and see whether we are in the faith or not.

And to you who are yet living without a hope and are strangers to the covenants of promise, let me say, you too are fast passing away. Time will soon be gone. You and I must soon stand before the judgment bar of God; for "it is appointed unto men once to die, but after this the judgment." Yes, dear, friendly reader, soon you and I must pass the gloomy vale. Soon will the clods rattle down upon our coffin lids and our bodies become food for worms. Soon will our state of probation end; and oh, what a dark, gloomy place is the Christless grave! How awful these words—"Died without a hope!" Who can even bear the thought of taking up such a place, "where the worm dieth not and the fire is not quenched?" And yet, without reconciliation to God, this must be your doom; you must sink down to eternal night. Then in view of the solemn fact that we are fast passing away, and time must soon end with us, be entreated, by one who loves your souls, to no longer delay the necessary preparation to meet your God in peace, whilst you have yet time and opportunity. Turn in with the offers of mercy, whilst a loving Savior stands, with outstretched arms, ready to receive you, whilst all heaven is waiting to be gracious. Remember, Jesus turns none empty away; and again, Jesus is represented in the Scripture of divine truth, as standing at the door of the heart, knocking for admittance, and saying, "If any man will open the door, I will come in to him and sup with him and he with me." Oh, what a heavenly feast, to sup with Jesus! Then why not come to Jesus? May God help you to come; and may he grant that we may meet in that place where there is no more sorrow nor crying, where God's own soft hand will wipe all tears from our faces, is my prayer.

A. CHAMBERLIN.

For the COMPANION.

The True Church.

Can a church be the true church, that neglects or refuses to follow any one of the plain commands of the Savior? This question is pertinent to the Brethren.—We claim to be the *only* and true church of Christ. But where is the brother or sister who is not willing to admit that we have ever come short of observing one of the most vital commands of Jesus, which is as follows: "Go ye therefore and teach all nations"—"every creature.

Why the Brethren make no more effort to fulfil the above injunction is difficult to tell. We can judge, but we may err in our judgment; therefore we will not venture an assertion. But that the prosperity of the cause of Jesus rests upon the faithful obedience of the professors of Christianity to the above command, does not admit of a doubt. We wonder and are grieved, when we remember that there are many persons, living remote from the Brethren, who are calling and imploring the Brethren to come and preach the Gospel to them and their neighbors, who are denied the precious boon. Taking the common standpoint of the Brethren, it is impossible to answer their call, unless some of our ministers will consent to spend their living in travelling and preaching.

Shall we ask, has Jesus required an impossibility, or is there a provision in the Gospel? We hear it said by divine authority, "Bear ye one another's burdens, and so fulfil the law of Christ." But when we, who are not ministers, are living in ease and affluence, while the minister is denying himself the comforts of home and family, and spending his children's bread in travelling to preach, we are not bearing his burden.

"Oh well!" say some, "when they are needy we must help them." And when we ask them what they mean by needy, we are informed that "we must not let them suffer." Upon a close investigation of their idea, we learn that, when they are bereft of the comforts of home; when they have little or nothing to eat; when their clothes are tattered and torn, and the storms howl, and disease is gnawing at their vitals, then our duty begins, to communicate of our good things, if we have plenty; but until they are "needy," it is our blessed privilege to enjoy the fruits of their weary hours of labor and hard study, by listening to the gracious words of comfort that fall from their lips, telling of the mercies of God and the redemption by Christ Jesus. We hear them through, if they don't talk too long, and thank God that what they have said is true. We return to our houses, our workshops, our farms, or our merchandise, and strive to swell our pile of earthly store, while the preacher divides his time in reading, meditation, or hard study, and providing a scanty subsistence for himself and the loved ones of his household.

May we ask, was this the design of the Gospel? or may we say with Paul, "Even so hath the Lord ordained, that they which preach the Gospel should live by the Gospel?" Might not the minister ask with irresistible pertinency, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" Until we enable the minister to do his duty, as an embassador of the most High, we muzzle the ox that treadeth out the corn. "Who goeth a warfare at any time at his own charges?" Is this said in reference to the ministry? or what meaneth the Apostle? Verily that the minister should have a temporal support: that he may support a wife, a family, that he may give himself wholly to the work of the ministry; that he may be "a workman approved of God that needeth not to be ashamed, rightly dividing the word of truth."

G. B. REPLOGLE.

For the COMPANION.

The Scriptures No. 7.

By referring to the introductory part of the Acts of the Apostles, we learn that this book was composed by Luke, after his gospel was written. It is an extenuation of the history of the Church, from the ascension of Christ to Paul's imprisonment at Rome. Here he preached to all who came to visit him, in his own hired house; and perchance, at this time wrote some of his epistles to the churches he had previously established, in the course of his preaching and travels, durwhich Luke was, in part, his travelling companion. This is the fifth book in the canonical arrangement of the New Testament scriptures, and is the first and oldest church history extant. It was written in A. D. 63 to 65, and covers a period of some thirty years, dating back from the time it was composed to Christ's ascension. Analytically, we have in this book, among the most noted points of interest, in the first chapter, an account of the election of Matthias to the apostleship, in place of Judas the traitor.

Here I would take occasion to remark that the election of ministers, in my estimation, at this early age of the church was quite different from what it is now among our modern churches of to-day, the Brethren not excepted. It appears that when the members were called together in a church capacity, the number of the names together being about one hundred and twenty, "Peter stood up in the midst of the disciples," or members; and no doubt, after stating the object of the meeting, he proposed to hold an election for a minister. In the first place they appointed, or nominated, two, and they cast their lots, or votes, for either one or the other of these Brethren. This is the gospel way for electing officers in the church. In case the church needs one minister, let two be proposed who would seem best fitted and qualified to discharge the duties of that office. Then let the voice of the members be taken, and the majority rule; whereas, in a church of one hundred silent members, a choice is held for one speaker, according to our present order and mode of electing officers, one might be elected with less than five votes—a very small minority; where, on the other hand, according to the strict laws of propriety and the spirit and tenor of the Gospel, the majority ought to rule in all official and business transactions of the church.

Again, in the second chapter, we have a full history of the descent of the Holy Ghost on the day of Pentecost. This is a verification of the Savior's promise to his disciples. Attending this supernatural manifestation of God's power, under the influence of the Holy Spirit, the Apostles were enabled and qualified to speak to all nations represented on the grand occasion, in their diversified tongues, "the wonderful works of God." Here, also, we have Peter's sermon on this occasion; at least a part of it, and the strong effects it produced upon the minds of his hearers, so that the hearts of the people were deeply affected by the power of God's word. The consequence and fruits of this greatest of all revivals, were three thousand souls added to the Church on the self same day.

In the third chapter an account is given of the miraculous cure of the lame man by Peter and John. By reading on to the end of the fifth chapter a good portion of the history of Peter and John is given, which the reader is recommended to examine at his own leisure moments.

In the sixth chapter, the appointment of the deacons is recorded; and concluding with this, to the end of the seventh, we have the life, accusation, trial, and death of Stephen, the first Christian martyr under the new dispensation.

In the eighth chapter, is given an account of the persecution of the Church; also the conversion and baptism of the Ethiopian eunuch, &c.

From the beginning of the ninth chapter to the end of this book treats, more or less, of the conversion of St. Paul, together with his life, travels, preaching, organizing churches, and so on. He is called the Apostle to the Gentiles; and for the purpose of introducing Christianity among the Gentile nations, God saw fit to call this learned Jewish doctor to his aid, as an instrument in his hands, to bring the Gentile people into the Christian Church, namely; those other sheep of which the Savior was speaking that they (the Jews and Gentiles) might constitute one flock.

I shall now briefly notice a few points in the epistolary writings of the New Testament, and as my papers are growing lengthier than was anticipated at first, I shall, for fear of becoming too tedious, hasten on with this part of the history of the scriptures.

The New Testament, in a great measure, is made up of epistolary correspondence, which goes to show, that this sort of composition must have been extensively in vogue in the Apostles' times. It is a strong means of communicating thought and purpose, and was practiced as early as Solomon. At the present day, in this age of civilization and learning, almost every man and woman is able to write a decent and polite letter, and when a person lacks these simple qualifications, he is regarded by the intelligent mass of the people, as an object of pity, and not qualified to discharge the responsible duties of life. In the epistolary writings of the New Testament, the Apostle Paul figures largely. Out of twenty one epistles recorded in the canonical books of the New Testament, fourteen are ascribed to Paul, one to James, two to Peter, three to John, and one to Jude. In order to appreciate and fully comprehend the practical and doctrinal import of these God-given letters, it is necessary that we peruse them carefully and prayerfully; just like an ordinary letter, containing some important message affecting our general interest and welfare. Therefore, to understand, thoroughly, epistolary correspondence, it becomes essentially necessary to enter into the design of the letter and the spirit of the author. Just so in reading these inspired epistles. To read with profit and edification, we must read on in one continuous strain, without regard to verse or chapter; for only in this way can we catch the spirit of the inspired penman. The Apostle Paul, although at one time a persecutor of the Church of God, after his miraculous conversion, he became a champion in defending and propagating the doctrines and principles of the religion of a meek and lowly Savior. Just as earnestly and ignorantly as he was in blindly persecuting God's people, so, after his call to the apostleship, he was equally zealous and intelligent, if not more so, to lead his erring brethren—the Jews— and bring the Gentile nations to the sovereign feet of King Emanuuel. He was truly a chosen vessel of God, and shunned not to declare the whole council of God. In short, as far as in his power lay, he cleansed his skirts, and made himself free from the blood of all men.

In his letters to the Corinthians, he sharply rebukes them for the party spirit lurking in their midst, &c. By referring to these letters, the reader might suppose that the Church at Corinth was made up of some very rough Christians; but, perhaps, they were not more so than some of our so-called Christian Churches at the present day. If all the secret crimes in the Church could at once be unraveled, it would, at times, present a monster of iniquity, at which good men would stand agast! And as Paul had the welfare of all men at heart, he studiously labored, at all times, to restore love, peace, and union in the Church, as the nature of his epistles clearly indicates. In other respects he endeavored to impress upon the minds of the people the multifarious duties that devolve upon the followers of the Lamb of God.

Of the fourteen epistles, all have the author's name prefixed, with the exception of the epistle to the Hebrews.—Even in this epistle its Pauline authorship is not much disputed by the learned. The eastern churches almost unanimously agree in this, and biblical critics at the present day, allege that there is a striking similarity of style in the composition and general make up between the rest of Paul's writings and the epistle in question. It is, beyond doubt, the production of St. Paul, and contains many wholesome truths, in the main, such as the fatal sin of unbelief, the heavenly rest, a description and illustrious examples of true and genuine faith &c.

We cannot close this portion of the history of the scriptures, without noticing the epistles of St. Peter, the great

apostle of the circumcision. There is scarcely a piece of written language upon record, that contains as much subject matter in as few words as in these time-honored epistles of St. Peter. They are full of thought, feeling, and purpose; and abound richly in encouragement, consolation, warning, instruction, and natural piety. The Apostle has a word for both saint and sinner. To the saint he writes, "The eyes of the Lord are over the righteous, and his ears are open unto their prayers;" but unto the sinner the reverse: "The face of the Lord is against them that do evil."

A few words of the great prophetic writings of the New Testament scriptures, the last book in the sacred canon. It treats largely of the unexplored future of the Church. But it also treats of "things that are," as well as "things that are to come." It is claimed, by some, to be a sealed book; but, we think, it is so only to those who do not study its meaning and interpretation. It is sealed to those who refuse to know it. The promise of blessings is only conferred to those who read and obey it, as declared by the Revelator himself. "Blessed is he that readeth and they that hear the words of this prophecy, and keep those things that are written therein." The title of the book in itself goes to show what is the nature of its contents. The term revelation signifies a disclosing and opening, the very reverse of sealing. It is true, some of the unfulfilled language cannot be comprehended by mortal man, till its proper time has come to be revealed. This book in the early age of the Church, has given rise to much controversy in regard to its authenticity, and it was even doubted by some whether John the Apostle and Evangelist wrote it. Notwithstanding this, its claim in the sacred canon was jealously defended by some of the primitive Christians. At the present time its genuineness is, I believe, universally accepted, as well as, St. John, the Apostle, to be its author. For preaching the "Word of God, and for the testimony of Jesus Christ," St. John was banished to the lonely and desolate Isle of Patmos, in the Ægean sea, by the persecutors of the doctrine of Christianity. Tradition says this was done either by Domitian or Nero. Modern travelers describe Patmos to be a desolate, barren region of land; and on it is found a cave, which the few superstitious people who live there, claim to be the spot in which the Revelator found rest, and wrote his book. In this book we have a history of the Church from the time it was written to the winding up of all things.

W. G. SCHROCK.

Berlin, Pa.

[*To be Continued.*]

There is no great and small
Th the Soul that knoweth all:
And where it cometh, all things are;
And it cometh everywhere.—Emerson.

For the COMPANION.

Annual Meeting—Shall it be Changed?

There seems, of late, to be a desire to change the manner of holding the Annual Meeting of our Brethren; and more than once has that desire been expressed. From this we conclude that the meeting, as now held, does not give entire satisfaction. We should not wonder that all are not pleased with it; for there are but few meetings that do give all we wish. Human expectation flies so much higher than human power; and besides, we may wish for things that we can have no reason to expect.

As a change is proposed, it may be in order to offer a few suggestions on that subject, that the brotherhood may have an opportunity to consider the matter, and offer such thoughts, as to them may seem proper, before an effort is made to change the present plan.

The first thing we shall find fault with, is, its frequency. In presenting our views on this subject, we shall no doubt cross the views of many brethren; but all we ask is for them to hear us, and then we are willing and ready to hear them. We mean *there is no use of the meeting*, so far as business meeting is concerned, when there is no business to do. There are two objects sought in appointing a yearly meeting for the brotherhood: The first is, to transact business for the church; the second is, and we believe the most important, one to give an opportunity to meet with friends and brethren long parted, to keep alive that good feeling naturally where the love of Christ prevails, and to enjoy another sweet foretaste of that meeting in heaven, that will know no ending. To this last we shall never offer an objection, so long as the meeting secures an object, so worthy, and one so congenial to our view of what enjoyment is; but with the first object of the meeting, we do find fault, when there is no demand for meeting of that kind.

If some brother will refer to the minutes of A. M., for the last ten years, he will see what we are trying to tell—that the brethren in Annual Council have been burdened with questions, that should not have gone not a step farther than the church or place in which they sprang up. We can name a host of them that are now recorded on the minutes; but we do not deem them worth a place here, much less in the transactions of a public assembly made up of the talent and power of the whole church. We remember to have read, once at least, of brethren who rejoiced when delegates reported "No business," and it seems to us, we should not want a better indication, as to the welfare and good condition of a church in the brotherhood, than to hear that they had no business for others to transact for them. We think it shows that they are satisfied with what their brethren at home may do for them. And when I hear of brethren carrying to the District Council or Annual Meeting such questions as the record shows have gone there, we think it shows a condition certainly not the best, and one that shows that all do not possess all the benefits and blessings of the religion we claim to have.

We believe that it has been a source of much sorrow, to brethren who love the truth and who labor for the peace and prosperity of the church, to know that brethren valued the character of the A. M. no higher than to burden it with questions, if such questions actually did exist, as have been brought before it for its final consideration. This should not be so; and brethren should dispose of all such questions at home where the facts are known, and where they may be matters of some importance, and not try to make them and their disposal an example to the whole church. There would then be but few questions of a general character that need require the action of brethren in general council.

It may be asked, what shall be done? We would suggest that the A. M. should refuse to act upon all questions of an individual or local character, and refer them at once back to their starting point, for their disposal among those who know most about them. If brethren seek the peace of the church and the glory of God, they will then find some way to settle all such things better than can be done anywhere else.

It is claimed that, in Annual Council our brethren are directed by the Holy Spirit of promise. To this we do not object, but brethren, that Holy Spirit is not confined to no space nor place, and if he does not dwell in every one of our hearts, it is because they are not what they should be;

and at our homes or in our own church councils, he is just as ready to lead us and help us to arrive at the truth as he is in any other place. "For as many as are *led* by the Spirit of God, they are the sons of God." And if we are not led by his Spirit at our homes, it is not likely that we shall be at any other place.

If we strike from the list of questions which have come before the Annual Council, all those that could have been disposed of without going there at all, we have but a very few left—not enough to demand a yearly council, Our brethren could then (if they had an A. M.) employ their time and talent in another and better way, and have nothing to divide feelings, or call their minds off from the real objects of their meeting. It could then be a place for preaching the word to all who would listen, and for obeying all those commands enjoined upon the church for public observance.

We cannot tell, certainly, how or why our brethren were induced to appoint a yearly meeting to transact business for the church, so many years ago. But it seems plain to us, that the meeting was at first held as a meeting for worship; that at those meetings, business came up and was disposed of by the brethren assembled, thus saving an extra meeting and making use of a good opportunity. As time passed on, more questions came up and there was more business to do, until the council part, of what was once a meeting, devoted to worship and preaching the word, became to be by far the greater part. The A. M. as it was called began to be looked upon as a legislative body, for the use and benefit of the church, and brethren soon learned to bring their appeals from home councils to Annual Meeting. From that time business increased to such an extent that it was decided several years ago, we think, to hold the meeting not for worship, and preaching and practicing the word, but for business only. So brethren, you can see that the one object of the meeting is almost lost sight of, while the other, and the one that indicates a backward movement, has continued to increase all the while. All the efforts to check the flow of business to the A. M. have seemed to increase the amount of it. District Meetings have been appointde and held, but many of their decisions have been sent to the A. M. for its sanction or for general adoption by the church. And more than half of the delegates from District Meetings to A. M. carry with them, numbers of questions for the attention of that body, nearly all, if not all of which could have been disposed of at home. This is what makes so much business, brethren, for the A. M., and nothing else; and its continual increase will never be checked until brethren are taught to do more at home and less abroad.

To be continued.

LANDON WEST.

Parental Influence.

Among the many old truths which will bear continual enunciation none is more important than that which establishes the connection between family life and the well-being of the community. The family is not only the germ of the State, but is in fact a miniature representation of it, so that could we ascertain the average amount of good order, true principle, virtuous action and happiness in the various families of any country, we should have arrived at a very fair appreciation of its national character and prosperity. In organization, in administration, in duties and in aims, the family and the State bear a close analogy to each other, and the more perfectly each fulfils its duties and attains its ends, the more complete will be the resemblance. All government should be paternal, all citizenship filial in the best sense of the words; but the selfish, austere and tyrannical parent will make the despotic and unscrupulous ruler, while the rebellious and unloving child will develop into the unloyal and refractory subject. Especially close as this analogy in a republic, where the governing power is so largely committed to the people. For as in turn we fill the relations of both child and parent, so the republican citizen alternates the relation of subject and sovereign; and as the best child will likely to become the best parent, so the most loyal subject will use his sovereignty in the most conscientious manner.

The training of children is thus a preparation for the gravest and most important relations of life, and upon the character of our home life must rest the well being of our nation and the permanence of all our institions.

The statistics of prison life go to show the baneful effects of paternal neglect—vicious companions and undisciplined family life. It was at one time established by careful computation that out of every hundred English criminals ninety-eight commenced their life of guilt before the age of sixteen years. The same general proportion will probably hold good everywhere. Crime is more largely the result of bad parental training, or of its absolute neglect, than of any other cause. Children under sixteen who are found indulging in vicious habits, or violating the laws of their country, cannot rightly be held as the sole offenders. The moral responsibility of their conduct is not so great as that of their parents.

There is not one case out of ten, perhaps not one out of a hundred, where such a child has had the advantage of a virtuous family home, or parents that have conscientiously tried to make him an honest and useful member of society. They may not have directly counselled or upheld his evil practices, but they have either sanctioned them by some measure of their own example, or have permitted him, unchecked, to associate with evil companions and to into their pracitices; or by tyranny and austerity have driven away from their influence and their home.

When to this we add the inherited tendencies which the child receives, and which are the inevitable result of the entire parental character, we must admit that the parents of young criminals are, as a general thing, more culpable than the criminals themselves.

What is true of crime is also true of all moral delinquency in its many gradations. There are habits easy to inquire, hard to break, which may seem trifling in the child, but which, if not checked, will sap the principles of honor, ietegrity, industry, justice and truth. Little acts of deceit, petty pilfering small untruths, or prevarications, idle hours, cherished feelings of enmity or intentions of revenge, wilful disobedience, cruelty

to the weak and unprotected, and a hundred other faults of childhood, need the watchful eye to detect, and the gentle but firm authority of the parent to check in the germ. If they meet not with this resisting power, they will expand and develop into the rank weeds of hypocrisy, dishonesty, cruelty and injustice, and will acquire such tenacious hold upon the character that no subsequent efforts can wholly eradicate them.

There are not only faults to be corrected, but positive virtues to be inculcated, if we would train our children to fill worthy their places in the world. There are some parents whose main effort is to keep their children *innocent*. They guard them from every temptation, keep them from evil company, suffer them them to see and to know only one side of life, and thus develop a sort of hot-house growth of goodness that may be beautiful to look at in childhood, but that will never serve them in the rough winds and storms of temptation and trials that await them in the open field of life. Innocence is not virtue, and those who fancy that it is, make a fatal mistake. Innocence is simply the ignorance of evil; virtue knows it, depreciates it, rejects it.

Infancy is lovely in its innocence, but life, with its stern realities, demands the strong, ripened vigor of manly virtue, to resist its evil, to protect its good, and to build up character, and to bless the world.

So all moral education, to fulfil its true work, must lead to innocent child up to virtue by instilling the positive love of truth and justice, honor and integrity into the heart, not by shielding him from every temptation, but by preparing him to meet it, not by hiding from him all knowledge of wrong, but by inspiring him with a love of right and a resolute purpose of following it. Parents only can do this work. They may and do have many sufficient helps in Sunday-schools, teachers, friends, books, &c., and they do well to claim and to welcome such aid, but if they rely on it to accomplish everything, if they think to transfer their own responsibility in this matter to any other hands, they inflict an irreparable injury upon their offspring and sow seeds of misery for their own old age.

But if parental duties are onerous, and the responsibilities momentous, the rewards are sacred and priceless. Who that has wisely and lovingly trained up sons or daughters to manhood or womanhood, and beheld them, one by one, take honorable and useful places in the world, and has received the respect and love, the confidence and sympathy that is gladly rendered by filial affection, does not feel a thousand-fold repaid for every effort, for every self-denial he has made in their behalf? Not for thousands of gold and silver would he part from these sacred joys. They cheer his declining years, they soothe every trial, they brighten every dark passage of his life. Let, then, every father and every mother take a new and more solemn, yet inspiring view of duties so emphatic, of responsibilities so weighty, of encouragements so cheering. To family life is our country looking for a new generation of brave and noble citizens, upon it is she depending for her stability and prosperity. Let us each do our part, and she will not be disappointed.

The above I clip from the *Philadelphia Public Ledger*, a daily publication of this City, of almost unparalleled circulation and general interest, and send it for the benefit of your readers. With a few additional paragraphs, my views are, in a general way, fully expressed on this subject.

Parental influence is a subject that should attract the very earnest and serious attention of all parents; and those who are about stepping into adult life. This all-important subject, I am satisfied from actual experience and observation, receives attentions at a very, very heavy discount, by the great majority of fathers and mothers. By comparing my extensive notes on this subject, taken during the last twelve years, I arrive at the alarming result, that not one mother of five hundred, nor one father of one thousand, has the way of training children, clear.

It is due to the badly managed twig through high winds and storm, heat, frost, and foul atmosphere, that that we must content ourselves among a forest of dwarfs, dwindles, and good-for-nothings, ready to crush themselves, and the few really good among us, out of existence, at any sudden and sharp turn.

We need only to go to our halls of legislation, which, if they possess not, should, the very best stock, the very cream of our country, to see these dwarfs and get at the very end of our nation's universally popular class. From here it takes but a few day's travel, and investigation with deep and reflective thought, to trace the cause of the alarming fact back to the very homes in which the stock was reared.

Mark what I say here, reader, though I say it makes it not any the less true. The majority of nurseries in which our sons and daughters are brought up, are in too impure and unwholesome a condition for either mind or body to arrive at anything of perfection and nobility in the true and full sense of the word.

In these very homes, when we come to ferret the matter closely, we find the very first seeds of vice and mischief sown, which may, at any time future, develop in the shape of jail-birds and gallow-corpses. In these homes is too much careless and sifted vice, over which neither church nor state has, as yet, any direct control. Though there may be plenty of praying, preaching, and precept of good quality, yet, unless we remember, aye doubly remember, dear reader, that bad examples and practices, such as tattling, small deceptions, falsehoods, quibbling and quarreling, small thefts, &c., are completely wiped out, good precepts are as worthless and as useless as sail without ship, or ship without water.

J. P. Miller.

Philadelphia, Pa.

Speak Kindly.

How much misery may be abated, how much suffering may be removed, by the simple tone and expression of the human voice! Upon the heart that is lone and desolate, how sweetly falls the voice of sympathy and consolation! Why is it, then, since everything proves, and none are ignorant of the fact—that all must lie down in mother earth together, since all are travellers in this highway to death—why is it, that each should be so sparing of that which costs him nothing, but which might raise the drooping spirits of his neighbor, and cheer him on his journey—a few kind words and kindly looks?

Beyond.

Beyond life's fitful fever,
Beyond life's troubled dream,
Beyond death's shadowy river,
That dark and sullen stream ;
Beyond this land of sighing,
Where countless tears are shed,
Beyond the sick and dying,
Beyond the mouldering dead ;
Beyond the days of mourning,
Beyond the years of grief,
Beyond creation's groaning,
And panting for relief ;
Beyond the darkening shadows,
Beyond the gloomy vale,
Beyond the scenes of trial
Where flesh and heart do fail ;
Beyond the spoiler's ruin,
Beyond the tempter's wile,
Beyond the lion's roaring,
Beyond the serpent's guile ;
Beyond the fear of sinning,
Beyond the chastening rod,
Beyond the thought of grieving
A kind and gracious God ;
Beyond the doubt and darkness,
Beyond the realm of night,
Beyond the hopes uncertain
That mock with fitful light ;
Beyond the transient greetings
Where joy and sorrow thrill,
Beyond the fears of parting
Which oft the spirit chill ;
Beyond the dreary mountain,
Beyond the weary moor,
Beyond the emptied fountain,
With disappointment sore ;
Beyond the fiery desert,
Beyond the furious foe,
Beyond the tedious pathway
Along which pilgrims go ;
Beyond man's proud oppression,
Beyond the tyrant's hour,
Beyond earth's desolation,
And Satan's blighting power,
Beyond earth's fallen glory,
Beyond earth's fleeting joy,
Beyond earth's sinful story,
And mortal's vain employ ;
Beyond all *real* sorrow,
Beyond all fancied woe,
Beyond all fearing morrow,
Or grieving if it go ;
Beyond all mortal yearnings,
For love, and peace, and rest,
Beyond all earthly longings,
For union with the blest ;
Beyond all human madness,
Beyond all worldly strife,
Beyond all transient gladness,
In blest, eternal life ;
Beyond earth's weary burden,
The cross, the scourge, the rod,
The saint shall rest in glory,
The saint shall dwell with God :
In brightness undecaying,
In beauty fading not,
Oh, pilgrim, are you praying,
That this may be your lot ?

H. L. H.

For the Companion.

Religion.

There are many reasons why we should attend to religion. Many think they could not forsake the pleasures of this world. But how much mistaken they are, if they think that we who are members of Christ's body, have not as much real enjoyment, as they who are outside of the church. Then, dear sisters, let us be encouraged, and ever remember each other in our prayers. Though trouble and cares shall be ours, and friends forsake us, we have the consolation that our Savior is near us, and ever ready to hear and answer our prayers. Then if we are faithful to the end, though we very often come short of our duty, if we do what we can, we know there is a fadeless crown reserved for us. Let us not be discouraged. "Many are the afflictions of the righteous; but the Lord delivereth them out of them all." If we are found faithful, "we have a building of God, a house not made with hands, eternal in the heavens." But not so with the ungodly and sinner.

Dear reader, you who are staying away from Christ, beware; the recording angel is writing in the book of memory, and you must meet it in the day of God's fiery indignation Then seek salvation where it can be found, in the arms of Jesus.

Brother Henry, I was first started on the road to go with these dear Christians by reading the Companion. I was seventy-nine years old, when I was led by the hand of brother Daniel Brower into the Anglaire River, and there was made satisfied to live the life of a Christian, that I may die the death of the righteous. Written in love by your unworthy and humble sister in Christ.

Elizabeth Cary.

The above named sister is deaf, and has been for some years. All her pleasure in this world is to read, and talk, and tell of the goodness of God; and is never so well satisfied as when among the members of the Church. The Companion seems her preference, as she claims it was a means of bringing her from darkness to light; Yet the Bible, the text book, is not forgotten by her, it being the fountain of all religious reading matter.

Daniel Brower.

For the Companion.

Horses in the Pocket.

BY S. M. MINNICH.

An old gentleman remarked the other day, while chewing his cud, "If I had never used any tobacco, it would have been a horse or two in my pocket."

"How much does it cost you a week, and how long have you used it?" was asked.

"I have used tobacco for fifty years; and it costs me twenty-five cents a week."

"And you think the money you have spent for tobacco would buy a horse or two?"

"The old man replied that he supposed it would."

If this money had been at interest, and been compounded every year it it would have purchased so many horses, that your pockets, stables and pastures, would have been full. At ten per cent, in fifty years, it would amount to more than $18,000. Now at one hundred and fifty dollars a head, this amount would buy one hundred and twenty horses. Takes big pockets don't it?

Antioch, Ind.

Wise sayings often fall to the ground but kind words never die.

"It is better to be envied than to be pitied."

All who profess the name of Jesus, are called to prove their relation to Him by the holiness of their walk.

It is dislocation and detachment from the life of God that makes things ugly.—Emerson.

May I say it? It is not hard to know God, provided one will not force one's self to define him.—Joubert.

Christian Family Companion.

DALE CITY, Pa., May 13, 1873.

Christian Union. No. 3.

We have shown that Christians are to have the same love—the love of God shed abroad in their hearts; the same mind—the mind of Christ; and that they are to speak the same things—the things that Christ taught them by the will and command of his Father. It is not difficult to see from these facts, that the disciples are to be united in one body, having the same faith and practice. It will be our purpose to show, in this article that the word of God requires Christians to be thus united.

Paul, in his letter to the saints at Ephesus, to the faithful in Christ Jesus, said, "I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." After this strong admonition to faithfulness and union, he states seven essential points of union, as follows:

1. "There is one body;"
2. "One Spirit;"
3. "One hope of your calling;"
4. "One Lord;"
5. "One faith;"
6. "One baptism;"
7. "One God and Father of all, who is above all, and through all, and in you all." Eph. 4: 1—6.

We shall consider these points in their order, showing their nature, their relation to each other, and what bearing they have on Christian Union; but first we must take a general view of the design of this Epistle. The first three chapters are principally of a doctrinal character. After his salutation and congratulations, he wishes them a number of blessings, and exhibits to them the marvelous grace of God, evinced in their election, justification, adoption, illumination, regeneration, access to God, inhabitation of his Spirit, freedom from heathenish idolatry and Jewish ceremonies, their knowledge of Christ's love, and in their sure title to be filled with the fullness of God. Prominent, in this part of the epistle, is the doctrine, that the middle wall of partition between Jews and Gentiles is broken down, and that all stand in the same relation to God, and are saved by the same means, and on common terms. He then admonishes them to Christian Union, mortification of sin, holiness, honesty, meekness, love, the discharge of relative duties, and to be faithful in the spiritual warfare with Satan and his agents. Here again, the idea of common relationship to God and one another, and of salvation on the same terms is conspicuous. Christian Union—one in Christ—is the manifest design of this epistle. With this idea before us we turn to a consideration of the points designated.

I. "*There is one body.*"

The meaning of this evidently is, that there is one, and only one, true church. This "one body" is the church that Christ established in the world, and is composed of all the true disciples of Christ. In the first chapter of this letter, the Apostle says, that God, the Father of glory, gave Christ to be "the head over all things to *the church*, which is his *body*;" (verses 22, 23). Again he says that the Lord gave apostles, prophets, evangelists, pastors, and teachers, "for the perfecting of the saints, for the work of the ministry, for the edifying of the *body of Christ*;" (4: 11, 12). This certainly is the church of Christ. See also 5th chapter 23rd and 30th verses. To the saints at Colosse, the same apostle says, in speaking of Christ, "And he is the head of *the body, the church*." Col. 1: 18. These texts, and many others, establish the fact, that the "one body" is the church of Christ.

The Apostle had taught them, that in Christ Jesus, the Gentiles, "who sometimes were far off are made nigh by the blood of Christ;" that, Christ had broken down the middle wall of partition between Jews and Gentiles; "having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain *one new man, so making peace*; and that he might reconcile both (Jews and Gentiles) unto God in *one body* by the cross, having slain the enmity thereby." See 1st chapter 11—22 verses. Then he says, "There is one body;" not a body, or church, for the Jews, and a different body, or church, for the Gentiles, but one body, one church, for all, whether Jew or Gentile, bond or free, male or female. "Circumcision is nothing and uncircumcision is nothing, but the keeping of the commandments of God;" (1 Cor. 7: 19). "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for *ye are all one in Christ Jesus*." Gal. 3: 28.

There is no fact more plainly taught in the scriptures of divine truth than this, that Christ organized and established but one church in the world. But as we read of *churches*, it is necessary for us to notice how the church of Christ was organized, that we may know what is meant by *churches*. Paul represents the church as being in our own similitude: "For as we have many members in one body, and all members have not the same office: so we, being many, are *one body* in Christ, and every one members one of another." Rom. 12: 4, 5. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free." 1 Cor. 12: 12, 13. Then, after referring to various mem-

bers of the human organism, and speaking of their relation to each other, and of their sympathy, he adds, "Now are ye the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues;" (verses 27, 28). Again, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; * * * for the edifying of the body of Christ: till we all come, in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Eph. 4: 11—13. From these scriptures we learn three important facts: first, all the true disciples of Christ, being many, constitute one body, the church of Christ; second, all members have not the same office; and third, as the ear cannot say, "Because I am not the eye, I am not of the body," so in the church, no one may say, on account of his station, that he is not a member of the one body, or that the body is divided. Paul asks, "Is Christ divided?" Nay, surely not; neither is his body, the church.

Again, the gospel was to be preached in all nations, to every creature; and as the one body is composed of all who receive the glad tidings, it is evident that the whole body could never meet and worship in one congregation. It is not required of Christians to go up to Jerusalem to worship, nor to any other one place, but everywhere the true worshippers may worship him in spirit and in truth. The result was, that there were soon worshipping congregations in many different places. These different congregations were called *churches*, and although there were many, and each was composed of many members, yet all taken together constituted the one church; all having the same love, the same mind, speaking the same things, and walking by the same rule.

In this same sense a denomination of professing Christians, at present, is divided into many congregations. These congregations are governed by the same discipline, and all taken together constitute that denomination, or church. For illustration: The Methodist Episcopal church is composed of many congregations; each congregation is also called a church; yet as all the congregations, or churches, are governed by the same discipline, they compose only one body—the Methodist Episcopal body.

Now there are many different denominations; and it is claimed, by some, that all the denominations, taken together, constitute the body of Christ. To this we object, and will object, so long as these different denominations have not the same love, the same mind, speak not the same things, and are not governed by the same rule—the gospel of Christ. Whenever they are thus united, they will constitute the one body, and not until then; but just as soon as this union is effected, denominational differences will cease to exist, and sectarianism and party names will be thrown to the moles and bats—they will exist no more, except in history, until there is a new departure from the way of life. Christ in a parable represented himself as a vine, and his *disciples as branches;* but he nowhere speaks even of congregations, and certainly not of diverse denominations, as being branches of the true vine. Paul, in his letter to the Romans, represents the members from the Gentiles as having been "cut out of the wild olive tree," and grafted into a good olive tree (the church of Christ); but it must be remembered that, as soon as they were grafted into the good, contrary to nature, they partook of the root and fatness of the good, and consequently they were transformed from the wild into the good. So whenever we become ingrafted into Christ, we partake of his nature, his spirit, his mind, his love, in short, become Christ-like, and sectarianism will cease.

J. W. B.

Agents at Work.

We observe that some of our agents have set in afresh to solicit subscribers, and that they are succeeding well. We have long been persuaded that, if our agents and readers generally would take hold of the wheel in earnest, and would improve every opportunity for six months, our list of subscribers might be doubled. In this, as in everything else, persistent effort is necessary in order to succeed. Perhaps the fault is partly with ourselves, that there is not more effort made on the part of many of our agents. We know that it is as necessary for us to keep them in remembrance as it is for them to talk with others; but we know, too, that, if we speak about this very frequently, our good motives are impugned and we are charged with begging. Will not all of our readers, and especially agents, accept this hint as a reminder, and improve every opportunity during the balance of this year to swell our numbers?

Full volume, $1.50. From No. 17 to the end of the year, $1.00.

J. W. B.

Answers to Correspondents.

JOSIAH KEIM: Quite satisfactory.

S. M. MINNICH: Perhaps you did not count the percentage. We did.

GEORGE GERLACH: We suppose you are right and we have squared the account. Thank you for information.

E. D. SHAFER: The money was received.

W. R. WHEELER:—We have made the desired change, and hope you will receive them regularly.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

Did the Savior Bear the Cross?

Under the above heading we find an article written by B. F. Koons, page 19, present Vol., where he asks this question, "Did or did not, the blessed Lord bear his cross to the place of execution?" We answer, No; from the very fact, that the sacred writers do not teach me so.

Matth. 27: 31, 32, "And after that they that mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him; and as they came out, they found a man of Cyrene, Simon by name; him they compelled to bear his cross."

Mark 15: 20, 21, "And when they had mocked him, they took off the purple from him, and put his own clothes on him; and led him out to crucify him. And they compel one Simon a Cyrenian, who passed by coming out of the country, the father of Alexander and Rufus, to bear his cross."

Luke 23: 25, 26, "But he delivered Jesus to their will. And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus."

John 19: 16, 17, "Then delivered he him therefore unto them to be crucified, and they took Jesus and led him away. And he, bearing his cross, went forth unto a place called the place of a skull, which is called in the Hebrew, Golgotha, where they crucified him."

Now we have here three witnesses to prove that the Savior did not bear his own cross. This, brother K. will not deny. But he says that in John we have a positive declaration that the Savior did bear his own cross. But did John say so? We think not. Let us examine John a little. John says, "And they took Jesus and led him away; and he (who? Simon of Cyrene) bearing his cross." John does not say who; but the other three say that it was Simon of Cyrene. The words, "and he" signify something else. They mean some other person. If it should read, "And they took Jesus and led him away, he bearing his cross," then we might suppose that John meant Jesus himself; but as John wrote his Gospel more than fifty years after the rest, we suppose that he did not think it necessary to say who did bear the cross. We feel confident that Simon did bear the wooden cross after Jesus.

But Jesus did bear his own cross; not that wooden cross that Simon did, but that no one could bear for him. The sins of the whole world were laid on him; and he did bear his load with patience without a murmer.

Luke 9: 23 "Jesus says, If any man will come after me, let him deny himself and take up his cross daily and follow me.

Dear reader, cannot we take up our cross, and follow Jesus with a free will, and a ready heart, and not as Simon did, the wooden cross, when he was compelled to bear it? I will now give these few lines over to you; and if I am wrong, correct me by the word of God, and I will thank you for it. I fear no contradiction, as the brother in his last remark confessed that Simon did bear the cross after Jesus.

Yours in love,
JOHN G. NEHER.

Ino, Ind.

BROTHER HENRY:—I feel my inability to write for the COMPANION, as it will be my first attempt. I love to read the COMPANION, but it is not long since I became acquainted with it, nor is it long since I became a member of the Brethren. I was led to them through the mysterious power of the Holy Spirit of God. I had been a member of the Baptist church for several years, and enjoyed myself for a short season; but a change came over me, and I began to realize that the things I once hated I now loved, and the things I once loved I now hated, meanwhile searching the scriptures, knowing therein were contained the words of eternal life; I became dissatisfied, feeling that I could not obey the commandments of Christ according to his words and my faith. Not being aware that there was a church in existence which met the requirements of the New Testament as they were given, I was much troubled, but not forsaken by the Lord, who had the means to deliver me out of this unhappy state. I came across a part of Nead's Theology, that had been cast away by some unknown person, and accidentally came under my observation. By closely comparing it with the scriptures I became convinced of the truth, and determined to unite with the church the first opportunity the Lord, in his providence, would bring about, and as the Lord willed, our worthy brother, John Nicholson, came this way, stopped in our little village, and delivered a few sermons. This was the first brother I ever heard preach, and gave me a chance to make application to unite with the church. I borrowed the whole book from brother Nicholson and gave it to a neighbor of mine, a Lutheran lady, who read it as I had done, and as a consequence, last fall together, we went a distance of about 15 miles to unite ourselves with the church. Now I would advise my brethren and sisters, who are in possession of this book, to lend it to their neighbors; for on account of so many different denominations, there are some who will be puzzled and not know what to believe. To brother Nicholson I would say, the book has been passing from hand to hand, and there are more calls for it than it can fill.

"God moves in a mysterious way."

Your sister,
S. COLLENS.

BROTHER HENRY:—

As we, as a body of Christian brethren, are not only opposed to all secret societies, but make it a *sine qua non*, or test of membership, it is important that we keep that feature in our Church prominent upon its banners.

Do you feel free to insert in the C. F. C. the following extract:

"Freemasonry is a false religion, a rival of the Christian Church, an enemy to the true religion of Christ, and a damage to the families, churches and states, containing members of the same. It places the Bible on the same footing with the Koran. It strikes out the name of Christ from quotations made from the Bible in their ritnals and services," which name is the crowning glory of all good books, and of the holy scriptures. And husbands and wives, whom God hath made one, it separates in their confidence. Evenings which should be spent with their wives and children, are devoted elsewhere. It is an enemy of the church, and of the State, inasmuch as its secret oaths must often conflict with civil oaths, and the conscience thereby is corrupted. And it is fearfully true, that all secret associations down to the latest, "the Grange," are under their influence. They are sustained by recruits from those less objectionable orders, and we ought certainly to warn our members, and members' children of the danger.

Your brother,
ISAAC PRICE.

Schuylkill, Pa.

Address.

Brother F. M. Snyder's address, until farther orders, will be Box 358, Johnstown, Pa.

To a Sister in the Flesh.

It is with a deep sense of pain that I address you; because I had hopes that you would turn from your sinful ways, and join the fold of Christ; since I saw that in your sickness, about six months past, you had done works meet for repentance; such as casting off pride, and had taken to reading and meditating upon the word of God, and by calling one of God's ministers to encourage you, and declare unto you the way to become an heir in Christ's kingdom, more perfectly. But alas! I am deceived, and I am sorry that such is the case; for what an ornament you could have been in the Church of God, if you had lived faithful to your calling, what a light in your family, in your neighborhood, unto your comrades, and oh, the angels in heaven would have rejoiced! But all is gone; our hopes are blasted; the angels are made to mourn, and you, by listening more to Satan's servants, by moving in their company, and again following the foolish fashions of the world, and not taking heed of the warning of your nearest friends, are again on the road to destruction. Oh, I say with the deepest emphasis *turn*, TURN! for the way of the transgressor is hard; and it is better not to vow unto the Lord than break it. And what is worse still, I am afraid if you go on as you have again commenced, you will fall into sin deeper than before; for when the unclean spirit is cast out, and returneth again, he bringeth with him seven more, worse than himself; and should such be the case, that you would go on from one sin to another, till at last you would bring your aged father into trouble, and the rest of the family to shame; and should your case even not prove so bad as this, you are nevertheless on the way to destruction. And should death suddenly call you away, as it lately has some whom you well knew, how do you think your case would be? and how do you think your remaining friends would feel, if they had to stand around your grave? What thoughts do you think they would have to entertain, perhaps to feel that we had a near relative in that place, where the rich man was denied, even a drop of water to cool his parched tongue? For remember there are but two ways; one leadeth to heaven, and one to hell; one leadeth to the place where you would like to come to, and one leadeth to the place where no person of sound mind would even have a thought to land. But we have a just God, and he will judge us according to our words. Now it remains for yourself to judge on which of these two ways you are on; and if you feel that you are on the wrong, take fresh courage, go into the sanctuary, read the Word of God, and there learn that the sinners stand on slippery ground—they are utterly consumed with terrors—and that it is better to do as Moses, (Heb. 11: 25), "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." My prayer is that your end may, by God's will, be in peace, and that we may meet where parting is known no more.

Your brother in love,

CYRUS BUCHER.

April, 1873.

Discrepancies.

DEAR COMPANION:

You have been associated with my father's family, as a Christian companion, for a number of years. Your company is quite pleasaut and agreeable to me. I hope you have no unpleasant feelings towards me, for having been so reserved in conversing with you; but lest you might think that I did not feel concerned about my future enjoyment, uor our fraternal relatiou, I will try and talk a little with you. Beiug young and inexperienced, I may say some things that may seem a little singular to you; but what I shall say shall be the products of an inquiring miud.

Four wiuters ago, upon a cold, stormy day, I, with four others of my young associates, having resolved to take up the cross aud follow the Savior, stepped into the bath of regeneration, with floating ice all around us. There we were buried with Christ by baptism into death, that, like as Christ was raised from the dead, we resolved to walk in newness of life. But having come in contact with some (with me) incomprehensible, and I fear, insurmountable difficulties, I therefore now, your young and imperfect sister, iu order to find relief for my poor burdened heart, do, in all sincerity inquire to know the whys and wherefores of this great discrepancy in our wide extended Christian family circle. Many of our young sisters and brethreu, yes, both old and young, have been excommunicated from church fellowship, for not conforming to an adopted custom in the wearing of apparel. Mauy tears of grief and lamentation have been shed. Cries of "what shall we do?" have gone forth from mauy, both in and out of the church. Now for the discrepancy.

Upon a beautiful summer Sabbath-day, early in the morning, let us take our staud upon yonder church-yard, look at the assembling of the congregation. The approachiug chariot, iu its beautiful finish with silver plating, drawn by a well trained span of horses in their silver-mounted harness, bringing to our view a dear brother and sister, enjoyiug the style of the day. No one complains, or if there is complaint the decision is, forbearance; for if we undertake to correct our brethren and sisters in this matter, we get into trouble, as there are too mauy of us gratifying ourselves in this way.

Now, dear brethren, let us take another look all around us, and see how the Lord has blessed our brethren with an abundance of this world's goods. Some are enjoying themselves in one way, and some in another. I notice some take great delight in building splendid houses and barns: houses costing from five to fifteen thousand dollars, finished and furnished after the best of style of the world. All these extremes are passed over; but the dear young sisters, without a known stain upou their Christian character, are expelled from church fellowship, because of their deviating a little from the usages of the church iu dress. These are small matters in comparison to the above, and many more things that might be referred to. These grosser things are passed tenderly by; but many of the dear little lambs, for want of tender care and forbearance, stay away, wonder about and perish—some seekiug and finding homes in other churches. Will you or some other kind brother, tell why such a state of things should or does exist? By the help of the Lord, I'll stand the storm, and anchor by and by.

E. C. LEEDY.

Antioch, Ind.

MODALE, IOWA. April 15th.

BROTHER HOLSINGER:

As we esteem your paper very highly, and have read, I think, every number so far, I do not know how we could do without it. Although we are poor in this world's goods, yet we still try to take the *Visitor* and the COMPANION. I love to hear from all the dear brethren and sisters. Sister E. Williams writes some very good and interest-articles to the poor members. We would like to hear from her ofteu.

We left Owen county, Ind., about three years ago, and came to this place where we found a few members, who have been very kiud to us. We have seen but two brethren since we left home, that we remember of ever having seen before. This seems to

be a healthy country; and we would be very glad if some brethren would move here. There is room for many, and we stand in need of laboring brethren. Brother J. H. Filmore was with us two years; but now he has left us with only one speaker. Now we would say, if there are any that wishes to come West, come here where you are needed. We often think of the church we left in the East, where there were five or six speakers and many members. But we hope to meet all the dear brethren and sisters where parting is known no more, and where the wicked cease from troubling and the weary are at rest. What a consolation, dear sisters, we have in the word of God, if we only do his will. So let us all try and be faithful.

"A few more years shall roll,
A few more seasons come,
And we shall lie with them that rest
Asleep within the tomb."

If there are any that wish to know more of our country, let us know, and and will try and tell you the best we can. Direct to

LYDIA DELL.

Modale, Harrison Co., Iowa.

Why I Changed.

My Dear Christian Friends:—Many of you have, by this time, probably heard that I have of late changed my denominational relation. For persons to leave one church and unite with another, is an occurrence which often takes place; but such an occurrence never ought to take place without being well considered. It is a serious matter, and ought not to be entered upon without a clear conviction of duty. When a member of a church changes his denominational relation, he should be so enlightened himself as to the path of duty, as to be prepared to give his reasons for so doing. My reasons for dissolving my connection with the Methodist Church are, I do not believe in sprinkling or pouring. I came to the conclusion, that sprinkling or pouring is an unscriptural mode of administering baptism, having neither precept, example, nor the most remote inference of either in the New Testament; and that immersion, being sanctioned by precept and example, is baptism: in short, that there is no baptism without it. Of course, my opinion must be, that those who are sprinkled are not baptized; and as unbaptized persons have no right to the communion, none but such as are immersed ought to commune together.

With these views before them, my Christian friends will plainly see that I could not remain in the Methodist church and be an honest member. Thus, my readers, you have my reasons for changing my denominational relation.

I was sprinkled when I was eight years old, and I verily thought myself baptized; but I am now quite sure that in this I had erred; and as baptism is the answer of a good conscience, I for conscience sake, have been obliged to make this concession, and follow my Savior. And I rejoiced when the hour came: I hailed it not as a cross. I complied with Christ's commands, not as a task, but as one of the happiest and most privileged acts of my life.

I would remark, that I have heard much said about my dissolving my connection with the Methodist Church; but I can assure the public that I have not been hasty in my conclusions, and I think that those who have heard my reasons will, at least, admit that my decision on these points was never made without much study and careful research to find out the truth. I can assure you, and all whom it may concern, that I never announced myself as "Dunkard," until I fully and unequivocally believed their doctrine; that I never gave up the subject until, to my mind, infant baptism and sprinkling were annihilated, and nothing left as scriptural baptism but the immersion of believers.

It has been inquired, "Why did you not go to your ministerial brethren, and frankly state to them your doubts?" To this I reply, why should I? Did I not understand all that could be said by the brethren? That ground was familiar to me, and I was certain that they could add nothing new. They might have given me advice, but surely they could not have given me arguments which I had not seen. I wanted arguments to counteract the Brethren's arguments, and not merely friendly advice.

Finally, I would say to all such as are inclined to censure me for dissolving my connection with the Church of my early choice—a Church of which I have been a member ever since I was fourteen years old—you may think me unwise, or even acting under an infatuation, and in this you may be honest. I also claim to be equally so, in believing it to be my duty to come out as I have done in defense of what I regard as the truth. Should even my motives be impugned, still an approving conscience will sustain me; and in the exercise of Christian love, I hope to pray, "Father, forgive them, for they know not what they do." But to all such as honestly inquire, "Why have you done this?" I would say, consider well the statements which you have read, and above all, take the holy scriptures, search and see for yourselves. And may God grant His Holy Spirit, by which we may understand His Word and be made wise unto salvation, through Jesus Christ. I cannot but believe that the hand of God is in it, for he hath led me into a path that I knew not a few months ago. I therefore endeavored to weigh each argument on both sides, in the balances of divine truth. I think I was honest, and I am sure I earnestly prayed to be guided into the truth. I had not pursued the examination very far before I became convinced; and as I advanced, those convictions increased, till at last I was fully converted to the views which are entertained by the Brethren on these points, by which they are distinguished as such; or, in other words, I found myself in doctrine, a "Dunkard." I went over the ground again, and, again, and came every time precisely to the same conclusion, that there was no divine warrant for infant baptism in the Word of God.

I have now taken up my lot with another tribe of our common Israel; and the recollection that we belong to the same common family, will always afford me no small degree of pleasure; and finally, the hope of meeting in that bright world of light and glory, where we shall see truth without error, and forever bask in its sunshine, is most cheering and delightful in the prospect. There I hope to meet you, (and the many thousands of our own Israel,) with whom I have been associated for more than twenty of the last years of my life. Allow me to say, in conclusion, that the step which I have now taken is guided by God. Had I one doubt as to its propriety, I would hesitate, but I have not. My mind is clear, I know my duty, and I have cheerfully performed it. I am aware many may impugn my motives, and censure me for so doing, but if they do, I shall still pray for them. I am sure of one thing; and that is, those who know me best will give me credit for moral honesty; and those who do not know the facts, will do it ignorantly.

May the grace of God be with us all, amen.

LOUISA A. ENGLE.

Duncansville, Pa.

Distance from Chicago to Pittsburgh.

Will brother John Buechly please ascertain, and state through the columns of the C. F. C., the distance between Chicago and Pittsburgh, via Pan Handle road; so that we may know how to calculate? I have traveled the road and so have many others by mistake. The fare is $10 00.

D. A. LICHTY.

NOTE.—To gain time and save trouble, we will inform all who may feel interested, that, from Chicago to Pittsburg, Pan Handle Route, is 507 miles, or 39 miles farther than by the Pittsburg, Ft. Wayne & Chicago R. R.

Announcements.

We intend to have a Communion meeting, in the Brethren's Meeting-house, 4 miles south of Waterloo, Iowa, on the 14th and 15th of June, commencing on the 14th, at 10 o'clock A. M.

E. K. Buechly.

The brethren and sisters of the Union City congregation expect, the Lord willing, to have a communion meeting on the 12th day of June, commencing at 10 o'clock A. M. Meeting-house 1¼ miles north of Union City.

T. B. Wenrick.

The members of the Howard branch, Howard Co., Ind., have appointed a communion meeting on the 10th of June, to commence at 10 o'clock. The meeting is to be held 12 miles west of Kokomo. Conveyance the day before from Kokomo to the neighborhood of the meeting.

Geo. Brubaker.

The church in Buffalo Valley, intend to have a lovefeast on the 22 and 23 of May.

Isaac Myers.

The Brethren and sisters of Vermillion congregation, expect to hold a lovefeast, the Lord willing, on the 20th of June next, commencing at 10 a. m., at the residence of brother Adam Younker, 4 miles south of Cornell, Ills. Brethren coming by rail will stop off at Cornell, and conveyance will be made to place of meeting. Ministerial aid is solicited on the occassion, as we expect to hold meeting over Sunday.

J. W. Gephart.

The brethren in Jacob's Creek congregation have appointed their lovefeast on the 24th of May. It will be held at John Moyers' near Steffer's Station, in Westmorland county, Pa. Those coming from the east on the Pennsylvania Central Railroad, can take the South Western, one mile east of Greensburg, and change cars at the Fountain Mill for Stouffer's Station. Those coming on the P. & B. R. R. will change cars at Broadford.

Abraham Summy.

We intend, the Lord willing, to have our lovefeast on the 20th and 21st of May, at the Good Will church, in Lost Creek Valley, Juniata county, Pa. Preaching to commence at 1 o'clock, P. M.

John Stoner.

District Meetings

Western Pennsylvania, Fairview meeting-house, George's Creek congregation, Fayette county, May 21st. Communion on the 20th. See page 222.

Eastern Pennsylvania, West Conologa congregation, Lancaster Co., May 15th. See page 206.

Northern Indiana, Elkhart branch, Elkhart Co., May 18th. One mile west of Goshen.

North Western Ohio, at John Brillhart's, Crawford county, Ohio, May 23rd; lovefeast on the 24th at same place.

Middle District of Iowa, Brethren's meeting-house, Dallas Co., May 19.

Love-Feasts.

Spring Run, Mifflin Co., Pa., May 27, 28

Aughwick congregation, May 29, 30.

Six miles west of Dayton, Ohio, May 15.

Sandy Creek, Preston Co., W. Va., Salem Meeting-house, May 24.

Shipswanee branch, near Lagrange, Ind., June 12.

McLean Co., Ills., June 14th, 15th, See page 222.

Eight Mile, Franklin Co., Kansas, at Daniel Barnhart's, May 31.

Shade Creek, Somerset county, Pa., May 29.

Codorus, East Codorus M. H., York county, Pa. June 7, 8.

Perry, Juniata county, Pa, at B. Shellenberger's, May 23, 24

Four miles south of Waterloo, Iowa, June 14 15.

Williams county, Ohio, two and a half miles west of Pioneer June 10, 11. Meeting, June 7, 8, near Bryan:

Dry Valley M. H., Mifflin county, Pa., May 25.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In Spring Run congregation, Mifflin county, Pa., April 24th, FRANKLIN HARVEY, youngest child of Bro. George H. and sister Rebecca J. SWIGART, aged 1 year, 1 month and 13 days. Funeral discourse by Elder P. S. Meyers from 2 Tim. 1 : 10.

The Savior said upon one occasion, "Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of heaven." Blessed promise! Whom the Savior blessed, is blessed indeed. Now if *we* humble ourselves and become as a little child,, the same Savior says heaven is ours; thrice blessed promise, that children and parents can both enjoy the same heaven and mingle in praising the same God.

S. W. Bollinger.

In Spring Run congregation, Mifflin county, Pa., April 27th, SARAH SERENA, only daughter of Elder Joseph R. and sister EVA S. HANAWALT, aged 2 years, 7 months, and 8 days. Funeral sermon by brother Abram Meyers, from Gen. 3 : 19.

Of our brother and sister's children, one died on April 3d, another on the 4th, and now one on the 27th, thus in the short space of 25 days they buried 3 children, and have but one remaining. Soon you will meet in heaven.

S. W. Bollinger.

Near Berlin, Somerset county, Pa., April 22d, JOHN PENROD, aged 74 years, 6 months and 16 days.

He was a member of the Seven Day Baptist Church. His funeral sermon was preached in the Brethren's meeting house, from Isaiah, 3 : 16, by brethren Jacob Blough and John P. Cober.

Ephraim Cober.

March 15th, CATHARINE A. MONROE, wife of Clark Monroe, aged 44 years and some months. Disease, cancer.

Her home was in Oswega, Kansas, but at the time of her death she was in Missouri, trying to have a cure effected by a physician, but it was of no avail, and death overtook her. She was taken to her home and buried there, leaving a husband and four children to mourn her loss. Two children had preceded her to the spirit world. She was a member of the United Brethren Church. Funeral occasion improved by a Methodist minister from Job 16 : 22.

Eliz. N. Barb.

On Sunday morning, April 27th, of paralysis, in Baltimore, at the house of Louis Detrick, his son-in-law, Elder JOHN H. UMSTEAD, aged 71 years, 3 months and 26 days.

His remains were brought home for interment with his family at Green Tree Cemetery, a piece of land he donated to the people of his charge. Though dead, yet he liveth in the hearts of his beloved flock, and his many friends, while he sweetly sleeps in Jesus.

In the Woodstock congregation, Shenandoah county, Va., January 10th, sister MARY RICKARD, aged 75 years, 4 months, and 5 days. Funeral occasion improved by brother Wakeman and the writer, from Rev. 14 : 13.

In Frederick Co., Va., April 20th, Eld. JAMES D. TABLER, aged 68 yeras, 10 months and 14 days. Funeral occasion improved by Elder G. Shaver, J. Wakeman and the writer, from Proverbs 14 : 13.

Sister Tabler, his wife, preceded him to the silent tomb about two years. She was in her 68th year.

Samuel A. Shaver.

In Shelby county, Ills., Aug. 13th 1872, sister ANGELINE CLEMENS, wife of brother David Clemens, aged 49 years. No brethren there to attend to the funeral.

Brother Clemens and family were formerly of Aughwick district, Huntingdon county, Pa.

A. S. FUNCK.

In the Ridge congregation, Franklin county, Pa., April 4th, sister ELIZABETH BURKHOLDER, aged 62 years, 6 months and 14 days.

She suffered much, but seemed to bear her affliction with Christian patience.—She leaves three children, two sons and one daughter (a sister), to mourn the loss of their kind mother. But they need not mourn as though they had no hope for their departed mother. The daughter has also been much afflicted, but if she proves faithful unto the end of this life, she may expect to meet her father and mother where afflictions are unknown.

Funeral services by the Brethren, from Ecclesiastes 9: 5.

DANIEL ECKERMAN.

In the lower Deer Creek congregation, Carroll county, Indiana, March 25th, our much esteemed brother REUBEN YOUNG, aged 40 years and 5 months.—Disease Erysipelas. He leaves a sorrowing wife and three small children, to mourn their loss; yet we think they need not mourn as others, who have no hope. In him the Church has lost a worthy brother, and the family a kind father.—Brother Reuben was elected to the office of deacon a little over a year ago, where we think he discharged his duties faithfully; ever seeming to be ready and willing to do what duty seemed to require.

Funeral service by C. Lesh and Henry Gish.

J. D. MUSSELMAN.

[*Visitor Please Copy.*]

In the Manor congregation, Indiana county, Pa., January 29th, sister NANCY RICHARDS, aged 40 years, less 6 days.

This was almost an extraordinary case, neglecting her duty until struck down by that dreadful disease, consumption, beyond all reasonable hope of recovery.—Having been pronounced incurable by her physician, she was led by the grace of God, to apply to the great physician. She sent for the elders of the church, and as a deeply penitent sinner, sought reconciliation with all she thought had aught against her, demanded baptism as an act of obedience by which she sought to have her sins cancelled by the application of the blood of Christ. As opportunity farther offered, she made request to have the ordinance of the holy communion, with its attendant ceremonies administered; which was attended to three days before her death. She now expressed herself ready to depart, with no desire to live any longer.

She selected 1 Thess. 5th chapter to be read on her funeral occasion, which was attended to by Elder Levi Fry. The time of discourse was postponed until the following Sabbath, when the writer improved the occasion from portions of the same chapter, assisted by Levi Fry.

JOSEPH HOLSOPPLE.

In the same congregation, March 11th, CHARLES FLEMMING, of scarlet fever, aged 7 years, and 3 months. Funeral text 1 Tim. 4: 10, by Joseph Holsopple.

In the Yellow Creek congregation, Bedford county, Pa., April 4th, bro her DAVID F. BUCK, aged 55 years and 12 days. Disease a complicated one; perhaps, asthma and bronchitis. His last years were devoted to the service of God; and in his last months he was concerned only in the setting of his house in order. A few weeks before he crossed the Jordan of death, he called for the Elders and had the solemn rite of anointing performed. He leaves a sorrowing widow and 4 children, father and mother [former 84 years old] to mourn their loss. While their loss is being deeply felt in the family circle and in the neighborhood, [none to fill his place,] we hope our loss is his great gain. Lord help us to profit by this providence. Funeral services improved from Thess. 2: 8, 19, to a very large concourse of people.

S. A. MOORE.

LIST OF MONEYS RECEIVED for SUBSCRIPTION BOOKS, etc.,

D R Kelley	$1 50	J Beechly	$ 75
J Myers	1 50	J Herizler	1 00
D Stoner	1 50	T W Graff	1 80
D Hildebrand	12 00	G Arhenbrenner	1 00
E R Holsinger	2 50	D Stone	15 00
H Swalp	1 00	A J Casebeer	16 00
A Shontz	12 00	J Holsinger	5 00
A Deholt	10 00	C Walson	1 50
A N Graybill	1 00	J H Goodman	4 35
E Pletcher	1 50	M S Davis	1 10
S Lewis	50	A Cloak	1 50
S Tennis	1 00	H Herr	1 00
J D Arms'rong	2 50	F Meyers	1 15
A W Miller	4 50	J Keen	1 50
J T Rowland	1 00	J Stoner	5 30
H Musselman	6 00	A W Lichty	1 00
J Hess	4 10	H P Barton	4 10
I B Bekly	75	AHCas'l(Apr 15)	3 00

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Turn or Die.

"Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" Ezekiel 33: 11, Is it not astonishing, as we read the Holy Scriptures, how few will be saved, and the greatest part will be everlastingly shut out from of the kingdom of heaven? But nature itself, teaches us all to lay the blame of evil works upon the doers; and, therefore, when we see any heinous thing done, a principle of justice provokes us to inquire after him that did it. If we saw a man killed and cut in peices by the way, we would ask, "Oh! who did this cruel act?" So when we read that many souls will be miserable forever, we must needs think with ourselves, "How comes this to pass? and whose fault is it? who is it that is so cruel as to be the cause of such a thing as this?" and we meet with few that will own the guilt. It is confessed by all, that Satan is the cause; but he is not the principle cause: he does not force men to sin, but tempts them to it, and leaves it to their own wills whether they will do it or not. It therefore lies between God himself and the sinner: one of them must needs be the principle cause of all this misery. God disclaims it, and the wicked disclaim it, usually; and this is the controversy that is here in the text.

The Lord complaineth of the people, and the people think it is the fault of God. The same controversy is handled, chap., 18: 25; they plainly say that the way of the Lord is not equal. But God, in the text, clears himself of it, and tells them how they may help it, if they will; and persuades them to use the means; and if they will not be persuaded, he lets them know that it is the fault of themselves; and if this will not satisfy them, he will not forbear to punish them. In the text, God is clearing himself from the blame of their destruction. This he does, not by disowning his law, that the wicked shall die, nor by disowning his judgment and execution according to that law, or giving them any hope that the law shall not be executed, but by professing that it is not their death that he takes pleasure in, but their returning, rather, that they may live. Here is an express exhortation to the wicked to return. Wherein God doth not only command, but persuade, and condecends also to reason the case with them: "Why will ye die?" It is the promise of God, that the wicked shall live, if they will turn. If after all this the wicked will not turn, it is not the fault of God that they perish, but of themselves; their own wilfulness is the cause of their damnation: they die because they will die. O poor sinner! if you doubt whether this is the word of God, please refer to the following texts, Matth. 18: 3, "Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom heaven." 2 Cor. 5: 17, 'If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." Heb. 12: 14, "Without holiness no man shall see the Lord." 1 Peter 1: 23, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." Psalms 9: 17, "The wicked shall be turned into hell, and all the nations that forget God."

Need I add any more? If you believe the word of God, here is enough to satisfy you that the wicked must be converted or condemned. Should God send an angel from heaven to you, it seems you would not believe; for an angel can speak but the word of God, and if an angel should bring any other gospel, you are not to receive it, but to hold him accursed. Gal. 1: 8.

I beseech you now, all that love your souls, that instead of quibbling with the word of God, you will receive it, and comply with it. All you that are yet unconverted, take this as the undoubted truth of God; there is no other way but to turn or die. When you hear it from the Maker and Judge of the world, it is time for him that hath ears to hear. But the reason

why so few escape it, is because they strive not to enter in at the strait gate, and the narrow way of holiness while they have time; and they strive not, because they are not awakened, to a lively feeling of the danger they are in; and they are not awakened, because they are loth to hear or think of it. If you had but once heard this word by the voice of and angel, "Thou must turn or die!" would it not sink into your mind, and haunt you night and day, so that in your sinning you would remember it, as if the voice were still in your ears? "Turn or die!" you may put this out of your mind, but you can not put it out of the Bible; there it will stand as a sealed truth, which you shall experimentally know forever, that there is no other way but, "turn or die." JOSEPH ROTHROCK.

For the COMPANION.

Covering the Head.

I wish to say a few words to my dear sisters; and I do hope they will bear with me, when they consider that the apostle commands the elderly sisters to admonish the younger. Therefore I hope they will not consider me an intruder without a cause. The article that brother Eby has written, has brought several sisters to use the pen, and right sharply too. If the matter were just between brother Eby and the Iowa sisters, I would say, settle it yourselves; but this is not the case: it concerns the whole church. Remember, "a little leaven leaveneth the whole." Now I do not wish brother Eby to think that I have placed myself in his stead, to answer those sisters. No, by no means: it is your duty to teach them what is right. I only wish to throw in the widow's mite; and if it will be any help to you, then it is all I desire.

In the first place, I will ask these sisters who they suppose has best right to judge, what is the proper covering for the heads of the sisters, the church or those few who are unwilling to obey the order of the church. Do you not know, that, when the church was first organized, they adopted a plain cap for the covering of the heads of the sisters? and I do not know, at least, I never heard of it being rejected by any of the sisters until these last times. Now do you not think the brethren have a right to demand of you to obey the order. Remember God is a God of order, and he also wants order in his church.

But you say, 'Give us proof that the covering we prefer does not answer all the purposes of a covering." Very well, has not the church the same right to ask you whether a plain cap does not answer all for which the apostle was contending? So I hope you will see that the brethren have as much gospel for a plain cap, as you have for any thing else than a cap. Now I would like to know who ought to yield—the church that established the order hundreds of years ago, or those few disobedient sisters.

Remember, there ought to be order in the church; and we should be of one mind as much as possible. We know that it is almost impossible to be of one mind in every thing; but when it comes to the rules and ordinances of the church, we ought to be of one mind. This is possible; and we can only be so, if we are willing to obey the church.

I would like to know why some sisters are so unwilling to wear a cap, since the majority of them do wear them. I think I am safe in saying, that not more than one or two out of every hundred are unwilling to wear them. Is it pride, or is it stubbornness? I would rather think it is the latter, which, in my opinion, is worst of the two. If you want a pattern or scripture proof of what kind of covering the women used to wear, you must go back to Ruth the Moabitess. But I suppose a vail that would hold six measures of barley would not suit those sisters either. Perhaps if the church had adopted a thin vail, as worn now-a-days, it would suit them better than any thing else.

If the church would ask you to do something that would be contrary to the gospel, you would have a right to contend against it. But this is not the case in regard to the covering of the head. The brethren can produce as much scripture for a plain cap as you can for anything else than a cap.

Now dear sisters, I will leave you to judge for yourselves who you think ought to yield, so that there can be more of a uniformity. Remember what the Savior said, if any would not hear the church, they should be held as heathens and publicans. How beautiful it looks to see a whole house full of sisters, all with the same kind of covering on their heads! It looks like an army of soldiers, who have all initiated under the same banner.

That a bonnet is a covering we will not dispute; but it has not that power that the apostle wants the sisters to have on their heads: it does not distinguish the believer from the unbeliever; therefore it has not that power as if we were all in uniform.

I shall never forget my visit to the battle of Gettysburg, a few weeks after the battle was over. We saw coats, or parts of them, lying about, all full of bullet holes. You could easily tell by the color of them, to what party the owners of them belonged. Just so it ought to be in the church, so that the world can know us by the uniform, as well as by our walk and conduct, whether we are fighting for the cause of Christ, or whether we are contending for the order of the world. I will now close in love, and I hope our sisters will receive it in love.

MARGARET DEARDORFF.

For the COMPANION.

Where is Man.

He is far from his native heaven, amid the turmoil and discord of a sin ruined world; and ruined through his own instrumentality, in choosing "death rather than life." When five revolving days of creation work had rolled away, revolving nature stood forth, in all it magnificent beauty, complete, as now evinced, save one great work; the God-like man was not yet formed. But when the sixth day arose, glowing in the orient, man came forth from the mighty hand of Creative Wisdom, erect, dignified, and with a soul adorned with all the matchless graces of its Divine Original, and a mind endowed with all the excellencies of an enriched, mental, maturity. In all respects Adam was the image of God, save in physical structure. Thus the morning of man's career, was bright and beautiful, radient with hope, and celestial love. Angelic host celebrated his advent, "and the sons of God shouted for joy," on beholding a kindred spirit, made perfectly happy in the possession of its blooming, elysian home.

God placed man in blissful Eden; but the tricky old serpent contrived get him out. Thus he lost his flowery bed of ease, his birth-right—his inheritance—his all: and falling from his superiority, to the deepest perdition, condemned and disdained, went forth from his Maker, a fugitive and vagabond, amid the mazes of life, with but one lone star to cheer his gloomy day, from Eden to Gethsemane: "the star, the star of Bethelehem."

H. H. MARTIN.

New Lebanon, Ohio.

For the COMPANION.

Daily Devotion.

This is an exercise which every true Christian must be engaged in: and it is just as necessary that the inner, or spiritual man, is daily refreshed and built up, as bread is to the natural body. Yet we have every cause to believe, that it is greatly neglected, and even by many of our beloved brethren. When we behold the goodness, the tender mercies, and loving kindness of God our heavenly Father, we certainly should feel like praising his holy name. And again, when we consider the frailty, the nothingness, and inability of poor, mortal man, we certainly cannot help but daily to approach a throne of grace, asking his divine blessing upon us.

When we behold nature, everything appears to be pra'sing that God, who has erected it; yet man, who appears to have been created lord of creation, and the noblest of all God's created beings, ofttimes is dumb and silent to his creator.

Now brethren and sister, the word of the Lord is, that we should watch and pray, lest we fall into temptation; and again we are to pray without ceasing. These appear to be some of the commands of Jesus, let us see that we comply with them.

P. B. HAUFFMAN.

East Berlin, Pa.

EDWARD IV. (at a time when Sir John Cheek, one of his tutors, was sick) asking, one morning, "How his tutor did?" was answered that "He was supposed to be near death; and had been absolutely given over by his physicians." "No," replied the king, "he will not die this time, for I have been wrestling for him today with God in prayer, and I have had an answer of peace; I know he will recover." And the event corresponded. Christ also prays for the spiritual and eternal life of his people; nor prays only, but prevails.

HE that makes transitory honor the reward of a good work, sets eternal glory at a low rate.

For the Companion.

A few Words to our Ministering Brethren.

I hope that none of our ministering brethren will become offended at the perusal of this essay; for I have no apologies to make for its issue. When a minister does not seem to know his duty, I understand it becomes the duty of either a brother or sister to teach him, either by letter or by personal conversation.

But, probably, some of our ministers would rather have me prove that the liberty I am taking is in order. I will just refer you to the last five verses of the 18th chapter of Acts. I learn there that Apollos was an eloquent man, and mighty in the Scriptures; but, at the same time, it becomes the duty of a sister (Priscilla) to assist her husband (Aquilla) to expound unto him the way of God more perfectly. And I also learn from the same lesson, that a sister is justifiable in the sight of heaven, and all that heaven means, to instruct our ministering brethren where and whenever she thinks she can render herself useful, except in the pulpit.

I am well aware that it is quite a bold undertaking, for one sister alone to try to reprove our ministering brethren for not living in discharge of their duty; but I am writing in the name and in the fear of the Lord, and with an eye single to the glory of God, and I have by me the sword of the Spirit, which is the word of God, and upon this I intend to rely.

Let us take the first part of the commission for a starting point. "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations." Matth. 28: 18, 19.

"Go ye" is a command in positive terms. Our Savior did not tell his disciples to wait until invited to come to some certain neighborhood and preach to the people, as the most of our ministers do at present; but he said unto them, "Go ye." Now, brother minister, don't you think that our Savior said just what he meant and meant just what he said? But if any of you think that he did not just exactly mean all that he said, will you please be so kind as to tell the people just what the Savior did mean in saying, "Go ye, therefore and teach all nations?" "Go ye therefore"—for this reason. For what reason? For the proclaimed reason, that all power (authority or divine influence) was given to him in heaven and in earth.

Come let us see what our Savior meant by "all nations." If I ask our intelligent readers, what constitutes a nation? they will answer, "A body of people inhabiting the same country, united under the same sovereign or government;" and their answer will be correct. But here is the trouble(or disobedience) that lies between you and your God. Our ministers do not go and teach all nations; but if a part of one nation hears the gospel preached to them, our ministers seem to think that they are doing right well. It seems to me that some of our ministers have forgotten, or never knew, that "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." I imagine that some of our ministers, in reading this, will too hastily say, "What! have I ever offended in one point that will render me guilty in all?" To which I can answer, that some of you are not obeying the whole law. You fail to give yourselves continually to prayer and to the ministry of the word.

Let us see what the term coutinually will sound like when defined *Without ceasing* is the definition of the word.

"What!" say some of our ministers; "does any person think that we can give ourselves to the ministry of the word continually, without ceasing?" Certainly you can: it was for that purpose the church has called you to that most important work According to Mark 16: 15, you are to go "into all the world, and preach the gospel to every creature." Do you suppose that the Lord would appoint you to a work that you are not able to perform? The Lord knows just what you are able to do, and what you are not able to do; and if you comply with the conditions that our Savior has offered you, he will be faithful to his promises. But, brethren, there is one promise that I fear you are going to fail in receiving, and that is, our Savior's being with you always, even unto the end of the world. It is only on conditions, that the Lord has promised to be with you unto the end of the world. It is providing you preach the gospel to all the world and every creature; or, in other words, teach all nations.

But stop here, brother, don't read another word until you think seriously and prayerfully upon this subject. Ask yourself, "Have I been faithful to my calling since I was appointed to the ministry? Or am I not aware that not one fourth of a fourth part of the world has never heard our brethren preach?" Oh brethren, do be candid and reflect awhile upon this subject; for when the last trump shall sound, the Lord himself shall descend from heaven, and the dead in Christ shall rise first. "Then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord."

Brethren, do you expect to accompany that happy throng that shall ever be with the Lord? Or will you appear with those that will say, "Lord, Lord, have we not prophesied in thy name and in thy name have cast out devils, and in thy name done many wonderful works,"and to whom the Lord will profess, "I never knew you, depart from me ye that work iniquity." Just allow me to say to you that you have no right to expect a promise outside of your obedience. You need not expect to ever be with the Lord unless you comply with the conditions that our Savior has offered you. He has promised to be with you even unto the end of the world, providing you go and preach the gospel to all the world and every creature; but he did not promise to be with those that only preach about one half of their time and the other half engage in their worldly occupation.

Ambassadors for Christ, do you think that you are justifiable in the sight of God to only engage a part of your time in preaching, while there are millions upon millions of people that have never had the opportunity of hearing one of our brethren preach? Have you any idea what you are going to say for yourselves in the great day of accounts? I have often thought that our ministers excuse would be something like this, "We were ignorant of that one little offense that has rendered us guilty of all. We did all the preaching that we were able to do without compensation. We had our wives and children to support; and we could not keep them as they should be kept, unless we engaged one half of our time at our worldly occupation. We thought

just because the apostle Paul preached free of charge, that we could also. But the trouble was just here, we did not take into consideration, that brother Paul was a bachelor and had no person to support but himself. If we just had our lives to live over again, we would give ourselves continually to prayer and to the ministry of the word."

But, brethren, if this will be your excuse, it will be a very poor one indeed; for the Lord ordained "that they who preach the gospel should live of the gospel." Cor. 9: 14. The Lord has provided a way for his ambassadors to live without laboring with their hands; for he is allwise, and he knew that it was impossible for our ministers to devote all of their time to studying and preaching, unless they and their families were supported by the church.

But here is another great trouble to encounter: The most of our ministers have been in the habit of teaching the laity, that it was not their duty to support the ministers for laboring in the gospel; and the consequence is, there are some few of the laity that really think ministers must work with their hands five days of the week, and then spend Saturday and Sunday in preaching. But if you only preach two days in a week, how are you going to contrive to spread the gospel to all the world and every creature? Brethren, this way of preaching a little now and then and working at your worldly occupation the most of your time, will never do; for we have come into perilous times. Perversion of truth, and hand-tying the word of God, deceitfully covers the earth as the waters cover the deep; and if we do not use the means that God has put at our command in the church, to counteract the spreading evil, it will not go well with us when we come to give an account of our stewardship here below.

And now brethren, as I look upon this last sentence, I cannot feel as though my duty is done until I say to you plainly, that you ministers are duty bound to teach the laity of the church, that it is their indispensable duty to support the ministers for laboring in the gospel. If the laity were taught their duty by the ministers, they would act accordingly. The fault is not with the lay-members of the church, by any means, but with the ministers alone; and the case never can be any better until our ministers and elders with one accord lay the case before the Annual Meeting, and reason with each other, that it is impossible to labor in the gospel according to the commission, unless the laity will compensate the ministers according as God has prospered them.

But now I suppose some of our elders and preachers will think that it will not become them to say one word in favor of a support, through fear that the people will say that they are preaching for money. But, brethren, that will be no excuse for you on that great day of accounts. That man-fearing spirit must be subdued; for the Savior, when he sent the twelve out to preach that the kingdom of heaven was at hand, also gave them a special charge not to fear them which kill the body, but are not able to kill the soul, but rather fear him who is able to destroy both soul and body in hell.

It may be that some of our ministers may be desirous to know what plan the sister would adopt, (providing she had a voice in the move,) to support our ministers. I will just refer you to an article published in the C. F. C., Vol. 7, No. 18, page 284. The title is, "The minister's support." In addition to the said article, I would just ask the question, how many members could not give 4 per cent of thir income, annually, to christianize the world? Who of us would dare go into the presence of of Jesus Christ and tell him that the "German Baptists" were not able to give 4 per cent on the dollar of each members income annually, to supply the world with ministers of the gospel? The plan in the said article gives the poor in the church, as well as the rich, the privilege of doing a little in a way not to shame them; thus training all to the habit of giving. It will keep money always in the Lord's treasury by keeping it constantly flowing in. If every member in the land would adopt it, and work it thoroughly, how speedily would the church prosper. It is only necessary, for our ministers to present the question to the Annual Meeting for a decision, and then teach the laity their duty, which will be quite a small undertaking. I have not a shadow of doubt in my mind, that if the brethren on their arrival in America and setting up the true service of God had also organized a system to support the ministers in order to enable them to preach the gospel to all the world and every creature, the state of things all over the world at this time would be vastly different.

There are some few of our zealous brethren and sisters who have long since seen the need of ministerial support; but because brother A. Mack did not start it, they must stand idle spectators to the almost general ruin of the human family. I do not wish to be understood as speaking irreverently of brother Mack; for indeed his memior stands very high in my estimation; but I do think that our old brother labored under a grand mistake when he preached the gospel free of charge. But I suppose he did not think but what our ministers would devote their time to spreading the gospel, until their time here on earth was no more.

I have now written more on this subject than some of our ministers, when reading, will enjoy; but I wish to stimulate your feelings and arouse you to a sense of your duty. I now leave the subject with you, for you to investigate it in the fear of the Lord, and to counsel among yourselves; and I hope that you will most readily accept of it, preach it, and practice it. Amen! Amen! My soul says, Amen!

MARIA E. SHIGLEY.

Selected by JOHN J. DARR.

Moral Courage.

Young man, or young woman, would you become morally strong? Would you grow up perfectly competent to resist every foe to your happiness, every enemy which may dispute your progress in the way of noble man or womanhood? Would you fit yourself for usefulness in this world, and for happiness in the next? If so then listen to the feeblest voice of your conscience, calling you to your duty and to right. There are many who are thus called and do not heed the calling. Remember, God calls you in various ways. There is no more certain method of cultivating and promoting moral strength than by heeding continually that light which "lighteth every man which cometh into the world." In order to become morally strong, you must not follow the vices and vanities of the world. When some spacious temptation is

presented before you, when there is thrown over it the witching gauze of fashion and show, do you not hear that gentle and precious voice bidding you look away and shun the specious temptation? That voice is soft as the whispers of angels, and as kind as the melting tenderness of a mother's pure love. You cannot disregard it but at your imminent peril. Every time you listen with attention, your ear becomes keener to hear, and your strength more competent to resist temptation. The charm of temptation would lose its power over you. Will we then heed all these temptations, and lead a more christian life. Oh how many precious souls are following those worldly inducements: Many are running the downward road to everlasting misery and perdition. Let us, then cultivate a moral courage, and fit ourselves for usefulness in this world, and prepare ourselves for the world to come.

Somerset, Pa.

For the COMPANION.

Sabbath Schools.

Beloved brethren, I wish to call your attention to the subject of Sabbath Schools. It seems that this kind of schools is objected to, by many of the brethren; for what cause I cannot tell. But be this as it may, let us proceed to consider the prosperity of such exercises.

We ask the question, is there any wrong in a Sabbath-school? and if so, where is it? You may say, that it is not necessary, when religious exercises are held every two weeks or oftener; it does neither children nor old people any good; it makes children proud; too much trouble to fix every Sunday; I worked all week, and am tired, and many other unfounded objections and excuses.

Religious worship every Sunday is all right and good, but still there is time for Sunday-school; and besides, children cannot understand what a minister says when he speaks. If a Sabbath-school is carried on properly, it cannot fail to do good to all that attend; from the fact that children will be engaged in something, if not good, evil, and if the time is spent in evil dotings, it cannot be any credit to parents or children. So have a Sunday-school for your children to attend, and occupy Sunday hours in doing good.

A Sunday-school may be termed a Bible class, or organization; for the design is to study the Scriptures, to teach others what is right, to teach children the ways of the Lord while their memories are free from polluted things, and ere their hearts have run after the pleasures of wickedness and sin. Pride is cultivated at all gatherings with the same facility nearly. It is not too much trouble for people to fix to go to extra dinners, suppers, dances, shows, fairs and picnics; but when something of a moral or religious nature is presented, then it is too much trouble to prepare. Not having time to attend to good works is surely an inconvenience. Solomon said, "There is a time for all things." There is a time if there is a will. A will is all that is required to perform the whole; and we all should try, and have a will to do wisely. I do sincerely believe that there is no better way to instruct children in the ways of the blessed Redeemer. Look! there are children running around, regardless of anything, indulging in filthy habits, swearing and travelling the sure road to destruction. Let us try and bring those children to the blessings of Jesus, and teach them the golden ways, while mercy is free; feeding them with healthful food, and sowing the seeds of righteousness, ere the adversary leads the innocent to forsake ways of wisdom and holiness. May all see the importance of gathering flocks of little ones from off the highways, and exhibit the image of love and peace to ready hands, and open minds; for Jesus loves the little ones.

A. L. GARBER.

For the COMPANION.

Avoidance: A reply to J. L. Meyers.

In No. 12, Page 183, I noticed an article from the above, in which he starts, with the assertion, "Some brethren think we must avoid certain offenders outside of the church. "In reply I would say, that I do not know of any such; and if there are, my advice to them would be, search the scriptures, for in them we have no such rule. But brother Meyers understands that they are only to be put out of the church, and then to be treated like all other sinners. Now that would answer very well, if the Lord had said so through Paul, or any other good authority; but as it is only brother Meyer's opinion, I am uot quiet ready to accept of it.

I would ask brother Meyers, how are we to deliver such characters alluded to in 1 Cor. 5th chapter unto Satan for the destruction of the flesh, if we only expel them from the church? "Oh!" says brother M. "we delivered them back to Satan, where we got them, for the destruction of the flesh while in the flesh, that the spirit may be saved in the day of the Lord." Now brother M. do you not see that you are not delivering them unto Satan fully, but only back to the world, and I should think that the world would be a poor place to send them for the destruction of the flesh. Why you might as well send a confirmed drunkard to the grog-shop to cure him from drinking, as to send such a character into the world for the destruction of the flesh; for there the the works of the flesh are carried on in full.

But brother M seems to conceive the idea that Paul wants such characters avoided; and for fear that they might make a mistake, and apply this rigid rule to those outside of the church, he gives plain directions in the 11th verse, not to apply it to those outside, "But if any man that is called a brother be a fornicator," ect., not to keep company with him, *not so much as to eat with him.*

But brother M. says, "Put him out of the church." Did Paul say so? I think not. He says, keep no company with him—not to eat with him. This brother M. seems to think signifies that, if we should know of such just before a feast, they should be notified not to eat with us, but to stand aloof until the church could be convened together, and that member expelled. But it appears to me, if that was all that was necessary, it could be done right there at the time of or just before the feast, when the members are all collected together. But I think, if Paul intended nothing more than that, he would have used different language: he would have said not to commune, or not to eat the Lord's supper with him, for this is not a common eating, and I think Paul would have asked the proper phrase.

Brother M. thinks to take his view of the case, all is clear, and no conflicting of the Gospel. But to me it is not quite so clear; for I agree with Brother M. and Paul that such characters should be avoided; but according to Paul's council, we cannot avoid those outside of the church, and according to Brother M's. we cannot avoid those in the church; for he would have us to expel them; and when they are expelled, then they are out of the church and in the world; hence we cannot apply this rule to them there.

Now what are we to do? My judgment is this, let the Gospel have a free course? What is that? Why put them in avoidance. "Oh, but" says brother M. and perhaps a host of others, "that is too severe; it is too hard, I never can do it. Why, that would separate husband and wife; and it would hinder us from extending

acts of charity, and benevolence in distress; and that can not be." Who has said so? who has said that to put such in avoidance would sever the marriage tie? Who has said that would prohibit us from doing legal act of kindness in case of sickness or of distress? Not God through our Lord Jesus Christ, or the apostle Paul, or any other acknowledged authority, but man whose ways are not God's ways.

Now, brother M., I admit, that, to put a member whom we love in avoidance, appears severe; but is it not also severe for God to cast into everlasting punishment evil doers whom he also loves? Yes. Well, what is it for? Is it not for crime, for the destruction of the works of the flesh, for the open violation of God's holy law? Just so, to put such gross violaters of God's law in avoidance, is to punish them with severe punishment for atrocious crimes. That I understand is delivering such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Now the law of the Lord for the government of the church is somewhat similar to the law of the land for the government, and also the punishment, of its subjects—such as violate the law of the land. In the civil law we have light punishment for light crimes; but when it comes to gross violations, such as horse thieving, burglary, adultery, murder, &c, the punishment is more severe: they are sentenced to State Prison for a period of time, as the nature of the case may demand. And whilst they are there undergoing such punishment, they are treated accordingly. They are separated from their wives too, if they have any; but the marriage tie is not necessarily broken. They are deprived, of the society of their friends; yes, and nearly all the rights of citizenship, yet they are still under the control of the government, and subject to its laws, and that justly too. Just so with the law of the Lord for the government of the church, and the punishment of its transgressors, when guilty of such gross crimes as mentioned in 1 Cor. 5th chapter. They are put in avoidance for the punishment of their crimes; and whilst there, they are also deprived of most of their rights of the church, and the full enjoyment of their friends, but still under the jurisdiction or control of the church and subject to her disposal.

Now, Brother Meyers, as you gave us your views, so as to give the brethren an opportunity to correct you, I hope you will receive the above in love for in such spirit it has been penned, as I verily believe, not so much for correction, as for instruction, if such it may be regarded, and to try to show that the views of the brethren in Annual Conference are not so hard to understand, or so hard to be complied with, or so conflicting with the Gospel.

M. T. Baer.

Bloomingdale, Mich.

For the Picus Youth.

Ill-Luck.

Well, little folks, I told you some time ago, that when an opportunity would present itself, I would talk to you again, and this rainy day affords me the pleasure.—You remember that I last told you something about "Good-luck," but now I will tell you of her step-sister. She is not so pleasant and agreeable to us as Good-luck, but is very unpleasant, disagreeable, and undesirable. Her name is Ill-luck. When I was a little girl, myself and playmates were very fearful of her society, and ever wished to avoid her; yet we did not truly know how to shun her. But as maturer years gathered around us, we learned that there was a way in which to almost entirely shun her. Let me tell it to you, so that you will not have to learn it from experience. Ill-luck has a mother, and her name is Negligence. If you shun her, Ill luck will flee from you. It will be quite easy for you to shun Negligence if you have Dilligence for your constant friend. I tell you, little folks, if you allow Negligence to become intimate with you, soon you will become slothful, unpleasant and disagreeable, and Ill luck would go hand in hand with you then, and you would become unhappy, as well as discontented. But to the reverse if you make Dilligence your intimate friend you will be industrious, prosperous and agreeable, and Good-luck will accompany you, and you will be happy, loved and beloved by all. Be good children, and perhaps I will talk to you again.

Rebecca Snavely.

Hudson, Ills.

Prayer.

After reading an article in Companion, current volume, page 200, on "Secret Prayer," by brother R. T. Pollard. I feel like inditing a few thoughts. Brother P. has, as far as I can see, only a one-sided view of it. He speaks of the importance and urges the necessity of secret prayer; that is all right. But I have known persons, professors of religion, that put a little too much stress on secret prayer; they had entered their closets and shut the door so closely that their neighbors could not discern them from the world.—Yet they call themselves Christians. In all their dealings, walk and conversation, they are like non-professors. The scriptures teach us, that we shall let our light so shine that the world can see our good works, that God may be glorified.

I thought, while reading brother Pollard's article, that it might perhaps be of some benefit to our readers, to be reminded of the fact that the closet door can be closed too tight. It is lamentable to think that there are parents who have raised families, and when they had gray hair, I have heard their children say, "Father, I have often heard you swear, but I never heard you pray." May God direct all his humble followers to that living fountain, whence the healing waters flow.

H. Smith.

Wooster Summit, Ohio.

I Don't Believe Grandpa Ever Prays.

Those words were spoken by a little girl about ten years old. She was almost blind, and was put to a brother and sister to have her eyes cured. One morning, as brother and sister and this little girl were seated at the table, the little girl seemed to be in a deep study, and at last said, "Grandpa, I don't believe you ever pray when you are by yourself, or any one here. My father always prays, only when we have company, then he asks some one else to pray."

This little story is a true one. Think of it, dear brethren and sisters, how will we stand on the Lord's side, if we will have to be reproached by a child for not praying. I am a young sister, only 18 years old. I thought that I would write this for the C. F. C., that it might perhaps do some of the members some good to read it. I know if they will think of it in the way I do, it will do them good. I would do my best to have more family prayer, and would try to give more advice, but any one that reads this and meditates upon it will not need more.

Tena Wagoner.

Lowry City, Mo.

The road By and by leads to the town Never—*Spanish proverb.*

Sparks soon die out and do no harm, if there be nothing they can take hold of.

The Pastor's Crown.

Lines selected as appropriate to the memory of Elder J. H. Umstad.

There is a crown of dazzling light
Which he shall surely win,
Who, clad with Heaven's panoply,
Has triumphed over sin—
Who, scorning earth's most tempting joys,
Has "counted all but loss,"
And with a high and holy aim,
Has "gloried in the cross."

He watches with untiring zeal,
And weeps in secret prayer:
When others sleep, he troubled wakes,
Oppressed with anxious care.
Though sinners scorn his warning voice,
And still refuse to hear,
He watches still, and prays and strives,
Nor can his soul forbear.

At last, most welcome friends to him,
Angelic spirits came,
Bidding him lay his armor down,
And gently take him home.
They came to still his beating heart,
So oft by anguish riven;
To close on earth his weeping eyes,
And bid them wake in heaven.

He sleeps in Jesus;—angels watch
Above his lonely dust;
While ages roll, and swiftly come
The triumphs of the just.
The trumpet sounds, the dead arise,
And mid the crowd appears
The faithful pastor's radiant face,
No more bedewed with tears.

The martyr's noble army there,
With holy prophets throng;
Apostles and triumphant saints,
All swell the blissful song.
On earth they meekly bore the cross,
But now a crown is given;
Through tribulation it was worn,
But all is peace in heaven.

It is a crown of dazzling light,
'Twill grace the honored brow
Of him who, faithful to his trust,
Has kept his holy vow.
'Twill brighter shine when sun and stars
Have fled from heaven away;
For souls redeemed shall deck it o'er
With a celestial ray.

The pastor's crown! what priceless gems
Triumphant he shall wear,
Of wanderers saved from death and sin,
And placed by Jesus there.
Who would not wear this diadem
Of life, and death, and peace?
Who would not press to gain a prize
Whose glory ne'er shall cease?

For the COMPANION.

Walking in the Light.

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1: 7.

Whenever there is a light required, there also must be darkness. I would then represent this darkness as spiritual darkness. Christ says, "I am come a light into the world, that whosoever believeth on me should not abide in darkness;" John 12: 46. Christ, then, is the light of the world; and this Christ is the head of the church of God, and we who profess to follow Christ are the members of the church of Christ. If we are in reality what we profess, we walk in the light, as he is in the light, and then we have fellowship one with another.

But if, to the contrary, we walk in darkness; "If we say that we have fellowship with him and walk in darkness, we lie and do not the truth;" 1 John 1: 6. By this I understand that, if we do not obey all the commandments as the Lord has delivered them unto us, we walk in darkness, and therefore have no fellowship with Christ. If we have no fellowship with Christ, we certainly will have fellowship with the devil; for he is nothing but darkness, and there is no light in him. There are but two classes; namely, the righteous and the unrighteous: "He that is not with me, is against me; and he that gathereth not with me, scattereth abroad;" Matth. 1: 30. If we walk in darkness, we scatter abroad, instead of gathering into the fold of Christ.

The world takes notice when we are inconsistent. I have frequently meet with sinners that would seek out those inconsistent members for a shield to their souls. Would this light shine brilliantly as it should in every member of the church of Christ, this great stronghold would cease for the sinner. I must confess that this was a great hindrance to me to become a member of the church. The enemy would refer me to the same body to which I had a desire to attach myself, to see whether there are not some in that body that are no better than others that make no profession, and when I viewed them, I perceived that some only had the name. And again, he would try to persuade the poor sinner to believe that, if the Spirit of God had no more influence upon men than that which is illustrated by those aforesaid characters, they had better not venture the contest. Here we see what a great injury we are to the church, and what a hindrance to those outside of the church, if we walk in darkness. This is one of the enemy's means by which he tries to deceive poor sinners. But, sinner, you can, by the assisting grace of God, overcome this evil spirit by remembering Judas, who was one of the twelve, and had his feet washed by the Savior, and yet was called a devil. "If we live in the Spirit, let us also walk in the Spirit."—Gal. 5:25. Here we are to walk in the Spirit, which is that light. Christ says he that believeth on Him should not abide in darkness. We are to believe on Jesus Christ; and if we are thus minded, we will follow Him in all things whatsoever He has commanded us.

Brethren and sisters, let us examine ourselves, individually, and see whether we are in the light as He is in the light. But let us examine ourselves by the Gospel, and not merely by our own good feelings. The Gospel will expose the least shade of darkness. Some brethren and sisters show by their actions that it is not necessary to be so particular in denying ourselves as the church requires of us.—"Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven."—Matt. 5:19. If we follow the fashions of the world, and disregard the least of God's commands, we walk not in the light as He is in the light. It is written that we are to live by every word that proceedeth out of the mouth of God. It is evident that it takes every word of God which is contained in the Gospel to constitute that light which brings us into fellowship with Christ.

I have frequently heard the sisters admonished in regard to following the giddy fashions of the world, while nothing was said to the brethren who are equally as much, if not more inclined to follow the fashions of the world in various ways. Some brethren appear very humble in their dress, which is the duty of every follower of the meek and lowly Jesus; but if you enter their houses, pride is displayed by furnishing their houses with costly and fashionable furniture. Others display pride by putting silver and the imitation of silver-trimmed harness upon their horses. I once asked a brother what that glittering meant on his harness. The brother thought it made the horses look better. This also is the indication of pride, and cannot be denied by an honest heart. Others exhibit their pride by building costly houses and barns, fashioning them after the customs of the world. They want to be equal to, or above their neighbor. These have a proud and exalting disposition, which is an abomination in the sight of God. Pride cannot walk in the light as He is in the light. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."—Matt. 5:16.

This light can only be produced by obeying the commandments of God, and all those commandments will be made manifest by our works. Let us carry the light with us in our daily conversation and conduct; let us be very careful in our dealings, and that we keep in view the golden rule, to "do to others as we wish them to do unto us."

Some, when they sell anything, nearly always ask and desire a little more than the general price; and, if they purchase anything, they do not want to pay the general price, but they desire the thing for a little less. This is an indication of a covetous heart. Our dear Savior says: "By their fruits ye shall know them." "Ye are the light of the world."—Matt. 5:14.

How lamentable it is that this light cannot be discerned in some brethren. They will even dare go into the rum saloons and partake of drinks of alcoholic nature. It is abominable for brethren to frequent places where the drunkards are manufactured.

Again, others will attend public shows, and the celebration of the fourth of July, county and state fairs, horse-racing, etc. Some brethren will indulge with their children or neighbors in some kind of play to amuse themselves. I presume they do not think that they have been taking a step towards immorality, if not immoral in itself. Those are the means by which the gambling houses support themselves. Oh, stop and think for a moment! Our time is too precious to be thus trifled away. This catalogue presents a wonderful spectacle.

Brethren and sisters, I presume we all remember very well how humble we felt, and how we had in possession the spirit of submission, when we were received by baptism into the church, that is, if we were in a proper state to receive baptism. We were willing to forsake all for Christ's sake. By baptism we put on Christ. "For as many of you as have been baptised into Christ, have put on Christ." Gal. 3:27; and as long as we are thus united, we have fellowship one with the other. He that hath not the spirit of Christ is none of His. Whenever we are engaged in the things enumerated above, we put off Christ; hence it is impossible for us to be led by the spirit of Christ, but we are led by a spirit of deception.

No doubt we all made solemn vow to God, and before many witnesses; no doubt we all promised that we would come into the order of the church in clothing as well as in all other things. I remember the time that those who wore beards were pointed at with the finger of scorn by the world, and reproachful remarks were made about them. The wearing of beards has become popular now. A great many come short in wearing their hair and coat in the order of the church. Why is this? I can assign no reason but because that it is not popular. This requires a crucifixion of the flesh. There may be some beards worn in the church because it is popular for the world to wear them. "Wherefore by their fruits ye shall know them."—Matt. 7:20. We can not pass this by unnoticed. We sometimes see brethren with a full beard, and then again they are partially shaven, and finally they loose their beard altogether; then, in course of time, they again appear with a beard. Are those beards worn to glorify God, or are they worn because it is fashionable for the world to wear them? The fruits indicate the latter, because the world changes very frequently, and the followers of the meek and lowly Jesus are satisfied without so many changes. If we are inclined to change the wearing of our hair, and dress, and beards after the style of the world, it is evidently an established fact that we love the world more than the church of Christ. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eye, and the pride of life is not of the Father, but is of the world."—1 John 2:15, 16.

The world has witnessed that we promised to come into the order of the church. The world can, with propriety, say that these people are not so strict as they had been on the subject of self-denial, for they have become very loose in their customs and habits, and soon they will be as popular as other churches. Why is it that so many will not do as they have promised? Is it possible that they have lost the love which they had when they were received into the church. Let us all remember what we have promised to God. "God is not mocked." I presume we all were acquainted with the church before we made application to be received. If we were, we knew that it is a principle of the church to dress plainly and not to follow the fashions of the world. No doubt we all were informed of this fact before our baptism, and no doubt we all acknowledged that the church is right in regard to this, for we confirmed it by our yeas; or did we promise this in order to get into the church? If this was our motive I am doubtful whether we ever got into the church of Christ; we merely received the name. However, I hope this was not the case with any one. But you must acknowledge that the church is either right or wrong. It is impossible for both to be right. "Endeavoring to keep the unity of the spirit in the bond of peace. There is one body and one spirit, even as ye are called in one hope of your calling."—Eph. 4:4, 4. And there also is but one genuine faith. We admit that we have not just in so many words "thus saith the Lord" for this form of dress, neither have we "thus saith the Lord" that dancing, playing cards, and many other such like things, are wrong. We might, with the same propriety, argue that all those things are right for the follower of Christ. But by inferences from the scriptures, we prove many things to be wrong which are not particularly specified by the word, "Thus saith the Lord." We cannot well evade the conclusion, that this form in which most of our dear old brethren appear, and the sisters in wearing a plain cap for the covering, was made binding when the church was first organized in the United States. This is yet the principle of the church; and I hope it will forever retain this principle.

It is to be lamented that so many are trying to destroy this principle, if not directly, indirectly; and some who had been vindicating it are now destroying it with their actions. It seems to me I hear the cry, "I have never persuaded any one not to conform to the church." Christ says, "He that is not with me, is against me." It is evident that, if we are not with the principle of the church, we are against it.

What seems to be a mystery, is, why a great many of the young, and some old brethren are in the order of the church, in that which has become popular—in wearing the beard; but in wearing their hair and coats, which seems to be despised by the world, they disregard. Brethren, here is certainly something wrong; and it cannot be denied. I hope you are not ashamed of those who are in the order of the church. Well, my dear brethren, if you are not ashamed of them, you certainly would not be ashamed to wear the same form.

Some will contend that this round coat would be inconvenient to them, and at the same time wear their hair long, and yet have them parted to one side, when it would be more natural, also more convenient, to have them parted in the middle. "By this shall all men know that ye are my disciples if ye have love one for another." This love can only be produced by our actions. If we walk contrary to the order of the church, we show that we love not the church as we should.

My dear brethren and sisters, let us be very careful; for we are in a time that we may be led away from the narrow way unawares. It requires a great deal of watching and praying. The Savior says, "Watch and pray, that ye enter not into temptation." Watching comes before praying. I fear watching is too much neglected. Praying will not avail us any thing, if we take not heed thereunto. Let us make sure work in securing our salvation. There is but a short time allotted unto us. Let us not engage in anything but what the word of God will sustain, and then we will walk in the light as he is in the light, and have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

Waterloo, Iowa. P. A. MILLER.

Christian Family Companion.

DALE CITY, Pa., May 20, 1873.

Christian Union. No. 4.

In our last we showed that Christ organized but one church in the world; that this "one body" is composed of all the true disciples of Christ, which are members of this body; and that all the members are united, having the same mind, the same love, and walking by the same rule. The next point of union mentioned by the apostle is,

II. "*One Spirit.*"

A man has one body, and only one body; and he has one spirit, and only one spirit, to animate that one body. So Christ has "one body," or church, and only one, and there is One Spirit, and only one Spirit, to quicken, enliven, and inspire this one body of Christ. "For by one Spirit are we all baptized into one body." 1 Cor. 12 : 13. "In whom also, after that ye believed, ye were sealed with the Holy Spirit of promise." Eph. 1 13. "Now he which stablisheth us with you in Christ, and hath anointed us, is God; Who hath also sealed us, and given the earnest of the Spirit in our hearts." 2 Cor. 1 : 21, 22. This one Spirit by which we are all baptized into one body, this Holy Spirit of promise, which is the earnest in the Christian's heart, is the Holy Spirit which the Savior promised to send into the world to guide his disciples into all truth, to bring to their remembrance what he had taught them, and to comfort them while engaged in the service of their Lord. See John 14 : 15—26 : 15 : 26; 16 : 13, 14.

Here is an important point in Christian Union. There is not one spirit for Gentiles, and another spirit for Jews; but One Spirit, and only one—the Holy Spirit—to animate the "one new man"—the "one body"—the church of Christ. As all the true disciples are led, guided, sealed, and comforted by this One Spirit, it is easily seen how they are united, are of one mind, speak the same things, and walk by the same rule; and, conversely, it is just as evident that those who are not thus united, are not governed by the same spirit. "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world." 1 John 4 : 1.

Every person has his own spirit, and each individual has but one spirit of his own; so every distinct organized body, whether civil or ecclesiastical, has it own spirit, and each such body has but one spirit of its own. We can judge of the character of the spirit by which a person or a body of persons is actuated, only by the teaching and works which it prompts. If these agree in different persons, they are in possession of the same spirit; and if they agree with the teachings of the gospel of Christ, they are led by the Spirit of God. The Holy Spirit is one Spirit; its teaching and operations are always the same, and never conflict with each other or with the gospel. In trying the spirits, therefore, all that is necessary is, to observe the doctrine and practice which they induce, and then compare these with the teachings and requirements of the gospel: if these harmonize with the gospel, they are induced by the Holy Spirit; and if they conflict with the gospel, they are not. If the teachings of organized bodies agree with the gospel, they will also agree with each other; hence if they differ with each other, they cannot all agree with the gospel. Thus it is clear that all who are governed by the Holy Spirit, will be united, be of one mind, speak the same things, walk by the same rule—the gospel of Christ. This being the case, it is certain that sectarianism is unscriptural, and that all who profess the name of Jesus should pray and labor against it. Remember Christ's prayer, "That they may be one as we are one."

III. "*One hope of your calling.*"

The Jews and Gentiles, when called to be disciples of Christ, had but one hope—the hope of salvation by Jesus Christ. They had no hope of being justified by their own good works, or obedience to God's moral government; but only by grace, through a faithful reception of the gospel.

John, in speaking of this hope, says, "And every one that hath this hope in him (Christ) purifieth himself even as he is pure." 1 John 3 : 3. Those who hope to be saved, expect to dwell in the presence of a holy God, and to enjoy the society and fellowship of pure and holy intelligences; and hence they endeavor to fit themselves for that society. There is no way that this can be done so well as to be led by the Holy Spirit—the one Spirit that quickens the body of Christ—which leads by the gospel, the perfect law of liberty.

"*One Lord.*"

There is not a Lord for the Jews, and another for the Gentiles, but one Lord for all. This Lord is Jesus Christ, the great head of the church: "But to us there is * * * one Lord Jesus Christ, by whom are all things, and we by him." 1 Cor. 8 : 6. The appellation of Lord, especially when applied to God our Savior, implies in it a great deal. It means a ruler, a goverunor. Every lord has his subjects; and the command of the lord is the law of the subject. Our Savior himself said, "Why call ye me Lord, Lord, and do not the things which I say?" Here again we see the common standing of all the disciples of Christ, and a strong reason why they must be united. The disciples of Christ are the subjects of his government, and as such must be subject to his law. They are all under the same law; what the law requires of one, it does of another. If then the disciples of Christ have but

one Lord; if it is his right to command and their duty to obey, as certainly is the case, then certainly it is the duty of all to be governed by the same law. If this were the case, would there not be the same harmony among professing Christians as there is in worldly organizations? would there not be greater unity? There certainly would, and sectarianism would be done away. We pray that the time may hasten on, when all who profess the name of Christ may be united in one body, be governed by the same Spirit, even as they are called in one hope of their calling; and that they may acknowledge and serve the one Lord, submitting cheerfully and wholly to his government.

J. W. B.

Excursions on the Pittsburg, Ft. Wayne and Chicago R. R.

We have succeeded in effecting an arrangment for excursion tickets on the Pittsburg Ft. Wayne & Chicago R. R. Tickets at excursion rates can be bought at the following stations along the line:

Chicago, Wanatah, Plymouth, Bourbon, Warsaw, Pierceton, Ft. Wayne, Lima, Forest, Crestline, Mansfield, Wooster, Orrville, Massilon, Canton, Alliance, Leetonia, Homewood, Rochester, to Pittsburg.

The sale of excursion tickets along this line will not commence before May 30 (inst.); and the return coupons will probably extend no farther than till June 7th. We expect to state particulars in our next issue.

A Baptismal Scene of Blood.

Most of our readers have, no doubt, already heard or read of the dreadful disaster at Dixon, Ill., but as reports are sometimes not very reliable, we will here give a brief statement of facts as we gather them from the *Dixon Sun* of May 7th:

On the 4th inst., the day being pleasant, shortly after 1 o'clock P. M., J. H. Pratt, pastor of the Baptist church at Dixon, took his position on the west side of the north end of the iron bridge across Rock River, to immerse a number of converts. The bridge was about 660 feet in length, resting on two abutments and four stone piers, making five spans of 132 feet each. The main roadway of the bridge is 18 feet wide on each side of which is a pedestrian way five feet wide. These sideways are guarded by an iron scine. On each side of the bridge, inside of these pathways, was the iron trusswork, intended to support the road and sidewalks. At the time of the ceremony, about 150 persons were on the north end of the bridge, mostly on the west side, witnessing the interesting scene below.

Some, no doubt, looked on with feelings of deep solemnity suitable to the occasion, while others were unconcerned, and others again were sportive, engaging in frivolous talk. After the second convert was immersed, suddenly the north end of the bridge went down with a fearful crash. It was 20 feet above the water. The scene was dreadful and melancholy beyond description. Many met with a watery grave; and many more were injured. On the 7th inst. the *Sun* reported 42 drowned taken out, and 57 injured. Later accounts give more; but we cannot yet give a correct statement of the number. Such a scene, and under such circumstances is indeed heart-rending. Heart cannot conceive nor pen depict, the suffering physical and mental, of that fatal hour. Husbands and wives, parents and children, brothers and sisters were almost momentarily separated, to enjoy each others friendly conversation and familiar smiles no more in this world. The cries of anguish, the wails and sobs and moans of bitter sorrow and despair were, no doubt, almost unendurable Every mind and hand was at work to rescue and relieve. No labor nor cost was counted.

If such a deep interest is manifested, to save from physical destruction and suffering, what anxiety should we feel to deliver those who are exposed to spiritual and eternal ruin. Such are on a tottering structure suspended over the lake of fire. Surely and continually are the supports giving way. The thoughtless multitude is regardless of the danger to which they are exposed. One by one they are toppling over; but soon perhaps very soon the already swinging bridge will go down with the noise of earthquakes and the crash of worlds. Then there will be separations to know no meeting. There will then be none to rescue from the lake of fire. The waves of everlasting torment will roll over the fallen, the moaning and groaning, weeping and wailing of the lost, will fill their souls with bitter anguish. Lost, lost forever! While there is yet time, let us arouse, fly to the rescue, and put forth our greatest exertions to save those who are exposed to this dreadful destruction.

J. W. B.

Welcome Visitor.

Brother E K. Buechley, from Waterloo, Iowa, has arrived at Dale City, where he expects to visit among his friends until after the A. M. We hope he may enjoy himself.

Answers to Correspondents.

David Black. Yes that will be sufficient.

Benjamin Leer. You had sent us a sufficient number of names to secure your own subscription, with the percentage, but we were awaiting your orders.

John Barklow. We received the amount from A. W. Miller.

Lewis Lerew. Not now, but we have ordered some.

M. Swonger. Thank you for the information.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

Our Mission.

On the 12th January last, I left home for Crawford county, on a mission of love. According to arrangements, met brother J. W. Brumbaugh on the 13th, at Altoona, where we had meeting on Saturday evening, Sunday, and Sunday evening, brother John being our leader, and a very good one. We got aboard the train at 2: 20 P. M. for Pittsburg. We were told this was the accommodation train. But it made good time. We were not disappointed in the least, if frequent stops are considered accommodations. At 7 o'clock we arrived at a place called Derry. Here we took refreshments. At 7: 20 we got aboard our accommodation again, arriving at Pittsburg at 10: 25. Went to St. James Hotel, kept on the European plan, registered our names, and retired. Had a comfortable night's rest.

Morning of 14th, porter called at door, "six o'clock." After asking God's blessing on us, which we all so much need, we repaired to the dining room, partook of refreshments. Then went to Union Depot, obtained tickets for Lionsville. At 7: 40 A. M., aboard the train, up the Pittsburg & Erie Railroad. Here we had about as much accommodation as the day previous. The Railroad is thickly strewed with villages, towns, and new manufactories. Villages and towns are of modern character. Much attention given to the houses and surrounding shrubbery, while the streets and sidewalks receive little or no attention at all; at any rate, the condition of the streets would represent to the stranger or passer-by, being covered with mud about 4 or 5 inches deep. The sidewalks were covered with a substance 4 or 5 inches deep, just about as solid as mud. We might name some of the towns of note, and of rivers, talk of their advantages; but towns, cities and waters are not our object: something of more importance, now directly interests us all, as we will now try to show.

Arrived at Lionsville at 12, (M.) Found our friend A. J. Williams awaiting our arrival. Took refreshments at a hotel, then aboard A. J. W's sled, bound for his home where we arrived at 3 P. M. Found his companion and family well, and awaiting our arrival. Here we felt at home. Everything on the part of Mr. and Mrs. Williams was done to make us comfortable. Well, truly brother John and myself did enjoy ourselves while there. It was with some difficulty, that Mr. Williams obtained a place to meet for preaching. He however succeeded finally, in securing the academy at Harmonsburg, for public preaching. This was the best he could do. The people there felt a delicacy in giving their churches, not knowing whether or not we were orthodox, as they say. Well, according to arrangement, on the evening of the 15th we tried to preach. We were agreeably disappointed, as the house was quite full of eager listeners, seemingly ready to receive the word in its purity. After service two or three persons offered their churches. We rested the matter in the hands of A. J. W. to decide, as to the place. He accordingly chose the U. P. Church, 4½ miles north of Harmonsburg, where we met daily for public preaching, up to Sunday evening 19th, when we closed our labors, on the mission.

We think good impressions were made, and, inasmuch as this was the first time the Brethren were known to preach in Crawford county, we left with the promise that some brethren would go there again, early in May. We are very positive there is one that desires to be a member or branch in the true vine, *Christ.* We now appeal to the Middle District of Pa. to consider this solemn mission and say who shall go next. Some one or two should go. We gave our obligations that some one would go. Now the call is renewed from the same place. Who will go? We hope the churches in the Middle District will consider this matter, and instruct their delegates accordingly; hence the lateness of this report.

S. A. MOORE.

New Enterprise, Pa.

Not Permanently Located.

Inasmuch as brother Henry has given notice in C. F. C., of the change of our address, I will say, for the benefit of my brethren and friends, that we left the neighborhood of Unionville, Appanoose county, Iowa, with the intention of going to Jewell county, Kansas, on the 21st of March. We arrived here at Bro. Jonathan Lichty's, whom I was well acquainted with when I was a boy. His father, Jacob Lichty, baptized me about twenty years ago, and I esteemed him as a model of Christianity. These cherished recollections cause more than ordinary attachment. I wished to spend at least a few hours with him; and, after stopping, he and others rather discouraged us in going any farther. We therefore concluded to stop here—at least this summer. After we came to this conclusion Brother Jonathan soon found us a comfortable house to live in, and 80 acres of land to farm I expect to travel over a good portion of Kansas this summer, if the Lord permit, and then settle where we think it suits us best. I think this is a good country. The soil is very productive, and, generally speaking, pays well. The church, we believe, is in Union. Spiritually a little cool or lukewarm, and many of the brethren cannot be distinguished from other people. This seems a little strange to us, as the matter of uniformity was strictly observed where we came from. I do not agree with our young sister, Amanda Musselman, Somerset, Pa., in *Companion* No. 16, page 252, present volume, that "anything that is decent and modest is in order," and especially not if every one is to be his own judge in that matter. She might consider a little hat, with feathers and flowers on it, decent and modest. In that case we think she would feel very bad if she was among brethren and sisters where she was not personally known, and they would all pass her by in the salutation.—Therefore, I think if we are not ashamed of the way the brethren and sisters dress, we can have no objections to look like them. Now, I hope, brethren and sisters, I have not offended any one, for this is far from my design.

To our brethren and friends in Iowa and Pennsylvania, I will say, when we get permanently settled, we will give notice of it. We still own our farm in Iowa, and if we don't find anything to suit us better, we ex-

pect to go back again. We did not like there so well in some respects, but we did like the brethren and sisters, and neighbors, too.

From your weak, but well-wishing brother. J. W. Hawn.

Hamlin, Brown Co., Kan.

Queries.

Will some one explain through the C. F. C, what is "Sin against the Holy Ghost?"

N. F. Arnold.

Will some brother give an explanation on I Corinthians 14: 23, 24? The Scripture reads thus: "If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad? But if all prophesy, and there come in one that believeth, or one unlearned, he is convinced of all, he is judged of all."

E. Leiman.

Will some one explain the 15th and 17th verses of the third chapter of Paul's first Epistle to the Corinthians?

E. W. Smith.

Mr. Holsinger:

I am only a little boy, eight years old—too little to talk to big folks, but I like to read in Mamma's Companion. I read over the advertisements, where I saw tracts—Religious Dialogue—for 5 cents. I told my school-mates. One boy gave me 5 cents; so now I will send you 10 cents; please send me two, and I will give him one, and I want one. Send them to

John Eli Jordan.

Snyder Co., Pa.

Dear reader of the Companion:—In looking over the querist's department in No. 17, page 270, several things occurred to my mind, which I concluded to reduce to writing and submit to the scrutiny of the editors to dispose of as they may deem proper.

1. An inquiry by brother E. K. B. Querist wishes to know who Jesse Hiestand is, and whether he is a member of our fraternity—rather thinks he is a 'Soul Sleeper."

Well, brother Elias, for my part I am unable to give you any informarion as touching the matter; but when you find out and learn that he is really a Soul-sleeper wake him up, not by a storm of wind, neither by an earthquake, nor by a fire, but enter the cave of his delusion, and with a "still, small voice" say, "what doest thou here Jesse?" See I Kings 19: 11—13.

2. Brother J. W. Harshbarger wishes to know, in regard to the parable of the wheat and tares, in Matth. 13th, whether the Savior meant that both were to grow together in the same individual. We answer, most assuredly not; neither in the same church, nor yet in the brotherhood at large. No, brother H., not by any means, lest a little leaven will leaven the whole lump. Where then? Why in the field? See verse 38, The field is the world, and both wheat and tares are growing in the world. But, according to the parable, the disciples were not to undertake to pull up the tares lest they root up the wheat also; and we ought to see the wisdom in this. Suppose we were to go to work and destroy all the people in the world whom we would judge as belonging to the wicked one, what kind of work would it make? They might conclude this to be a two-handed game, and go to rooting up in turn, and by the time the uprooting business would be over, I am afraid there would be but little, if any wheat left. No, dear brother, we have enough to do to judge them that are within; them that are without God judgeth"—that is in the church. See I Cor. 5: 12.

As regards brother Harshbarger's 2nd query, we would say, the passages in question are somewhat figurative, but we should always remember that there can be no figure of anything that has no existence, and there is great danger of losing the lesson designed for us, by too much spiritualizing. I think these passages are addressed to the church. The church is compared to a body; and we know that when any member of the body becomes diseased beyond cure—though it may be the right hand—it must be amputated lest the disease spread over the whole body and death be the result. So in the church—the body of Christ—if a member becomes offensive in consequence of the disease of sin, and cannot be cured—although it chance to be the right hand, that is, the most useful member in the church, cut him off, cast him from the body, lest the whole church become diseased and all go to hell. I think this is as plain as I can tell it; and I think this is the meaning of Matth. 5: 29, 30, &c., call it literal, spiritual, figurative, or whatever you please.

As regards Luke 6: 30, 34, 35, and all that relate to the same subject, I would say take it literal, and there is no danger of being wrong: the spiritual part can take care of itself.

3. The third querest is brother D. S. McDaniel. He wants to know so many things that we have not space to answer them all; but we say, in reference to Matth. 9: 16, according to the Greek text the meaning seems to be this: It would be unwise to put a piece of unfulled cloth in an old garment, because in the fulling or contracting of the patch it would take from, or tear away, from the old garment, and make the rent worse than before it was patched. I think the whole garment had better be worked over and made new. And so I would say in regard to an old sinner: you can't go to heaven by being only patched, though the patch be ever so good. You must be melted over in the fire of repentance, and cast in the gospel mould—a new man. The Savior says, "Ye must be born again." Just here my sheet is full, and I will stop and hear how the querists agree with me. Yours in gospel union

P. J. Brown.

Congress, Ohio.

The Sister's Covering

In a former article I spoke of the noncompliance of many sisters in wearing the proper covering in time of worship, according to the order of the church. In number 16, C. F. C. sister A. Musselman asks me what I "style a proper covering and where I got the pattern." The proper covering is the one recommended by the Annual Meeting, the plain cap (or covering), which the sisters universally wear at the communion. We are admonished to remember those who have the rule over us; and who has a right to dictate or to rule in the absence of direct scripture save the brethren in annual council? If we strictly obey; and the younger be subject to the elder, the custom will be the same in Iowa as in Somerset, Pa. Throughout the whole universal brotherhood there will be a sweet harmony and uniformity of practice, a very strong and prominent characteristic of the church of Christ; and all elders that rule well, will see that the order is kept up; for it is heaven's order, and an excellent antidote for pride. Those who feel the responsibilities of an overseer, resting upon them as they should, will make use of all the Gospel means to keep the body of Christ pure and healthy and separate from the world; for they watch for souls as they that must give account. May the Lord help every Elder to discharge his duty.

Sister M. further states that a member of Christ's body could wear a neat, modest covering, and as long as she did that, she would be strictly in order, and her covering proper.

To that we say, amen; and as the covering that the brethren have adopted, and the sisters generally use, is (strictly speaking) the most neat, modest and becoming of any other that has been or can be made, and since that is the covering we agree upon, and the sisters generally accept, and that such who have their heads covered with that covering, are strictly in order, we therefore dismiss this part of the subject, by saying, that, and that alone is the proper covering; and all the sisters who do not appear in worship with that covering are strictly out of order.

Next sister M. asks where I "got the pattern;" I answer, in the Gospel; consequently it will fit any head, not diseased with pride or swelled larger than Gospel size. In giving its dimensions, I will employ Bunyan's style of language: The first and most prominent part is cut over humility; the crown or balance over subjection; then tie it on right tight, with long broad strings of prayer, and you will find Satan cannot blow it off so easy. This pattern is sure to fit all whose heads are right. Sometimes it proves too small then they mostly put in a pretty large piece of self will, but remember it destroys both neatness and modesty.

ENOCH EBY.

Orangeville, Ill.

In Memorium.

BROTHER HENRY:

I informed thee last week of the death of brother Jno. H. Umstead, where and when he died, and his age. I would now say, that his funeral took place on Thursday the 1st of May. A very large attendance. Fourteen of our ministering brethren preceeded the corpse to the place of interment. Ministers of other churches followed in the procession. Our house of worship was too small to admit the audience—Brother Reiner, as per request, lead in the service, and was followed by brother Poulson. A very tender feeling manifestly pervaded the audience. As there lay his remains, the last of earth—of him who so long lead and taught in that house.

Brother John was a representative man, full of zeal and energy, and will long be remembered by his friends.—foes he had none. He was especially zealous, and tenacious in the maintainance of obedience to all the rituals of the gospel; and at the same time failed not to inculcate the inward graces of faith, repentance, obedience and love. He was conservative; and any variation in his flock from the standard of the brethren in externals, was not owing to his want of watchfulness, or zeal, but in derogation of his precept and example.

But I am no friend to obituaries. Paper is docile; and the least deserving often receive the strongest eulogy. It was in view of this fact, in part, that I failed in writing a more lengthy account of our deceased brother Asa Ward. And there have passed away several, since my connection with the church, whose excellent example, continued in the COMPANION, as biographical sketches, from week to week, might be made instructive and interesting. But enough for the present.

ISAAC PRICE.

Schuylkill, Pa.

Reply to an Answer.

Some time ago, I saw a question asked by a girl of twelve summers, headed; "Can any body obtain religion at a mourner's bench?" Some brother undertook to answer the same. But we suppose from the thoughtless remarks he made, that he never obtained religion, (if any he has) by weeping, and mourning, and praying, as the prophet Joel saith, 2: 12, 13. What doth our brother think of old Jacob's wrestling with the angel till the day brake, (Genesis 32: 24, 27)?" and of the lepers and blind, when they cried unto Jesus? We suppose our brother would have agreed with the crowd, who charged them to hold their peace; but they cried the more, a great deal, "Jesus thou Son of David, have mercy on us." We infer from the brother's remarks, that he never got his religion at the Mourner's Bench. Perhaps he has an easier way to get religion, without going through the ordeal of scriptural repentance. The apostle Paul went through it; for he saith it was not not done in a corner. See his conversion and defence in Acts. Perhaps he thinks morality is all that is required to constitute a man a christian. If so, we do not understand the sayings of Jesus. Look at the young lawyer. Can our brother boast of as strict morality as he from his youth up? and yet Jesus said, "One thing thou lackest." May be our brother thought keeping the commandments, such as the Lord's Supper, baptism, feet-washing, and holy kiss etc., would be sufficient to make a man a christian. But Jesus saith, "Except ye repent, ye shall all likewise perish," and again, "Ye must be born again;" and again, "Call upon me in the day of your trouble, and I will deliver thee;" and "Thou shalt glorify me" and "Whosoever calls upon the name of the Lord shall be saved." But it appears our brother does not believe in mourners praying and crying to God for the pardon of their sins. We wonder what he thinks of the Ninevites, when they all cried mightily to God; and repented in sack cloth and ashes. He seems to be surprised, that the penitent is advised to pray, and expresses his surprise by saying, "Whoever read of such a thing in God's word?" we suppose from the above remark, that he does not read the Bible very much, and his prayers, if any he offers, will, as the apostle saith, amount to nothing more than sounding brass or a tinkling cymbal.

In conclusion of our few remarks, we would propose a question or two for the ready brother to answer according to scripture. 1. Will he tell us what constitutes religion? 2, In what doth religion consist? Let him define the peculiar items in which it consists, and we may then believe that he has some knowledge of religion; but if he lack in these things, we conclude he is blind and cannot see afar off and has forgotten that he was purged from his sins, if ever he was at all. Yours in christian love and humility.

JOHN EDGER.

BROTHER HOLSINGER:—On reading No. 16, C. F. C., several things impressed me, the first being brother Levi Himes' misfortune. I am very sorry that I have nothing to give. I appealed to one man who has thousands at his command, and spends about $2 00 per month for tobacco, but he merely told me "there are so many calls." I do hope that those who have means and mercy will help. It does me good to hear that the needy get help, especially those in a new, or strange country.

I have been thinking over brother Wm. Culp's article on "Tobacco and superfluity in dress. How much worse than wasted is the money spent for those two articles? We are commanded not to spend our labor for that which is not bread, and which satisfieth not. I believe tobacco to be the worst evil, because it is so sickening to those around us, who do not use it. God gave the herbs for meat, and also said, "Thorns and thistles shall it bring forth. Does not the earth bring forth many poisonous plants and trees? Tobacco is offensive, and not without cause, and woe to those by whom offence cometh. Tobacco is offensive to all until it becomes a habit.

HANNAH KNOUFF.

DISTRICT MEETINGS

Western Pennsylvania, Fairview meeting-house, George's Creek congregation, Fayette county, May 21st. Communion on the 20th. See page 223.

North Western Ohio, at John Brillhart's, Crawford county, Ohio, May 23rd; lovefeast on the 24th at same place.

LOVE-FEASTS.

Spring Run, Mifflin Co., Pa., May 27, 28

Aughwick congregation, May 29 30.

Sandy Creek, Preston Co., W. Va., Salem Meeting-house, May 24.

Shipswanee branch, near Lagrange, Ind., June 12.

McLean Co., Ills., June 14th, 15th, See page 223.

Eight Mile, Franklin Co., Kansas, at Daniel Barnhart's, May 31.

Shade Creek, Somerset county, Pa., May 29.

Codorus, East Codorus M. H., York county, Pa. June 7, 8.

Perry, Juniata county, Pa, at B. Shellenberger's, May 23, 24

Four miles south of Waterloo, Iowa, June 14 15.

Williams county, Ohio, two and a half miles west of Pioneer June 10, 11. Meeting, June 7, 8, near Bryan:

Dry Valley M. H., Mifflin county, Pa, May 25.

Mt. Pleasant, Westmoreland county, Pa, on Saturday, May 26th, at the house of John Moyer.

Beaver Dam, Frederick county, Md., May 10th and 11th.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Lost Creek congregation, Juniata county, Pa., on Sunday, December 15th, 1872, after a severe illness of about thirty-five hours, sister SARAH PRICE ANDERSON, aged 72 years, 4 months and 7 days. Sister Anderson was born in Montgomery county, near Indian Creek, and lived about fifty years there. From there she moved to McAllistersville, where she spent the remainder of her days. Mother A. was a frequent visitor at my house, of late, and I know by her enlightened conversation on the holy scriptures, that she was strong in the faith once delivered to the saints, and strove to live a Christian life; and we hope she has received the reward of the just, with many bright stars in her crown. Her body was interred in the Presbyterian graveyard. Funeral improved by brother Elias Landis.

FANNIE C. MYERS.

McAllistersville, Pa.

[*Visitor Please Copy.*]

In the Berlin congregation, Somerset county, Pa., April 14th, sister SUSAN LAHMAN, wife of friend Valentine, aged 23 years, 3 months and 24 days.—She leaves a kind husband and three children to mourn their loss, the youngest child only seven days old. She was buried in the family graveyard, where many sorrowful tears were shed. Funeral services by Elder Jacob Blough, Daniel P. Walker, and the writer, from Revelation 14: 13.

GEORGE SHROCK.

In the village of Stonerstown, Bedford county, Pa. (Hopewell congregation), April 22d, sister ELIZ. JANE SMITH, wife of brother David Smith, aged 46 years, 11 months and 12 days. Funeral occasion improved by D. S. Clapper and the writer, from Rev. 14: 12, 13.

S. A. MOORE.

January the 4th, MAGGIE GATES, daughter of friends John and —— Gates, aged 4 years, 9 months and 12 days.

Little Maggie was much loved by her parents, brothers and sisters, being the youngest in the family, and consequently the centre of attraction; but their love for her could not stay the stern monster on the Pale Horse. I would say to the friends, be not over much distressed, and do not sorrow as those who have no hope; but rest assured that your little darling is well cared for—"of such is the kingdom of heaven." "Be ye also ready; for in such a time as ye think not, death may give you a call; for unto God when he calleth, all times and seasons are alike. If you dear friends, prepare for death and eternity, in order to meet God in peace, you shall be re-united with her whose loss you so deeply feel, where sickness and death shall be forever banished. Therefore console yourselves with the thought, that your daughter—your sister—is enjoying that unspeakable bliss in the unsullied climes in the kingdom of our God, where you and I may also secure an heirship, if obedient to the mandates of Him whose pleasure it is to give, if proper application is made. Like Maggie, we too must die; our bodies crumble to dust whence they came; but the soul can never die. And oh, what a consolation to know that if we do right, we shall be admitted into the heavenly Canaan, where we can strike glad hands with our children and with those of our friends who die in the Lord!

Funeral services by Elder J. W. Bumbaugh.

JAC. L. WINELAND.

At Mechanicsburg Somerset county, Pa, PETER FADELY, aged 61 years, 4 months and 4 days. Funeral service by J. M. Beer, text, Hebrews 9: 27.

LIST OF MONEYS RECEIVED for SUBSCRIPTION BOOKS, etc.,

Daniel Brower	$1 90	J L Glass	1 00
F. G Dome	1 50	J F Eikenberry	20 00
D. Black	4.00	C Richards	1 25
J W Everett	1 00	S Z Sharp	2 25
S U Heiland	10 00	J J Fausnacht	.25
J Meyers	2 00	Mary Strader	1 25
W S Meyers	2 00	J Harshman	1.
D W Shively	6 0	J S Royer	1 50
E Longenecker	2 50	David Clem	3 80
Annie Oaks	1.50	Daniel Eller	1.35
H Frantz	15 00	J P Bine	1.25
Moses Hunt	50	D M Miller	2 65
C Good	1.00	D B Teeter	1 35
I Voorhees	3 00	J D Neher	1 65
D Wysong	2 50	O Snowberger	10
David Zuck	1,00	D I Grove	1.50

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For the COMPANION.

Review of an Article "On Baptism."

In the *Marion* (Ohio) *Independent*, I notice an effort from the pen of Wm. Jones, in which he labors to prove. 1. That the baptism of Jesus did not partake of the nature of John's baptism; 2. That John's baptism was not identical with Christian baptism; 3. That Christ's baptism was not Christian baptism. His premises are self-contradictory. There is nothing Christian in the New Testament, if the baptism of Christ be not Christian baptism. Everything is Christian that bears the example of Christ. In Mark 1st chapter, we read that the preaching of John the Baptist was "the beginning of the Gospel of Jesus Christ." John preached before he baptized; therefore, if his preaching was "the beginning of the Gospel," his baptism too belongs to the Gospel, and Christ sanctioned it as such by receiving in at the hands of his forerunner.

He asks, "Why was not Jesus baptized in his youth, to furnish an example for the young, if he was baptized for our example?"

Answer—He left an example for the young to be subject to their parents, and wait till the proper time—till they have knowledge, and exercise faith, before they are baptized.

He nexts makes an important discovery—"that John the Baptist was a regularly ordained Jewish priest."

We will hear John the Baptist himself. When the Jews sent priests and Levites from Jerusalem to I ask him, "Who art thou?" He did not say, "I am a Jewish priest," but, "He said, I am the voice of one crying in the wilderness, make straight the way of the Lord." John 1: 23. Jesus says of him in Matt. 11: 14, "And if ye will receive it, this is Elias which was for to come." Whom shall we believe. John the Baptist and Christ, or the writer in the *Independent*?

He further says, "Aaron was an high priest, a type of Christ."—The word of God says of Jesus, "Thou art a priest forever after the order of Melchisedec." Heb. 7: 17.

He again says, "John inducted Jesus into the priestly office by *sprinkling* upon him the water of purification according to the Jewish law."—The word of God says, "The law maketh men high priests which have infirmity, but the word of the oath which was since the law, maketh the Son who is consecrated forevermore." Heb. 7: 28. Jesus was made an high priest, not by man, neither according to the Jewish law, but by the Most High God: "The Lord sware, and will not repent, Thou art a priest forever after the order of Melchisedec." Heb. 7: 21.

He finally concludes "that we need not search for Jesus along the watercourses, nor in a liquid grave."—This is the mystery which he unlocked with the key he found in the drift of his argument. His whole labor has been to keep Jesus out of the water, so that he could follow him in the character of a Jewish high priest to heaven! It is as plain as language can make it, that Jesus went down into the water, that John baptized him in Jordan, and that he came up out of the water. We must follow Jesus who is the Way, the Truth, and the Life, if we wish to enter heaven. Then we must follow Jesus down into the water. Paul says, "We are buried with him by baptism." This looks a little like a "liquid grave," the writer in the *Independent* to the contrary notwithstanding.

DANIEL HAYS.

Moore's Store, Va.

For the COMPANION.

Relief in Trouble.

Trouble begins with man's earthly existence, and, like the Satanic serpent, follows at his heel through all the paths of life, saddening the heart by day, perplexing the soul by night; so that many solemnly and sadly conclude, "The world is a vale of tears, and nothing else." It is comforting to know, that, in God's Providence over the human family, he has provided reliefs for us in time of trouble, which afford real comfort; and it they are not just such as we naturally desire, yet they are such as are best.

In many instances it is better to have relief

in trobule, than entire exemption from it. In this way God has frequently dealt with his children.

When Lot dwelt among the Sodomites, he was obliged to hear utterances of profanity that were disgusting to his moral feeling, and to behold deeds of wickedness that "vexed his righteous soul from day to day;" yet during all his sojourn in that vile atmosphere of sin, his soul caught none of the contagion that surrounded him. Grace was given him according to his day of trial.

"Few and evil were the days" of the patriarch Jacob; but in all his pilgrimage towards heavenly inheritance, divine grace was a staff on which he ever leaned and found support. Not an hour of sorrow did he ever know in which he was left entirely to himself, not a danger was he ever called to face but what he was enabled manfully to meet, and pass through unharmed.

It was painful for young Joseph to be turned from the home of his childhood and sold in slavery to others: yet God was with him, and that was sufficient; and when in the Egyptian palace he was falsely accused of crime, and thrown into prison, the snare for a while held, but harmed him not; and in all his afflictions he found support by trusting in God.

Daniel felt a conscious humiliation in knowing that he and thousands of his fellow-countrymen, were captives in a heathen land; and there were days when he fasted and wept in sorrow, as he thought on the abomination which had made desolate their inheritance; but in those days of darkness there came light from the Holy Spirit that shone on the events of the future ages, gave him an assurance that all would be well with those who feared and loved the God of Israel, gave him peace.

Trouble will come, in some shape, as surely as the sun rises and sets; and just as surely, to, as we obey and trust the Almighty, and use the remedies which he has prepared to neutralize our griefs, his omnipotent hand will deliver us from or sustain us in the severest trial through which we shall be called to pass. The Master said, "Go work to-day in my vineyard;" and for those who feel to much alone in the work, there is a promise, "For, I am with you always, even unto the end of the world."

Many a sad one is made to rejoice when God's promises are borne home to the heart by the Holy Spirit, and not a day passes over the true believer without something to cheer; no night throws its darkness around his sky without an attendant guardian, whose delegated power can throttle a pestilence or spike the artillery of destruction; and as quietly as sleeps the infant in its mother's arms, so he may sleep and wake again, and feel and know himself secure. He may labor, and find it to be rest; he may suffer, and learn how good it is to be afflicted; he may sicken and die, but it is only to live again, where trouble and suffering will not be known.

SUSAN EDMOND.

Taylor, Ogle Co., Ill.

Nicknames.

The following is a clipping from the *Evangelist*, a paper published in the interest of the Disciples. It is worthy of note that the last paragraph is a direct censure of the the conduct of N. A. McConnell, in his debate with brother J. Quinter, in which he frequently uses the term "Tunker," in refering to the Brethren.

"CAMBELLITES."—"The disciples are continually annoyed by being call Cambellites, and it is an unkind way of referring to a respectable body of Christians. The same discourtesy would stigmatize the Friends as Foxites, the Presbyterians as Knoxites, the Baptists as Catharites, the Methodist as Wesleyites, ect. Nicknames are the arguments of gamins and ruffians."

The above extract is from a late number of the *Interior*, one of the most worthy as well as successful organs of the Presbyterian church. The paragraph given is indicative of the prevalent high and liberal tone that characterizes the paper. Such utterances from men of real ability and influence, contrasts refreshingly with the petty sectarian curs that snap about our heels yelping out, "Cambellite," and other approbrious and offensive epithets persistently rejected by us. Taking the Bible as our sole rule o faith and practice. we conscienciously refuse and resent all appellations not bestowed by that book. As individuals we accept the terms Christian, disciples of Christ, and all other scriptural appellations. In our organic relations we wish to be known as the "Church of Christ, or the Church of God in Christ Jesus."

No well-bred gentleman or lady, to say nothing of Christian civility, will ever bestow nicknames upon any respectable people. While the name does not change the inherent character, it does very much affect the influence and reputation of any people, since it is supposed to be an index to their origin, character, and spirit.

For the Companion.

Sueing at the Civil Law.

When any number of persons, who call themselves the "Brethren of the Lord Jesus," sue each other at the civil law, there is utterly a fault among them; but the gospel does not teach that every one of those persons is always equally guilty, or that even a degree of guilt rests upon each individual in all cases or under all circumstances.

Verily, "the saints shall judge the world;" any attempt by others, is not worthy the name—judgment. Therefore, it is veritably the duty of all who acknowledge Christ to be the Son of God and wish to be governed by him, to go "to law" before Him—before the just—before the saints; not before the unjust. Who are they? There are but two distinct generic laws. The one is just and the other of course, must be unjust. Whoever administers the former, no matter what his name may be in this world, is a saint; but whoever administers the latter, though he may be called a brother of the Lord Jesus, he is nevertheless a "worker of iniquity" in the same degree that he himself indicates by his injustice.

There are at present so many bodies of men who call themselves, and are called "civil courts of justice," "ministers of the civil law," God's ministers," &c., and so many diverse bodies who are called "brethren of the Lord Jesus!" All these propose to be saints, and consequently understand and administer the "perfict law of liberty."—Who does it? If the whole duty, in regard to going to law before the unjust, of those who have the oversight of churches, were performed, to clear their skirts by simply and firmly protesting against the action of sueing, then their task would be comparatively easy, and their responsibility, and their reward in proportion.

Going to law before the unbelievers or unjust, is not, by any means, the whole, nor the principal part of the fault to which the apostle referred. It is only the surface—a necessary, natural sign, or shell, to show or protect the kernel, the wrong or fraud. A want of wise and good men to proclaim and administer justice, was the shameful condition of the Corinthian church; and brother going to law with brother before the unbelievers, was the index. I am aware that the apostle says, "Why do ye not rather take wrong;" and it seems to me, that, as much truth as a school-child could learn in an hour, ought to enable every mind to discriminate between and choose the least of the two evils, one of which is to suffer wrong at the hands of those who are called brethren, and the other to take the matter before an unjust body of men, where an unjust disposition must inevitably await it. Hence the folly of the Corinthian brethren, and the utter fault among all who do as they did.

Furthermore, while the fact that brother goeth to law with brother, before the unbelievers, is a positive evidence of a fault among them, the absence of this fact is no positive evidence that there is not a fault among them. "Owe no man anything," "Lie not one to another," Defraud not," &c, &c, are scriptural commands, that are at least parallel with that which says, "Do not sue at the law of the unjust." Therefore see to it brethren. Cleanse first that which is within the cup and platter, that the outside of them may be clean also.

J. B. Garver.

Mt. Union, Pa.

As he that hath the true and perfect sight of the eyes stumbleth not, but walketh at all times without danger, so that he is indued by Christ's Spirit with the light of the Holy Scriptures always is preserved, that he walketh continually in the King's highway, declining neither on the right hand nor on the left hand. He is not carried about with strange doctrine. His faith is built on a sure rock; therefore abideth he firm, sure, and constant. For the light of God's Word is continually before his eyes, whereunto he giveth diligent attendance: which also he followeth earnestly in all his journeys, and therefore must needs walk the true way, and never err.—*Thomas Becon.*

Fear God and keep His commandments.

For the COMPANION.

Be Steadfast be Sound.

"Hold the form of sound words, thou hast heard from me, in faith and love which is in Christ Jesus." 2 Tim. 1 : 13.

How few there are at this day and age of the world, who realize the importance of these words or that heard the admonition of the beloved apostle, as spoken over eighteen hundred years ago! It seems to me that he could see, as he cast his prophetic eye down the stream of time, how sadly degenerate men would become, and how little of steadfastness there would be in man's nature as regards his duty towards God. How few there are, even of the professed followers of Christ, who cling to the word of God in its soundness and purity! The apostle admonishes us to hold fast the form of sound words—the pure unadulterated word of God, in all its truth and purity, as it emanates from the Divine Being, and as it is handed down to us through the prophets and apostles, and even Jesus Christ himself, who to-day sits as a mediator between God and man.

If you should, perchance, happen into a fashionable church, in their present apostate condition, how much of the pure Gospel of the Son of God would you hear? Would you not hear in its stead a man-made theory, manufactured expressly to suit the taste of the man of the world—preaching to him peace and safety, when there is no safety? How little of the pure love of Christ there is in such worship! How are we instructed to hold fast the form of sound words! Paul says, in faith and love—faith in the promises of God—faith in the coming of our Lord. How are we to show that we have this faith? We show it by our works by our daily walk and conversation. The apostle James says, "Faith without works is dead, being alone;" consequently, let us show by our works that we have that faith which will shield us in the day of his wrath, that when he who is our Life-giver comes, it will be said of us, "Here are they who have kept the commandments of God, and the faith of Jesus Christ. How little of such faith we see among modern professors of christianity! Tell them of the soon coming of Christ, and they will treat the idea with scorn and contempt. The faithful watch and pray, so that they may be ready to meet the Lord, and be forever with Him; but fearful times await, the unbelieving and unfaithful, when his wrath will be poured out without mixture upon the ungodly. The children of God are admonished to hold fast, by faith, whereby we may escape the penalty of the second death, through the resurrection of our Lord and Savior, Jesus Christ, making us heirs of God, and joint-heirs with Christ, to an inheritance that is incorruptible, and undefiled, and fadeth not away, that is reserved in heaven for all those that love God and keep his commandments. How few live up to the divine command.

I fear that there are many who will lose the prize by this neglecting duty—by thus failing to live up to the requirements of God's holy word.

Dear brethren, let us heed the admonition of the apostles, and continue to hold fast the form of sound words and sound doctrine in faith and love, ever taking God's holy word as our guide and counsellor, that we may continue to grow in grace, and in the knowledge of our Lord and Savior Jesus Christ; so that, when he comes, we all may be prepared to meet the Lord. If we have fallen asleep in Christ, he will bid us come forth; and if we are alive at his coming, we shall all be changed, in a moment, in the twinkling of an eye, and so we shall ever be with the Lord; inheriters of eternal life in the kingdom of immortal glory.

THOS. G. SNYDER.

Cedar Rapids, Iowa.

For the COMPANION.

On Galatians 5 : 22, 23.

The distinguishing marks and fruits of true Christian graces, chiefly consist of the things that appertain to such a temper and spirit as that described in the above named verses, which read as follows: "But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Please read also 24, 25, and 26 verses, same chapter.

So also does the apostle James describe true grace, or that wisdom which is from above; that others who are of a contrary spirit, may not deceive themselves, and lie against the truth in professing to be christians, when they are not,(see James 3 · 14-17), "If ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceful, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy."

Every thing that appertains to holiness of heart does indeed belong to the nature of true christianity, and the character of Christians. A spirit of holiness, as appearing in some particular graces, may more especially be called the Christian spirit or temper. There are some amiable qualities and virtues that do more especially agree with the gospel constitution and Christian profession, because there is a special agreeableness in them, with those divine attributes which God has more remarkably manifested and glorified in the work of redemption, by Jesus Christ. That is the grand subject of christian redemption? and the benefits we receive thereby; the relation into which, it brings us to God and one another. These virtues are humility, meekness, love, forgiveness and mercy. These things especialy belong to the character of Christians. Such things, we are told, composed the character of Jesus Christ, the great head of the Christian church. See Matth. 21 : 5; 11 : 21. These things are especially the character of Christ; so they are also especially the character of Christians. A Christian is Christ-like. How can they deserve the name who are not so in their prevailing character. "The new man is renewed in knowledge after the image of him that created him;" Col, 3 : 10. All true Christians behold "as in a glass, the glory of the Lord, and are changed into the same image from glory to glory, even as by the Spirit of the Lord;" 2 Cor, 3 : 18. The elect are all predestined to be conformed to the image of the Son of God, "that he might be the first born among many brethren;" Rom, 8 : 29. As we have borne the image of the first man that was earthly, such are they also that are earthly, and as is the heavenly, such are they also that are heavenly; 1 Cor. 15 : 47; 40. Christ; is full of grace; that is, there is grace to Christians answering to grace in Christ.

To my brethren, those who know me in the flesh, I would say, I am but a weak instrument in God's hands, and desire your prayers in my behalf, so that we may not shun to declare the whole council of God.

ABRAHAM, STONER.

For the COMPANION.

"If the Lord be God, follow Him: but if Baal, then follow him." 1 Kings 18: 21.

In the Christian race, there is no standing still. We are either advancing in the cause of Christ, or retrograding; either working out our salvation, or our destruction; either worshipping God, or bowing at the shrine of mammon. Hence it is necessary that we should make a distinction, choose the right path, and push vigorously onward on our Christian journey. "Choose you this day whom ye will serve; but as for me and my house, we will serve the Lord." Joshua 24: 25. "Ye cannot serve God and mammon." Matt. 6: 24. These texts and others teach us, that we can occupy no neutral position. Hence the language of the text. The prophet Elijah wishes to convince the prophets of Baal of this fact. They were interrogated by this holy man of God, "How long halt ye between two opinions; if the the Lord be God, follow him; but if Baal, then follow him." From this they must have entertained ideas of another god aside from Baal, but were halting, and doubting, and seeking something to convince them more particularly of the true God. The holy man of God proposes a sign to determine the true God, to which the false prophets readily acceded to, as they were confident that their offering would be accepted, but they were wofully mistaken. Elijah's God accepted his sacrifice, the decision is now made, and the God of heaven is to be worshipped. The god of Baal is dumb, does not hear their cries, though loud and deep. Thus with the people in the present age. Elijah's God is yet true, the same yesterday, today, and forever. But the unwillingness on the part of the people to accept the terms of salvation goes to prove that if something similar to Elijah's sign were to occur, then would they be convinced of the true God; but now they stand doubting, waiting to be convinced, as a gentleman replied to us some time ago in regard to the true way: "I know of the past what has occurred since my earliest recollections, and could I but lift up the veil of futurity, and see the reality of the future, then would I be convinced;" but as he cannot do this, he yet stands aloof from God, waiting to be convinced, perhaps by something yet unheard of. The Bible is here with solemn truths and as convincing of a God as language can make it, yet to some it is an idle tale.—Nature around us itself teaches there is a God, but to some it is but a work of chance. The world hanging, as it were, upon the wings of the wind, shows unto us power which is supernatural. The daily revolutions of the world, causing day and night, and its yearly course, causing the change of seasons in regular order, proves a power beyond the limits of mortal man. Everything by which we are surrounded tells us there is a God.—Then, "if the Lord be God, follow him." Though he lead us through rough places let us go on undismayed, "without a cross there is no crown;" if our way is crowned with success and pleasantness, 'tis God who should receive the praise. Though we are afflicted, from whatever cause, we may be led nearer the cross, and exclaim, "It is good for me that I have been afflicted, that I might learn thy statutes!" Sinners, look at the evidences around you to-day and choose whom you will serve. You may be looking for something more miraculous than the Bible tells, and by standing aloof, your days may be nearly spent; then you will be with that number who will have to say with bitter regret, "The harvest is past, the summer is ended, and we are not saved." Stand no longer doubting; you may be near the shore and will soon have to cast anchor. Then how necessary that your decision be, the Lord is God, and Him will I serve. Let us all decide for God, and march heavenward, and let our watchword be "Onward to Christ."

Dunkirk, Ohio. S. T. BOSSERMAN.

Will ye also Go away?

This is a question which individually concerns us all. It was asked by our blessed Master, whilst tabernacling among men, and was occasioned by a remarkable falling off among the followers of the Lord.

Vast numbers followed him daily, and no wonder, when we hear them in their own language exclaim "No man ever spake like this man." Thousands listened to him daily, with pleasure; yet his genuine disciples were but few. Having performed an amazing miracle, in feeding five thousand with five loaves and two fishes, the people were satisfied that he was the Messiah, and determined to make him king. Our Lord withdrew and crossed the sea. The people still follow him, when he takes occasion to talk very plainly to them, and to point out the cause of their not coming to him, that they might have life. This offended them very much; and we are told, "From that time many of his disciples went back, and walked no more with him." Then said Jesus unto the twelve in the language before us, "Will ye also go away?"

This is very applicable to us. My dear brethren and sisters, are we going away? Some alas! have gone? We are told that, because iniquity shall abound, the love of many shall wax cold. There are many ways in which we can go away, especially if we do not heed our Saviour's admonitions, "Watch and pray that ye enter not into temptation." As a body, I fear we are going away—away from the ancient landmarks that our fathers have set—from the simplicity of the gospel of Christ.

We think, sometimes, the brethren are too particular; that they require more of us than they should; and some even go so far as to be brought into judgment by the church and then say "we did not know that the brethren did not allow this or that."

Why do we not know it? Is it not our own fault? It is, because we do not acquaint ourselves with our Father's will. "Will ye also go away?"

My beloved brethren and sisters, the time is short; and soon the time and place that now know us will soon know us no more forever. I said awhile ago, that it was our own fault if we were not acquainted with the rules of the church; for I contend that, if we acquaint ourselves with the New Testament, we are then acquainted with the rules of the church of the Brethren. That will teach us where to go and where not to go, what to put upon these perishing bodies of ours and what not, and what to put upon our dear little children. My dearly beloved, if we are not watchful, we will go away.

You may think these are small matters; but they are at the bottom of a good many of our troubles. For instance: When our children are small, we hang all the follies of the world upon them, and you need not put it on long before it is hard to keep off; and after a little our children are grown up, and are going in all the follies and fashions of the day, and we wonder, weep, and lament, that our children do not come to the church; and sometimes when they do come it goes hard to lay off the superfluities which the gospel forbids. I do think, in these things we are going away; and in many other ways.

What I have written I have written out of love to the Master's cause that we may each examine ourselves whether we be in the faith; prove our own selves, whether we will also go away. B. A. STONER.

Union Bridge, Md.

For the Companion.

Pilgrim are you Weary?

O dear pilgrim! are you going
To that blessed home above?
Are you striving still to enter
In that home of bliss and love?

Or, dear pilgrim, are you weary—
Weary of your peace with God?
Does the way seem dark and dreary?
Are there thorns upon your road?

If there are, dear pilgrim, hasten
To thy closet—haste and pray;
Pray to Jesus Christ thy Savior,
He will take the thorns away.

Pilgrim, he is ever near thee,
He will guide thee on thy way;
He will guide thee on to glory;
Oh, then, don't neglect to pray.

O, dear pilgrim! how I love him!
How I love my blessed Lord!
Yes, I love to pray to Jesus,
And to read his holy Word;

For, when reading in the Bible
My dear Savior speaks to me,
Tell's me how I ought to serve him—
How from sin he set me free.

How he died to save poor sinners—
Died to save their souls from hell;
When on earth our days are ended,
Happy then, with Christ we'll dwell.

Yes, we'll dwell with Christ forever,
In that happy home above;
Praise forever our dear Savior,
Filled with heavenly peace and love.

EUNICE HOLSINGER.

Fillmore Co., Neb.

For the COMPANION.

The Scriptures, No. 8.

The standard of all truth is the word of God, as contained in the scriptures of divine truth. The Savior on one occasion addressed himself to his heavenly Father after this manner: "Thy word is truth." In this declarative sentence, is contained, in an abbreviated form, the sum and substance of the Savior's acknowledgment of his heavenly Father's holy truth; and it serves as a proper criterion by which to judge our daily deportment and conversation in life. In our search after truth and wisdom we are frequently made to reflect upon the wonder-workings of God as seen in creation; yet all the truths brought to light by the wisdom and ingenuity of man, are only so many strong proofs of the demonstration of God's power that science and revelation agree. The truths of the Bible, or revealed religion, and natural religion, cannot run counter with each other. If we were even deprived of the scriptures, and had no other guide, nature itself would teach us there is a God. How harmoniously and systematically everything moves in nature! The natural laws of God's universe are as implicitly obeyed to-day as in the morning of creation. In view of all this, how can man be so impudent as to say there is no God? when we turn our eyes to mother earth, every blade of grass declares his wisdom and creative power; and, likewise, when on a clear and cloudless night, we turn our eyes above us, and behold the numberless stars that bedeck the heavens, we can in truth say with David of old, "Of old hast thou laid the foundation of the earth; and the heavens are the work of thy hands." The Revelator, St. John, wrote on this subject: "Thou art worthy, O Lord! to receive glory, and honor, and power; for thou hast created all things, and for thy pleasure they are and were created."

It is too true, that man, in his short-sightedness, often fails to see the proper import of these things, for the very reason that man's mind is co-existing with sin-defiled matter, and in consequence can see only as through a glass darkly, as it were. All known truth, therefore, harmonizes, or, at least, does not clash with the truths of the scriptures; and as the Bible is the only standard and correct test by which to compare and measure every thing else, it becomes essentially necessary for every sane man and woman to study and obey the same.

In connection with the above considerations, I propose to show the importance of first knowing, secondly obeying, thirdly, and lastly, of promulgating the scriptures.

1. The acquirement of knowledge is one of the most honorable pursuits in life; especially a knowledge of God and his laws, as given in the scriptures. After we are taught the proper use of letters, we are able to prosecute our studies, as far as book learning is concerned, without much depending upon any one else. In our search after wisdom and knowledge the Bible should be made our regular text book; for therein can be obtained a knowledge of God, of his laws, and of ourselves. "Know thyself," is an ancient heathen maxim, and well applies to every follower of the Lamb of God; and in a Christian sense means to bring into subjection our exalted self and bow humiliatingly at the foot of the cross.—This creates within our minds a Godly fear which "is the beginning of wisdom."

After the child has been brought up in the nurture and admonition of the Lord, according to the Apostle's injunction, and has also been sufficiently advanced in the rudiments of his language to be able to read and understand for himself, it is the parents' duty to refer him to the scriptures and seriously impress upon the juvenile mind the importance of studying and obeying the same. In this way the Christian parent cannot fail in accomplishing much good for the rising generation, and thus fix indelibly upon the minds of the young the necessity of "remembering their Creator in the days of their youth."

The study of the scriptures should not alone be confined to the Bible. Here some might take occasion to object; and I have met even with good meaning persons of this class, who claimed and argued that the Bible was the only book we had a right to read and study, and when asked to subscribe for some useful periodical, said, by way of apology, that the Bible would be neglected, &c. But be it said to their shame and our sorrow, that those persons, in the majority of instances, prove to be the most ignorant and inexperienced in the truths of the scriptures. No one, I trust, will for a moment deny that a good lexicon and Bible dictionary, together with such other aids, are a great advantage in studying the scriptures. A dictionary is necessary in reading and studying almost any book, understandingly, unless one has a finished education. But the term finished here signifies boundless knowledge, and is beyond the reach of finite minds. Hence Bible aids are in place and can be used with profit and advantage, even from the learned theological divine down to the ordinary uneducated mass of the people.

To understand the scriptures thoroughly, a knowledge of the customs and habits of the people, and of the laws of the countries at the time and place in which the scriptures were written, is absolutely necessary. The scriptures largely partake of these things, and some things found in the Bible would be meaningless to a reader of the present day not versed in the literature, customs, habits, and laws prevailing at that time. For example: The Savior said, "Neither do men put new wine into old bottles; else the bottles break, and the wine runneth out, and the bottles perish; But they put new wine into new bottles and both are preserved." Here the reader of the Bible is indeed at a loss to know why it was not prudent and safe to put new wine into old bottles, while at the present time old bottles are as good as new ones for any and all purposes. Glass, everybody knows, is a very hard, brittle, clear substance, and stands the wear of usage dear knows for ages; but the difficulty vanishes, when such persons are told that the bottles of the ancients were made of the skins of animals, and that new, unsettled wine, when undergoing a change which the science of chemistry denominates "vinous fermentation," would require new skins to hold it. The fresher the skins the stronger, tougher, and more flexible they would be.

Again, "And they come unto him bringing one sick of the palsy, which was borne of four. And when they could not

come nigh unto him for the press, they uncovered the roof where he was, and when they had broken it up, they let down the bed wherein the sick of the palsy lay." The uninformed reader naturally inquires how could a sick, helpless man be borne to the top of a house by four men. This is easily solved by referring to ancient architecture. From it we learn that their houses were flat, or nearly so, at the top; and were generally accessible by a flight of stairs from the outside. In the cities the houses were built together, so that one could pass the entire length of a street on the top of the houses, the same as we pass through a city on the pavement at the base of the houses. It afforded a quiet resort for the people to go to the housetop to amuse themselves in the open air. We also read that certain persons went up on the housetop to pray, &c. It must have been a relief to the people at times to ascend above the noise and general turmoil of the city below. In this way the paralytic, after the canvas was removed, was let down in the midst of the assemblage where Christ was preaching. If the question were put to some of the readers of the Bible in regard to the above illustration and circumstance, "Understandest thou what thou readest?" the answer of many would be, "How can I except some man should guide me?" I regard it as the duty of every man and woman to store the mind with useful knowledge for future use; not only Biblical lore, but information in general; and it will certainly not be a drawback to study and obey the scriptures. "Knowledge is power" and light, while on the other hand ignorance is darkness and superstition.

I do not wish to be understood that the scriptures cannot be understood by the common uneducated reader, especially as far as the doctrinal points are concerned; but there are some things hard to understand; for so the scriptures informs us—things that have no direct bearing upon our immediate salvation. To decide this point we will call St. Peter upon the stand. "Paul also, according to the wisdom given unto him, hath written unto you; as also in all his epistles, speaking in them of these things, *in which are some things hard to be understood* which they that are *unlearned* and unstable wrest, as they do also the other scriptures, unto their own destruction." Notwithstanding all this, every one who understands plain English, can, by a faithful and diligent searching of the scriptures, find his way to immortal glory. To be ignorant of the scriptures is dangerous in the main; and false teachers take the advantage of such people to deceive and lead them astray. For this reason all persons should be encouraged to daily read the scriptures and understand the same and thus be made wise unto salvation. There is a possibility of reading and hearing the word of God and yet not understand it. The Savior states the consequences with such persons in the parable of the sower. "When any one heareth the word of the kingdom and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart."

To hear and read the scriptures is one thing, and to understand is quite another. Under the Law, the scriptures were read to the people regularly and in order. "So they read in the book of the Law of God distinctly, and gave the sense and caused them to understand the reading."

Not only was the Law read to the people, but it also provided for the instruction of their children privately, at home, under the parental roof. "And thou shalt teach them diligently unto thy children; and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Therefore, if we would know the scriptures, let us take the same advice that the Savior gave to the Jews to "Search the scriptures;" and do as the Bereans did under the effectual preaching of Paul, and at all times "receive the word with all readiness of mind, and search the scriptures daily."

W. G. SCHROCK.

Berlin, Pa.

[*To be Continued.*]

For the COMPANION.

"She Hath Done What She Could."

The highest ecomium of praise that was ever awarded to mortal being is recorded in the 14th chapter of Mark's Gospel, where our Lord said of Mary, "She hath done what she could." What a glorious record that was! spoken by our great High Priest himself. Well may it be spoken of, as a memorial of her, wheresoever the gospel is preached.

Mary did not sit lamenting that she could not go out and preach the gospel, like her Master did; or heal the sick; or raise the dead; but she did what she could and that was all that was required. She showed her love for Jesus by anointing him with precious ointment and wiping his feet with the hair of her head. What love and humility that was! Dear sisters have we done all that we can, or have we let the cares of this world creep into our hearts unaware, and let them occupy so much of our time and thoughts that we could do but very little? This should not be the case. God has given us gifts and he requires to use them in doing good to his children. We can not say to the erring ones of earth, "Thy sins are forgiven thee," but we can point them to the Lamb of God, who taketh away the sins of the world; and God may make our words the instrument in turning some into the way of life and peace. Sisters let us be found walking in the path of duty, for the time will surely come when our hands will be folded across our pulseless breast, and we shall be laid in the silent tomb. Then it will be forever too late, to do even one good act, to show our love for Jesus. "Let us not be weary in well doing; for in due season we shall reap if we faint not." God speed the time, when it can be said of every Christian woman in the land, "She hath done what she could."

SOPHIA WISSINGER.

Johnstown, Pa.

For the Companion.

What I Don't Like to See.

1. I don't like to see a minister walking to church, when I know that he has worked six days out of seven. If you have a minister of this kind, please get him a horse and feed to keep him, or else he may get discouraged, and doubt whether his labors are appreciated.

2. I don't like to see a man presiding over God's heritage, who has his treasure in this world; "for where your treasure is there will your heart be also." Such men are sometimes mistaken for grain, hog, or cattle merchants, by the passengers in the cars in which they ride, while on their way to commemorate the sufferings and death of Christ, only because their conversation savors a little of a worldly nature.

3. I don't like to see a young brother or sister almost put out of the church, because they go neat, and a little fine, when I know that their opposers are greeted with such friendly faces, and treated with such kind hospitality whenever they visit their homes, which are so tidy, comfortable and pleasant, that one must always get a foretaste of heavenly glory, before leaving them. "A hint to the wise is sufficient;" but if I can command the time, I will tell you, at some other time of three more things that I don't like to see.

F. M. SNYDER.

To be continued.

Friendship closes its eyes rather than see the moon eclipsed; while malice denies that it is ever at the full. *Hare.*

It is with our judgment as our watches, none go just alike, yet each believes his own.—*Pope.*

If you desire the happiness of your children, teach them obedience and self-restraint.

For the COMPANION.

The Future of the Wicked.

The final judge of all, sitting on the throne of judgment, will gather before him both the righteous and the wicked, the small and the great of all nations, to receive according to the works done in this life. At the sound of the last trumpet, it is declared by him who can not lie, the dead shall be raised: "they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." The wicked rise from their graves, terror stricken at the sight of their Judge, whose face is against them. They call on rocks and mountains to hide them from his presence. Instead of seeing the bow of promise in the clouds, they see one of condemnation; instead of being light and brilliant, it is one of darkness, on which the doom of the wicked is set forth by the declaration. "The wicked shall be turned into hell, and all the nations that forget God." Instead of ministering angels as a convoy to heaven above, one appears with a flaming sword, driving them to the dark regions below.

That there is a place of punishment for the wicked after death, has been acknowledged in all ages, among all countries and nations. Heathens, and even savages, have in their religious creeds, a place of torment for the wicked. This important truth seems to be positively set forth in many places on the pages of divine revelation. In the account given us of Lazarus, it is stated, that, "the rich man died and was buried; and in hell he lifted up his eyes, being in torment." In whatever light this account is taken, the great truth of future punishment, after death, cannnot be successfully controverted. Even if viewed in the light of a parable, as some few contend, it conveys the same truth as if it was a real history. Either a man may live, as is here related, and go to perdition when he dies; or some have lived in this way, and have suffered in the manner here described. "The general consideration of a future state of punishment," says bishop Butler, in his Analogy of Religion, most evidently belongs to the subject of natural religion."

The reader is desired to observe, that Gentile writers, both moralists and poets, speak of the future punishment of the wicked, both as to the duration and degree of it. In a like manner of expression as the Scriptures do; so that all which can positively be asserted to be a matter of mere revelation, with regard to this doctrine, seems to be, that the great distinction between the righteous be made at the end of the world; that each shall then receive according to his deserts. Revelation teaches us that the next state of things after the present, is appointed for the execution of this justice; that it shall be no longer delayed, but the mystery of God—the great mystery of his suffering, vice and confusion to prevail—shall then be finished, and he will take to him his great power, and will reign by rendering to every one according to his works.

It is stated, that, in the future punishment of the wicked, "their worm dieth not and the fire is not quenched." "The first thing intended by the worm that never dieth," says an able writer, "seems to be a guilty conscience, including self-condemnation, sorrow, shame, and remorse." May we not have some conception of this by what is sometimes felt, even in this present world? Is it not this, chiefly, of which Solomon speaks, when he says, "The spirit of a man may bear his infirmities; but a wounded spirit, who can bear?" Who can bear the anguish of an awakened conscience, penetrated with the sense of guilt, and the arrows of the Almighty sticking in the soul and drinking up the Spirit? How many of the stout-hearted have sunk under it, and choose strangling rather than life!

On the dread subject of the state of the wicked after death, much has been said and written, which is authorized by Scripture. The precise meaning of the terms used in regard to the duration of the punishment of the wicked, has not yet been finally settled among thinking minds. It, however appears to be clearly revealed that, at the day of judgment, there is to be a separation made between the righteous and the wicked. Between these classes there can be no real affinity: the one loved God in sincerity, labored after a conformity to him, and endeavored to keep his commandments; the other preferred a life of sin to that of holiness. As they were at their death, so will they continue to be, as is declared in Rev. 22nd chapter, 11th verse: "He that is unjust, let him be unjust still, and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still"

Much of Bible instruction is conveyed in parables, and figurative language. When those are used in describing the state of the wicked after death, they denote a fearful punishment. What is its precise nature or amount, we cannot tell; but it is sufficient for us to know that we are constantly warned and entreated to flee from the doom which awaits the ungodly. We may perhaps think, that God is such a merciful being, that he will not punish the wicked in the future state; but we must remember that justice, as well as mercy, is one of the Divine attributes. We believe that God is a being of infinite goodness, mercy, and love. The existence of sin in our world is a mystery to us; but we see it, with its attendant miseries, in various forms around us. If such things can exist in consistency with his goodness and mercy now, why not hereafter? The moment the soul leaves the body it passes into another state of existence, either of happiness or of misery. The dying theif, when about expiring on the cross, prayed our Lord to remember him when he came into his kingdom. In answer to his request he received the blessed assurance, that he would, that very day, be with him in paradise. On the other hand, those who die in impenitence and unbelief, cannot come where Christ is. It is true, we can not describe the mode of the existence of the soul, separated from the body; but that we so can exist, we have demonstration in the fact, that when we are asleep, we see, hear, and act without the aid of our eyes, ears, and limbs. According to the testimony of the Scriptures, it appears that the wicked "are reserved in chains unto the judgment of the great day," the time of the final judgment, when angels and men shall receive their eternal doom. There will, at the last day, be a resurrection of the bodies, both of the just and the unjust; the Judge will say to the wicked, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" The devil and his angels sinned before the creation of the world, and as the angels and partakers with the devil and his angels in their rebellion against God, so it is right that they should be sharers with them in their punishment.

Wolcottville, Ind. A. BENDER.

Christian Family Companion

DALE CITY, Pa., May 27, 1873.

Middle Pa. District Meeting.

The District Meeting for the Middle District of Pennsylvania, met at the big meeting-house in the Clover Creek congregation, Blair county, on the 18th instant. We were at the place on Saturday afternoon previous, and were present at an evening meeting, but were taken with a violent attack of Cholera Morbus before it was concluded, and were obliged to keep our bed until Monday forenoon. Then we were enabled to join the company again, and to be present at the counsel on Tuesday, but could not enjoy it as much as if we had been in better health. The attendance was quite large. It continued on Tuesday, with an evening session, and on Wednesday forenoon. The congregations were represented as follows:

Antietam,	Jacob Price, D. F. Good.
Aughwick,	John Spanogle, Jas R. Lane.
Back Creek,	A. Phile.
Buffalo Val.,	Isaac Meyers, J. L. Beaver,
Clover Creek,	J. W. Brumbaugh, D. M. Holsinger.
Codorus,	A. Myers, Thomas Gray.
Duncansville,	Jas. A. Sell, J. H. Stiffler.

Falling Springs, Not represented.

Hopewell,	Jacob Steel, Henry Clapper.
James Creek,	G. B. Brumbaugh, H. B. Brumbaugh.
Lewistown,	Wm. How, Archy VanDyke.
Lost Creek,	Sol. Seiber, Isaac Bartow.
L. Connewago,	J. Raffensperger, J. Hollower.
L. Cumb.,	A. Beelman, Moses Miller.

Marsh Creek—By Letter.

Perry,	Wm. Pannebaker, Peter long.
Ridge,	J. R. Foglesonger, D. M. Eckerman.
Snake Spring,	A. Snowberger, H. Hershberger.
Spring Run,	Ab. Myers, P. S. Meyers.
U. Canawago,	J. P. Lerew, Adam Brown.
U. Codorus,	Geo. Mummert, A. Miller.
U. Cumb.,	Daniel Keller, D. Hollinger.
Warrior's Mark,	G. Myers, S. M Cox.
Yellow Creek,	Jacob Miller, L. Furry.

These delegates then selected Grabill Myers as their foreman; George Brumbaugh, as clerk; and H. B. Brumbaugh, as assistant clerk.

It was then moved that the Treasurer submit his Report for consideration, which was done, and which showed that there was still an indebtedness of $14.70, on the Michigan Mission, and delegates to Annual Meeting.

Several branches had not yet paid their quota, which were named.

It was agreed that hereafter the congregations shall be called from the Z end, instead of from A, as heretofore.

1. A query was read asking for a better method or plan for regulating discussions at District Meetings. After a little discussion it was laid on the table.

2. In regard to the questions laid before applicants previous to baptism, some asking them privately and others publicly, would it not be well to have a uniformity? Minutes of Annual Meeting were examined, and the decision of 1848, upon this matter readopted.

3 A man whose circumstances are entirely unknown to him, comes to a brother to buy a horse, being recommended by a third person who claims to be acquainted with the purchaser, and goes his security, on a note for nine months. It was not paid. The bail then tells the brother that he must make his money out of the note, as he will be surety no longer. The brother then pushes, and the bail pays the price of the horse, and the brother loses the costs and interest.

Referred back to the congregation.

4. In regard to a sister who is independent circumstances, her husband being an expelled member, and nearly blind, who moved to an adjoining congregation, without a certificate. During the time thus elapsed they went about begging, and were even in the almshouse. After this the branch from which they moved sent her a certificate to the elder in whose bounds they now resided; but this branch did not accept, because they thought the woman was not in order to be transferred. Minutes of 1867, Art. 3 was read. It was agreed that the church where she had first lived should get the woman in order, or have her put out of the church.

5. What will this meeting advise our members respecting taking part with other denominations in their religious observances, or inviting them to take part with us?

Referred to Art. 4, Minutes of A. M. of 1843.

6. Can husband and wife part, and both be retained in the church, when both are willing to live apart?

It was advised that the woman return to her husband, upon his acknowledgment, and if she refuses to do so she falls under the judgment of the church.

7. We desire this meeting to reconsider its decision of last year, wherein it decided that it is wrong to collect our just debts by law, where the debtors are able but not willing to pay.

The scripture against it was called for and insisted upon. We have scripture against brother going to law with brothers; but where is the scripture against using the law for the lawless, for whom it is made?

No definite action taken, but pretty thoroughly discussed.

8. When one who is called a brother is put in avoidance, is such a one in or out of the church ?—Tabled.

9. In regard to a man whose wife leaves him, and goes away with another man, when he marries again, and now asks for admission into the church.

The question was discussed until it got too hot, when it was dropped.

10. A proposition to build a meeting-house in the city of Altoona, by the District, according to the proposition of Elder Grabill Myers, published in the COMPANION some time last Winter.

Sell and Stiffler of the Duncansville branch were very favorable, and could more than raise their quota.

Cox and Imler of the Warrior's Mark branch were very favorable.

Yellow Creek had not submitted the matter, but the delegates thought the members would acquiesce in the matter and assist in defraying the expenses.

Lower Cumberland had submitted the matter, but had taken no action, as it was not favorably received, but the delegates now spoke favorably.

Upper Codorus, does not take the papers and so had known nothing of it, but could have no objection, and would submit the matter and report.

Upper Conawago, had known something of the matter, and their members always are willing to do their share towards spreading the Gospel, and will bring this before the members.

Spring Run, nothing said about it at their council, but did not think the members would oppose it. It had been intended to submit it, but it was crowded out. They favored the motion,and thought they could do something.

Snake Spring. We had it before the council's and a majority thought we would pay our own debts first. Pretty hard to get what we must have, and we must go to Clear Ridge, and there they are continually begging for a house. Still some of our brethren said they would help, and we will submit it and report.

Ridge had not submitted but would do so.

Perry. Have to hold two meetings on account of the mountain. At the first council meeting, a majority were favorable, but there were mostly sisters, and thought that they would do their share, but thought not as much should be expected of them as of those branches who have already houses of their own.

Marsh Creek. By Letter. Has the will but not the means.

Upper Cumberland. Brought it before our branch. The sentiment of our branch was that charity should begin at home, and that the Altoona brethren should first help themselves.

L Conawago. Our situation is different to any other. Have debts, &c., and our elder is away from home; and we have repairing, &c.

Lost Creek knew of it, and attention was called to it, and are ready to report, but have made no collection.

Lewistown had failed to bring it before, but will do it, and thinks it will respond favorably.

James Creek, had not introduced ; had houses of its own to build, and had its hands full but would report.

Hopewell talked about it a good bit, but had done nothing, the most "preventation" was because of the 50 cts. clause.

Duncansville had it before the council and unanimously favored.

Codorus had not submitted it, but would take it home and submit it to the elder.

Clover Creek will do its share.

Buffalo Valley caught the feelings and sentiments that it will be favorable.

Back Creek had not submitted but would lay it before the elder.

Aughwick. We are instructed that we are much involved, and that at this time we cannot assume for anything, but will report.

Antietam had not submitted, but will do so and report, according to the request.

George Brumbaugh,Grafton, Huntingdon county, Pa., was appointed correspondent to whom the congregations are to report. All reports should be made by the first of July.

P. S. Meyers, J. W. Brumbaugh, and John Spanogle were appointed a committee of investigation, to decide whether it would be most prudent to purchase the house that has been offered them or build another ; also to give the plan of, and contract for, the new house, in case it is decided to build a new one.

Elder D. M. Holsinger reported the Maine Mission, and read letters from parties in Maine, requesting another visit. He presented a request for the Middle District to unite with the Eastern District in extending the mission.

It was decided that the Maine Mission may rest with the Eastern District for the present, desiring that the mission may be extended.

A mission was granted to Crawford county, Pa., and funds raised to the amount of $28 12 to send Elder John W. Brumbaugh ; and brother Leonard Furry agreed to accompany him. The brethren concluded to enter upon the work immediately after the Annual Meeting.

An election was then held for Delegates to Annual Meeting, resulting in the selection of Jacob Price for the Standing Committee, and John Spanogle delegate.

The District Meeting for 1874, will be held in the Upper Codorus congregation, York county, Pa. There was also application for the meeting in 1875, at Dry Valley, near Lewistown.

Then the meeting adjourned in the usual order.

After visiting among our kinsman and friends until Thursday morning, we returned home, a weaker but we trust a wiser man.

Western Trip.

We are now making preparations for an excursion through the Western States, expecting to set out about the fourth of July next. We will pass over the Pittsburg, Ft. Wayne & Chicago Railroad, and the Burlington & Missouri River R. R., at least as far as Council Bluff, and probably much farther. We may spend the Summer and perhaps the greater part of the Autumn in traveling, and shall be pleased to receive suggestions, &c, from those to whom visits would be acceptable. We would not wish to go any distance from the lines named unless expenses will be paid. Wife will likely accompany me the first several months. An effort is now being made to organize a Colony, in the location of which, a healthy, pleasant climate, shall be the first consideration, and it is probable that we shall visit, Colorado, Montana, and Idaho, with a view of seeking such a climate. We shall not be in a hurry, either in going or coming, and if an opportunity is offered for doing good, we shall endeavor to use it. Correspondence is especially solicited from friends in the Territories above named.

A Last Word for the Annual Meeting.

Before another issue of our paper will reach our readers, those of them who expect to attend the Annual Meeting at this place, will have set out upon their journey. Perhaps all have already posted themselves upon the way hitherward; but for fear some may have overlooked the former announcements, we here give a brief synopsis.

Those coming by way of Pittsburg, from the west, will inquire for the Connellsville depot. It is easily found from the Union Depot The distance is about three-fourths of a mile. Walk right out of the depot, southward, around the grain house, and take the first street eastward, (to the left) which runs direct to the Connellsville Depot. There inquire for excursion tickets to Dale City, for Brethren's Annual Meeting. Make the morning train 6 : 50 if possible.

You will remember the excursion privileges, as heretofore announced. Those coming from Western, and Northwestern Penn'a., will come by way of Connellsville, by the P. R. R.

From the east you will come by way of P. R. R. to Bridgeport, changing cars at Huntingdon. At Bridgeport you will take the Connellsville R. R. to Dale City. You should be at Huntingdon at 8:25 in the morning, in order to make connections.

Excursion tickets will be sold at all the principal stations of the P. R. R. and all its branches, and we expect also along the line of the Huntingdon & Broad Top Railroad. But those taking cars at any place on the P. R. R. will ask for tickets to Bridgeport.

Should any considerable number of Brethren fail to make the connection at any point in Pennsylvania, they will telegraph to us, and we will do for them what can be done.

By following these instructions we think there can be no trouble. Extensive preparations are being made for the accommodation of the brethren and sisters who may be pleased to attend, and we anticipate many pleasant associations.

We returned from the District Meeting of the Western District of Pa., just in time to announce this fact. In our next we hope to give the proceedings in full. The meeting was a pleasant one, and we hope too, one that accomplished some good. We formed a number of new acquaintances, and enjoyed the society of some of our old favorites; and communed with the Brethren of the George's Creek congregation, at the Fairview meeting-house.

Brother A. H. Fike, Ames, Story county, Iowa, one of our active agents, arrived at Dale City on the 12th inst., in good health. He had a pleasant trip; and up to this time is enjoying his visit very well. We were happy to meet him.

Answers to Correspondents.

GEORGE W. LONG: We charge 90 cts.

DANIEL MILLER: Yes, at 5 cents per line each insertion.

P. R. OAKS: We have no trace of the letter nor money, are fearful it was lost; but we will send the paper to J. N. Canton, Ills.

B. F. EBY: Thank you.

O. SHUMAKER: We do not charge for publishing obituary notices. We attribute the 50 cts. to your COMPANION subscription.

E. L. YODER: His paper was going to Wooster. We have made the change.

SUSAN EDMONDS: Thank you for your kindness.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

Railroad Privileges.

The Pittsburg, Ft. Wayne & Chicago Railroad will carry brethren and sisters from Chicago to Pittsburg and return for four cents per mile both ways or two cents each way and all intermediate points where twenty or more will get on. Pay the whole amount, and as you go ask for return ticket. Tickets will be sold from May 26th good to June 15th. This is much the shortest route cheapest and quickest, and better than the Chicago and Cincinnati R. R.

JESSE CALVERT.

Excursions on the Cumberland Valley R. R.

The President of the Cumberland Valley Railroad has agreed to give the Brethren going to the Annual Meeting excursion tickets to pass over said road. D. ECKERMAN.

Answers to Queries.

BROTHER HENRY:—I offer the following answers to questions found in No. 17 of the COMPANION:

1. In Matthew 13th chapter, the parable of the tares and wheat is fully explained from the 37th to the 43d verse inclusive. "The *field* is the *world*; the *good seed* are the *children of the kingdom*; but the *tares* are the *children of the wicked one*. From 41st verse, we learn that the angels "shall gather out of his kingdom all things that offend, and them which do iniquity." The Greek reads, all seducers and those working iniquity; hence, it is evident that the tares are not principles, but men—children of the wicked one; and that tares and wheat do not grow together in one individual.

2. Of the passages cited, Matt. 5: 28, 30, is generally, and, I think, properly, spiritually understood.

3. I consider the lesson given to the Pharisees as recorded in Matt. 9: 16, 17, a very important one. It is a strong evidence of the truth of the doctrine as held by the Brethren. Christ gave the Pharisees to understand that he did not come into the world to put a patch on the old Jewish law, which he represented to them as an old garment; but that he brought a new garment of righteousness from heaven. It teaches us that everything recorded in the Gospel, whether by precept or example, is no part of the old covenant, but belongs emphatically to the new. "Old things have passed away, behold all things have become new." It is an invincible testimony against the idea that Jesus ate the Jewish passover with his disciples; for in that case he would have incorporated a part of the old with the new. It teaches us that the meal Christ ate with his disciples, feet-washing, &c., belong to the Gospel, and have no connection with Jewish law, tradition, nor the customs of that age.

"But they put new wine into new bottles, and both are preserved." By this we understand that God will not put his spirit into an old, unregenerate heart; but that the spirit will dwell in a new heart, and both are preserved. "If you love me, keep my commandments; and I will pray the Father, and he shall give you another Comforter that he may abide with you forever; even the spirit of truth *whom the world cannot receive*, because it seeth him not, neither knoweth him." John 14: 15—17. Here it is plain that the world cannot receive the gift of the Holy Spirit; but when we are born again, we become new creatures in Christ Jesus, we have the promise of the Comforter to lead us into all truth.

By reference to John 16: 8, we learn that the office of the Holy Spirit, among the unconverted, is, to reprove the world of sin, and of righteousness, and of judgment." Hence the Spirit reproves the sinner, but comforts the Christian.—It also stimulates the Christian in the house of gloom and disappointment: it is better than wine. Paul says, "Be not drunk with wine, wherein is excess, but be filled with the Spirit." Eph. 5: 18.

4. "Go not from house to house." Luke 10: 7; "Breaking bread from house to house." Acts 2: 46. The former directs the disciples how to conduct themselves among strangers, and in a strange place; the latter records the privilege of brethren among brethren.

5. "In the beginning was the Word, and the Word was with God, and the Word was God." John 1: 1. The following is considered a clear and useful comment by the Apostle John on the above passage in connection with the 2, 3, 4, and 5 verses: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life; for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us." 1st John 1: 1.

6. "Verily I say unto you, all sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme; but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." Mark 3: 28, 29. A thorough explanation is demanded; and a thorough explanation of all that needs explaining is given in the 30th verse: "*Because they said, He hath an unclean spirit.* The scribes committed blasphemy against the Holy Ghost, then and there, when they maliciously said, "He hath Beelzebub, and by the prince of the devils casteth he out devils." To attribute maliciously to an unclean or evil spirit what is done through the agency of the Holy Ghost is to commit the sin in question.

What does the Apostle mean by being baptized for the dead? See 1 Cor. 15: 29. The Emphatic Diaglot may be satisfactory: "Clarke, after saying that this is the most difficult passge in the New Testament, and quoting Matt. 20: 22, 23, Mark 10: 38, and Luke 12: 50, where sufferings and martyrdom are represented by immersion, he sums up the apostle's meaning as follows: 'If there be no resurrection of the dead, those who in becoming Christians, expose themselves to all manner of privations, crosses, severe sufferings, and a violent death, can have no reward, nor any motive to induce them to expose themselves to such miseries. But as they receive baptism as an emblem of *death*, involuntarily going under the water, so they receive it as an emblem of the *resurrection* unto eternal *life*, in coming up out of the water; thus they are *baptized for the dead*, in perfect faith of the resurrection.' The the three following verses seem to confirm this sense."

8. In regard to Luke 16: 21—23. I heartily concur with the remarks of Bro. Silas Thomas, on page 195, current Vol; and would respectfully refer brother N. Diehl to the same, as being a short, yet clear and forcible exposition of this important narration of the Savior.

DANIEL HAYS.

Moore's Store, Va.

BROTHER HOLSINGER:

I see a plan proposed by brother George Hanawalt in regard to the Brethren's Mission, which I verily believe to be just the right plan to build up our church more rapidly, do more good, and give greater satisfaction than by any other step the church can take. Where in the world are ministers more needed than out here in the far West, among the scattered brethren who have scarcely any churches or preachers, and nothing to cheer them spiritually, but the COMPANION. This movement towards gaining greater strength in a new country like ours, is too plain to need any arguments in its support. People come here and are anxious to attend meeting, but they are too poor, and too few in number, to build a meeting-house of their own; and in many sections, where emigration comes in slowly, perhaps never will have any house or congregration at all. It is really discouraging to live in such a section as this, without any organization or any hopes of getting any. Very many other sections of our State are similarly situated. Some of the brethren have now been here nearly two years, and heard only one sermon preached by Brother Forney, (last summer) who came here on that mission, learning of our situation.

People are fast coming here from the different denominations, scarcely knowing what to do; while some of the churches combine together awhile to get able to put up houses of worship, and by these means frequently gain strength rapidly, while we are necessarily left in the back ground. Now brother Hanawalt's plan is excellent, if every brother will only reflect on the great necessity of Christianity marching onward in a section where it is so much needed as here. We can find no objections to it at all, unless it be that the appropriation be much greater to each mission District; because it will certainly pay us again in return, and the amount of good—oh, can it be described? imagination and foresight cannot see it.

Now perhaps I had better deviate

from this subject, hoping that it will be agitated and speedily become a plan sustained by the whole church everywhere.

It may not be out of place to say, that we like this section of country very well. Have been here now over one year. We formerly resided in Cumberland county, Pa. The soil is deep and very rich, and good building stones are found in abundance. Wood is scarce, but coal is plenty, and of a good quality. Game is plenty; such as deer, elk, antelope; buffalo still come here, but not in such large herds, as formerly. We have both Railroad and Government lands vacant here yet, in our settlement, just as good claims as any yet taken, both for wood and water. Our settlement lies between the Smoky Hill River on the south and the Grand Seline River on the north. The Kansas Pacific Railroad runs through the center. I will close for this time, hoping and praying that God will bless you all.

GEORGE HIMES.

Bunker Hill, Kansas.

From County Line, Tippecanoe County, Ind.

H. R. HOLSINGER:

Dear brother, I will inform you of something that came under our notice last evening, which we think is a little hard to bear. It is in the shape of a query from the Southern District of Indiana; and reads as follows, (query and answer *verbatim*):—

Query No. 11.—"The brethren in Southren District of Indiana ask the A. M. to stop the Brethren from publishing any report, save queries with answers to go to the minutes of the A. M."

Answer.—"Refer to A. M."

We look at this question to be very unjust and uncalled for, from this fact: there are many hundreds of poor members who have an anxiety to be at Annual Meeting to hear the brethren discuss the different subjects, who, on account of their limited circumstances cannot; but through the press and our much loved reporters, they can have some knowledge of the proceedings of the meeting, though they be at home. Many good reasons could be given to have a full, or complete report of the Annual Meeting; but I will now drop the subject, by saying, that I always like to know the whys and wherefores of such procedures.

J. D. NEHER.

LENA, ILL., May 9th.

H. R. HOLSINGER: *Beloved brother in Christ*, greeting, in the name of Jesus: Amen. Brother Enoch Eby and myself, together, have concluded to visit several counties, before attending Annual Meeting; but we desire most to visit in those places where communion meetings are to be held, if it can be so arranged. We have information from Lancaster Co., that most of their communion meetings would be held after the Annual Meeting, hence, we concluded to leave home on the 15th of May, the Lord willing, and sojourn in Darke Co., Ohio, on the 17th and 18th; from thence to Turkeyfoot Somerset Co., Pa., where we expect to spend two or three days, and from the 24th to the 26th, at Friedensburg, Pa., and the remaining few days we would wish to spend at Dale City, the place of my nativity, where, an old Paul, I was begotten of the Gospel, and was brought from darkness to light. From the 6th to the 18th of June we will sojourn in Lancaster and adjoining counties where live brethren S. R. Zug and B. Gerlach who may make farther arrangements for us, among themselves.

Your brother.

PAUL WETZEL

Correction.

We wish it to be noticed that the love-feast in the Codorus congregation, York county, Pa., will be on the 7th and 8th of June, as shown in our standing announcements, and not on the 10th and 11th as at first announced.

The brethren in the Yellow Creek congregation, have appointed their communion meeting on the 28th and 29th of May, at the old meeting-house near New Enterprise, Bedford county, Pa., to commence at four o'clock P. M.

D. SNOWBERGER.

A communion in Union church, Marshall county, Ind., on the 10th of June, commencing at 10 o'clock. Those coming on the Mail Train will come to the Summit, three miles west of Plymouth, where they will be met by members to convey them to their homes. Those coming on the Fast Train will stop at Plymouth, where they will be cared for.

JOHN KNISLEY.

Our communion meeting will be held in the Canton branch, Stark Co., Ohio, at brother Jno. Seylong's on the eighth of June. Brethren from the west on their return home from Annual Meeting are solicited to make this one of their passing ways, and stop off at Louisville, Ohio.

JOSIAH KEIM.

Acknowledgment.

Dear Editor:

Please give this room in the COMPANION: Received of (I suppose a brother) from Colorado who signs his initials G. R., two dollars, to help us finish our meeting-house. This is very thankfully received. It is the first help we have received since we made a call for help that I know of; and we will wait with patience to see who will be the next to send us a dollar or two, or whatever, for the same purpose. Brethren, I hope you will not forget us as it is for a good cause, and we stand so much in need of it.

Yours in love.

H. SPICHER.

From Carrollton, Nebraska.

BROTHER HENRY:

Feeling somewhat lonely to-day, I thought I would pen a few thoughts for the COMPANION; that is, if you see fit to insert them; for often when I think of writing an article for the C. F. C, the thought comes into my mind, "Well, now if I do write, I can write nothing that can compare with those well worded and interesting articles of my brethren and sisters, which I so often peruse with such delight." I am quite sure that, this very thought has often hindered me from improving the very small talent which I possess, (if indeed I possess any) for writing. But at other times, I think, "If I write something of our feelings and experience since coming to the West, some of our brethren and sisters that read it, perchance may sympathize with, and pray for us in our now isolated condition." When I say isolated, I speak of church privileges; for since living in this State, (now about nine months), we have not had the opportunity of hearing even one sermon by the brethren; which makes us feel very sad and lonely at times. But we stood very much in need of get-

ting a home, and that is what brought us to this State; and I hope to see a church established here at no very distant time. To speak plainly, I think, perhaps, a "Nebraska Mission" would prosper as well as a Maine, or any other mission. But perhaps I am selfish, and I am willing that the brethren shall decide whether they will come to preach for us or not. But I sometimes think, as there are no particular churches established here yet, that now would be the time for the good work to begin. We should have liked very much to attend the brethren's communion at Fall City, but were not able to do so.

We had a severe snow storm here last month, but if the people had been better prepared, had better houses and barns for their stock, there would not have been such a great loss. With these few random thoughts, I will close; asking an interest in the prayers of our brethren in our behalf. CARRIE HOLSINGER.

Excursions on the Baltimore & Ohio R. R.

I received a grant to-day, from the Baltimore and Ohio R. R. Company, from all of the stations west of Bellair, on the Ohio Division. Pay full fare from place of starting to Cumberland, and you will be returned free by obtaining a certificate from brother D. P. Saylor, to return to Bellair, and this arrangement will furnish you with one to return from there home. We will send the certificates by some one from our District Council.

WM. SADLER.

Nankin, Ohio.

From Cerro Gordo, Ills.

BROTHER HOLSINGER:

It may be interesting to you to hear from our congregation. First, health is very good here, and the church seems to be in a prospering condition. We have the Brethren's Tune and Hymn Books in our church. They all seem to be satisfied that it is the best book in use for the brethren. We have singing school in our meeting-house in these books; and I think if all the congregations would do so, we would not have so much poor singing in our meetings. We have good singing in our meetings. Singing is a part of the divine worship of God; and we think that ministering brethren should be very careful that they do not take up all the time in talking, so that there will be no time to sing; because singing is the life of meeting. If the singing is poor we have a poor meeting; and let the preaching be ever so little, if the singing is good, it is said, "This was a good meeting."

J. P. REPLOGLE.

To Brother Jacob S. and Sister Clara Snell.

Presuming that you are readers of the COMPANION, I thought I would answer your welcome letter through that medium, and, perhaps, there are some others who would be interested to hear from us.

We are in reasonable health at present for which blessing we try to feel grateful to the Dispenser of all good. I hope this may find you all well In regard to brother Pottenger. He is here having a claim and a permanent home here. You ask us to say how we do, both spiritually and temporally. We are still striving and contending for the faith and timely things, that we may be counted worthy to meet with those who have made their robes white, through obeying the truth. There are at present 12 members living in this county, to my knowledge: all except 2 in this vicinity. We have no congregation here; but are under the jurisdiction of our beloved, but at present, bereaved elder Hershey. He having lately buried his companion. We have no speaker residing permanently here, but brother Michael of Douglas county, is at present staying here, and will probably remain here most of the summer. We have had several meetings since he came, with considerable interest manifested amongst the friends; some of whom I think, are almost persuaded to become Christians. Brother Hershey visited us once last winter and preached several times for us, which were the only meetings we had until brother Michael came. Brother H. is 70 miles off and is probably our nearest resident preacher. I would say to the brethren generally, that we are very much in need of a good minister and would be very thankful for any one who might feel that he could be spared, where he is, to locate with us; Also any other members will be gladly welcomed who desires to settle in the far West. Land is cheap here. The streams are nice and clear, and we think the soil is pretty good. Timber is rather scarce, but its place is measurably filled with coal. Of our success in temporal matters, we think we have no reason to complain: having so far been blessed with good crops and a good prospect at present for the future; though we have had a cold, backward Spring. Hoping the brethren will remember us in their prayers, and in their travels, we close. J. C. ULREY.

Greenfield, Kansas. F. A. ULREY.

Announcements.

A communion meeting to be held in the Chippewa congregation, Wayne Co., Ohio, at the house of brother George Heastand at Smithfield Station P. Ft. W. and Chicago R. R. on the 12th of June 1873 By order of the Church. E. L. YODER.

There will be preaching in the Brethren's meeting house near Berlin, Somerset Co., Pa., on the evening of Saturday 31st inst; also on Sunday meeting at different places.

There will be a communion meeting on the 10th of June, in the Tuscarawas church, Stark county, Ohio, at brother Joseph Snively's, 8 miles from Canton, and also from Massillon.

J. K. L. SWIHART.

Lovefeast in the Dry Creek congregation, Linn county, Iowa, June 7, and 8. THOS G. SNYDER.

LOVE-FEASTS.

Spring Run, Mifflin Co., Pa., May 27, 28
Aughwick congregation, May 29, 30.
Shipswanee branch, near Lagrange, Ind, June 12.
McLean Co., Ills., June 14th, 15th, See page 222.
Eight Mile, Franklin Co., Kansas, at Daniel Barnhart's, May 31.
Shade Creek, Somerset county, Pa., May 29.
Codorus, East Codorus M. H., York county, Pa. June 7, 8.
Four miles south of Waterloo, Iowa, June 14, 15.
Williams county, Ohio, two and a half miles west of Pioneer, June 10, 11. Meeting, June 7, 8, near Bryan.

MARRIED.

At the residence of the bride's parents, by Lewis Kimmel, Feb. 14th, brother JACOB WHIPKEY to sister ANNIE KELSO, both of Armstrong county, Pa.

At the residence of S. C. Livengood, on the 6th of May, by Elder J. D. Miller, Mr. GEO. BARRONE and Miss ABIGAIL MEYERS, both of Somerset Tp., Somerset Co., Pa.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not do it if verses with it.

In Somanank, Dekalb county, Ills., April 25th, CHRISTENA SHUMAKER, aged 94 years, 2 months and 5 days. She was born in Somerset county, Pa., February 25th, 1779, from where she came to this place 19 years ago, and made her home with her son, Obed Shumaker.

MRS. SHUMAKER.

In Dickinson county, Kansas, April 18th, brother JONAS DELAVEN, after a long and tedious illness of consumption, which was borne with Christian fortitude; frequently exclaiming, with Job, "All the days of my appointed time will I wait till my change come." He leaves wife, children, and a large circle of friends to mourn the loss of a kind husband, a dear father, and a worthy counsellor — Funeral services improved by brother John Humbarger, from a selection by the deceased—Job 14th chapter. Age 60 years, one month, and 26 days.

S. A. SUTTER.

[*Visitor Please Copy.*]

In the Stony Creek branch, Logan Co., Ohio, sister SARAH MOHR, aged 75 years, 9 months and 6 days

She has changed time for eternity, and we hope her change is a good one. She has been a member of our church a great many years, and we hope she will be among that number when the Lord comes to serve his people. Her afflictions were great for the last year, but with Job, she waited till her time came. Funeral occasion improved by the Brethren, from the latter clause of the last verse of the book of Daniel. MICHAEL SWONGER.

In Waterside, Bedford county, Pa., May 4th, JOHN WILSON ELLSWORTH EBERLY, son of John and Matilda Eberly, aged 10 years, 10 months and 14 days. Funeral services were improved from Matt. 6: 33, by Rev. Shoemaker, German Reformed denomination.

NANNIE A. REPLOGLE.

On the 3d of May, brother JOSEPH M. WOLF, Elder of the Beaver Creek congregation, passed from the Church militant to the Church triumphant, aged 56 years, 10 months and 24 days.

On the 10th his body was committed to the dust, to await the resurrection, having died in bright anticipation of that glorious morn. He requested that the Brethren would preach his funeral sermon from John 11: 25.26—"I am the resurrection and the life." Brother Wolf was in delicate health for a long while, and at times suffered extremely. Although he stood at the head of the church, he was one of her most humble members, always esteeming his brethren more highly than himself, and meekly and patiently bearing with the weakest of us. May God endow with wisdom, strengthen and sustain the brother who takes his place, and comfort our dear sister and her mourning family.

In the same church, on the 17th of April, Jesus called home one of the lambs of his flock, FANNIE VICTORIA, daughter of brother Andrew and sister Susan EMMERT, aged 12 years, 9 months and 12 days.

Also in the same congregation, on the 25th of April, at the house of brother John W. Stouffer, sister BETSY ROW, aged 86 years.

This sister was one of those spoken of in the second chapter of James and 5th verse. One through whom God's children have the opportunity and privilege of manifesting their love for Jesus. She was protected and nourished by the church. Those who kindly assisted her through life doubtless have, and will receive a still greater reward.

In the Lower Conawaga congregation, York Co., Pa., EMMANUEL STOUFFER, aged 75 years, 7 months and 4 days, leaving his wife (a widowed sister), two sons and four daughters (three of whom have embraced the Master's cause), to mourn their loss. Funeral services by the Brethren, from Heb. 9: 27.

In the Lower Cumberland congregation, York county Pa., JOHN KNISLEY, aged 78 years, 9 months and 1 day, leaving his wife (a widowed sister), two sisters in the flesh, one of them in Ill., and one of them at home, who never experienced a well day, having falling fits, good, sound mind, and a faithful sister in the Lord, and a large family of scattered children to mourn their loss.—2 Cor. 9: 10. Services by the Brethren.

In the Lower Cumberland congregation, Cumberland county, Pa., sister CATHARINE DOROTHEA BEHRINGER, aged 77 years, 8 months, leaving two sons and four daughters, one of whom is a sister, to mourn their loss.—Services by the Brethren.

ADAM BEELMAN.

In the Conemaugh branch, April 4th, sister HENRIETTA WAGNER, aged 58 years, 11 months and 16 days. Disease, inflammation of the lungs. This is the second companion that brother Wagner has followed to the grave. Funeral services from Rev. 22: 14, by S. Bralher and the writer. WM. BYERS.

In the town of Como, Rock Creek congregation, Whiteside county, Ills., April 11th, sister FANNY FRY, wife of brother Cornelius Fry, aged 37 years and 13 days. The funeral was attended by a large concourse of people. Occasion improved by Elder Jacob S. Hanger and the writer, from John 5: 24—29.

MARTIN MEYERS.

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VOLUME IX. DALE CITY, PA., TUESDAY, JUNE 3, 1873. NUMBER 22.

For the COMPANION.

Mourner's Bench Religion.

In No. 20 of the present volume of the C. F C., one John Edger, undertakes to criticise an answer given to a query on the above subject, by a young girl. He, Edger, seems to be very willing and ready to make use of the endearing title, "brother;" having used the term in his short article no less than seven times. His reasons for doing this may be twofold: first, because all hypocrites however vile they may be, like to be called brother; therefore, he may have seen fit to do so to make the readers of the *Companion* believe, that he actually also belongs to the Christian Church. If this was his purpose, he missed his mark a thousand miles; for his article shows him to be far from being such; unless he is like the leaders of the late rebellion, first trying their utmost to destroy the government, and then claiming to be citizens of the same. In fact, if we examine Mourner's Bench Religion carefully, and compare it with the teaching of the Bible, we must admit that it is a worse enemy to true Christianity, than is Roman Catholicism; for the Roman church admits to have the Pope for their guide, and whoever will place himself into the hand of poor, mortal man, can do so, and may know at the same time what he is doing, they do not claim to have the Bible for their only guide; whereas our Mourner's Bench friends hold up the Bible as the book of their counsel, and deceive thousands of poor ignorant souls, although their desire may be to serve God.

Secondly, we take the stand that whatsoever is not born of God or his church, is born outside, perhaps of an harlot. If John Edger is of such, he may have an idea that he can call those inside brethren. If he is under this impression, let him understand that we, as Christians, do not claim such relationship, with any who disregard God's plain teachings. Chistians are born of God, led by one Spirit, believe one and the same thing, are in harmony, as regards the saving points of the Scriptures. With this, then, I will procced to answer some of his objections.

Let it be understood that we agree, that every one must have not only religion, but the Christian religion; that mourning for past sins, remorse that we ever offended God, and a firm resolve to live to God, constitute the most part of this change, or new birth. Therefore we need not, and will not, belittle any of our friend's points which he made, on what we agree. Let me assure him, if he takes me for one of those who have all their religion in outward forms, he is very far mistaken. I am as zealous as he, and a little more so, which I will show to him, so he will not mistake me hereafter.

He says, from my remarks he infers, that I did not get my religion at the Mourner's Bench. This he may well do; for were I a Mourner's Bench religionist, I would not write as I do: I then would look to the founder of this institution for my reward; but so, being born of the incorruptible seed, I only try to discharge my duty to God, no matter how it pleasc poor, mortal, sinful man.

He thinks, perhaps I have an easier way to go to heaven. Well, if he calls a full resignation to God's will, easier than partly serving him and partly some great man, or the institution of man, I claim to have the easiest way; not until then. Our friend should remember that it is always easier to serve one master than two.

But he thinks I do not read my Bible very much. Well, now, why does he not refer to the passages of scripture where a Mourner's Bench was made use of, or where meetings were conducted as they are in our day, by our wild fire religionists. His very silence on the point shows that it is not contained in the Bible. But if he will read that good Book a little more carefully, he will find quite a different religion contained therein—one that does not altogether consist of prayer, as that of the Pharisees of old; for they thought themselves above all others just because they could offer up the longest

and best prayers. This book will teach him that the commands of God are all binding for the children of God to observe. It will teach him that not all who say Lord, Lord, will enter heaven; but they who do the will of God. It will teach him that only those who keep the commandments of God are called the friends of Jesus; consequently those who oppose them must be his enemies, and must take their abode with the devil and his angels, when Christ will appear the second time. The Bible will teach him that there is only one true church of Christ, not hundreds; and that this church will keep the commands as they are handed down by Christ and his apostles. And finally, it will tell him, that in the last day men will arise and say, "Lo, here is Christ, and there is Christ;" but that we should not believe them. Our Mourner's Bench friends may proclaim as loudly as they please, that theirs is the true Christian religion; but unless it compares better than it does with the teachings of the Bible, we will hold it as an institution of great injury to the true Christian religion. We want a "thus saith the Lord." We call on our friend to prove that all that Jesus taught is not Gospel; that men in the nineteenth century know more than did God's own Son, what is and what is not essential to our salvation. Until they do this, we cannot believe that they are christians or members of Christ's body.

"What constitutes religion? In what doth religion consist?" Answer: Serving God according to his appointed will, constitutes the Christian religion, and he who preaches, teaches, or practices otherwise, let him be high or low, educated or uneducated, cannot be called a Christian. He may claim to have religion, in fact, we do not dispute the matter; but we ought to remember, that the heathen has a religion. He is serving his idols. But does this make him a Christian? Will John Edger and those who concur with him, call him such? I venture to say, No, they will not. Well, then, why cannot he be called a Christian? he worships the image of God, as it is called by some. John Edger and his friends worship an image of the Christian religion; for they have made unto them a golden calf—the Mourner's Bench, whereby thousands are led astray from the true and living God, just because it is offered to them as the genuine article, when it is only the fabrication of poor, mortal man.

Now then, will he, Edger, complain that I do not define my point? I hope not. I want to be so plain that he must understand what we consider religion, that he may not ask me again, in what it consists; for I tell him now, that the true and pure Christian religion consists in living out the principles of the entire gospel, not only as he and others teach, part of it. I want him to understand, that as far as prayers, mourning for sins, &c., is concerned, I am with the warmest of our friends; but when we see that they teach mostly the doctrines of man, and not of God, we cannot be with them.

Men in our age of the world seem to have become so wise, that they think themselves better than old brother Saul. Why did not Ananias say to Saul, keep on praying, instead of what he did say? Would John Edger say to a praying penitent, "Arise, be baptized, and wash away thy sins?" No, he would keep up a jubilant singing, such as is done by him and his friends, to change the penitent's feelings from sorrow to joy. This was not the apostolic way. They had to be obedient to everything. "Believest thou with all thy heart, so may it be." They showed obedience when instructed, as the Christian will in our day.

After now writing what I have written, I hope our friend will be able to decide to what class I belong; and should he again venture into the field, let him tell us who first introduced the Mourner's Bench. Perhaps he can trace it back to Jacob of old; if not, and he only traces it to the apostles, we will at once become Mourner's Bench religionists. If he cannot do this, let him read his Bible another time; perhaps he can trace another religion up to the times of the apostles, such as the Brethren now in great weakness live up to. Let him abandon all selfish motives, and become willing to obey God and him only, and we can be one here and one in eternity. Such is my prayer and desire, that all men should be, so that we may obtain heaven and its glory, and all will be well with us.

M. HADY.

For the COMPANION.

"Wisdom is Justified of all Her Children. Luke 7: 35.

Words, like flesh, profit nothing: "it is the

Spirit that quickeneth." The words of Christ, apart from the Spirit, in things, are like zeal without knowledge, like education without morality, like so many empty life preservers fastened to a person thrown into the deep.

The gulf which a word is designed to overleap, or bridge, is the spirit of it; and wisdom is one that stretches itself over infinity, of which the beginning is "the fear of the Lord." Fear is the primary cause of agitation, action, life,or being. The cause of the continued force of every result, can be traced back into the chasm which the word spans; but when limited by the word of God,it becomes the entrance to wisdom. As love begets love,or as like begets like, so wisdom begets her likes; for she would be unwise if she brought forth one foolish child; and anything that does not justify wisdom is foolish, and not a child of wisdom. All the children of wisdom are judicious applications of truth. For examples: The fact that a man who is slow to anger is better than the mighty, applied properly to a man who has contracted the habit of falling into an ugly, angry passion,becomes in him a legal child of wisdom. Visible evidences of reformation are its birth; the bread of heaven is its food; and the escape from an overcoming temptation to be soon angry is its strength. Its province is to live, to be fruitful and multiply itself again and again in the soul of that man, until it reigns there an heir of heaven.

Again, the truth: "He that knoweth to do good, and doeth it not, to him it is sin," properly applied to a man or woman who persistently shuts his senses against conviction of sin, because he don't want to know how to do good, for fear of increasing his responsibilities, becomes a child of wisdom brought up close to him for the purpose of justifying its mother in assigning him his portion with the guilty. The fact that men love darkness rather than light, lest their deeds be made manifest and they be reproved, does not screen them from the judicious disposition made of them by wisdom,which is to banish them forever from the presence of God; and they are the children of wisdom, forever disowned by her, yet justifying her.

Depraved humanity may imagine of, argue with, condemn or approve, and control the minds of humans until every shadow of doubt in regard to the truth is removed; but by and by the children of wisdom will rise up in them and justify her. When according to prophetic declarations, the Redeemer of mankind made His appearance in a form and manner that was best adapted to His purpose, then, according to the same prophetic declarations, the enemy of souls also appeared and operated with cunning, with wisdom, and consequently with power. The whole generation was in a state of confusion, each individual accusing the other of unrighteousness, giving command to desist and do what was by others denominated wickedness. Each individual had chosen for himself a position to which he confidently proclaimed principles which were antagonistic to those of his fellows. The angels looked with sadness upon this chaotic, darkness, mystified condition of the human family; God saw it. All men had become as gods, laying their fingers confidently upon things which exalted themselves above the knowledge of God. Through their traditions and selfishness, they had tortured the language of God into erroneous doctrines, leading themselves as blind leaders of the blind, down into the ditch. The whole panorama of humaa affairs was a scene of selfishness and egotism. All the beauties, the uses,and the excellencies of God's works among men upon earth, even so interwoven and blended with error, that the whole became a self-constituted, self-acting, and self-destructive power—a power which stupefied and blended the individual members of the whole body. Hence God's love, justice, and mercy in sending a Redeemer that could perform his work upon the simple, yet allcomprehending, though to man incomprehensible truth, that "wisdom is justified of all her children."

J. B. Garver.

Shirleysburg. Pa.

My First Step to Ruin.

"My first step to ruin," exclaimed a wretched youth, as he lay tossing from side to side on the straw bed in the one corner of his prison, "was going a fishing on the Sunday. I knew it was wrong; my mother taught me better; my master taught me better; my Bible taught me better. I bid not believe them, but I did not think it would come to this!"

The fear of the Lord is the beginning of wisdom.

Never Mind.

What's the use of always fretting
At the trials we shall find,
Ever strewn along our pathway?
Travel on, and "never mind."

Travel onward, working, hoping,
Cast no lingering glance behind
At the trials once encountered,
Look ahead, and "never mind."

What is past is past forever,
Let all the fretting be resigned;
It will never help the matter—
Do your best, and "never mind."

And if those who might befriend you,
Whom the ties of nature bind,
Should refuse to do their duty,
Look to heaven, and "never mind."

Friendly words are often spoken
When the feelings are unkind;
Take them for their real value,
Pass them by, and "never mind."

Fate may threaten, clouds may lower,
Enemies may be combined;
If your trust in God is steadfast,
He will help you, "never mind."

I will Go and Prepare a Place for You.

A great many years ago, a vessel started from a German port, for the shores and lands of the greatest, and most powerful republican nation in the world. The land and asylum which offers a home to all classes, a nation unparallelled for its progress in science, education and manufacture; where the poor man gets better wages, and is better fed, than in any other country; it is emphatically the poor man's home.

Thousands of poor Irish and Germans, have landed on our shores in poverty, and have in many instances accumulated wealth, and have sent means to their friends, to come and try their fortunes. A poor, but intelligent German boy, whose parents were too poor, wished to come to this country to get a home for his parents resolved to go but had no means, nor friends to assist him.

He told the Captain his story, he was willing to do anything he was ordered, if he would take him along.

The Captain consented to take him. With his little bundle he left his native home and parents, they expecting no more to see their boy.

After a long voyage, they landed at the port of New York, leaving this poor, strange boy to make his way as best he could. Without money he went to a rich merchant, and asked him if he did not want a boy to do errands for him. The merchant liked the looks of the boy, and took him into his employ. He was so kind and obedient to all, that he was loved by the merchant and his family.

The merchant resolved to give him an English education, so that he might be of some service to him in business. He learned very fast. He had perseverance and ambition in him, and rose to be one of the best of scholars. After he had received a good education, and was taken into business as a clerk, where, by his industry and honesty, he gained the esteem of his employer and his family, so he was soon promoted to the head of the firm.

The merchant had a beautiful and accomplished daughter, between whom and the young man, an intimacy sprung up and opened into love. The merchant was aware of the intimacy between the young man and his daughter, and was pleased with the matter. Finally the young man told his story of love to the merchant, but as there was a very great difference in circumstances between his daughter and him, he could not expect him to give his consent. He thought he had better leave him, as it was painful to be where the object of his love was, and not have her as a wife.

But the merchant told him he could not spare him from his service, so he would give him his daughter and an interest in the business.

So the great day of his final happiness arrived, and he led to the altar the daughter of the rich merchant as his bride, and his cup of happiness was now full.

The merchant gave his son-in-law and daughter a fine mansion. Now the object of that mission that prompted him to leave his native country was filled in part.

* * * * *

Another scene takes place at the harbor: A vessel lands, bringing a large number of emigrants from Germany, of all classes, rich and poor, old and young, and some indeed so poor that they could not pay for their passage, and no one there to pay it for them.

A rich merchant was there, he looked at the emigrants to see if he could find some one from his own country, or native home. He espies an old man and woman, his heart is too full for utterance. He recognizes them as his own father and mother. He goes to the captain and pays for their passage—never revealing to them that he was their long lost son, whom they presumed to be dead. He took them to a beautiful mansion, they were surprised, not knowing what it meant.

He asked them what neighborhood they were from,—They tell him. He asks them about their son, who left them many years ago, his mother looking very sharply at him, she sees something in his face that tells her that I have seen that face before. He then asks his mother if she would know her son if she would see him. She looks at him very earnestly, she recognizes him as her lost son, she faints, the shock was too great for her. The old father weeps and embraces his son, and oh, what joy! Their cup of joy was full to overflowing, a beautiful home with their son.

So, when we cross over the river of death, we will meet with long-lost, dear friends, whom we will recognize as our father, mother, sister or brother, and will be overwhelmed with joy.

Over the river they beckon me,
Loved ones, who've crossed to the farther side,
They have landed safe on the shining shore
There we shall meet to part no more.

How we will be surprised with joy at the beautiful home and mansion our Savior has purchased for us with his own precious blood on Calvary. He left his home in heaven and came as a babe, and grew up to be a man; but such a man never was on earth, for he was God, the Savior. But the Jews rejected him and crucified him, and put him to death.—But he showed them that he had power over death, for he arose the third day from the tomb.

After remaining a short time with the disciples, comforting them, he then took them to an eminence, and told them that he must leave them; but, said he, "I go to my Father and your Father, because I live, ye shall live also. I go to prepare a place for you, that where I am, ye may be also."

Was ever such boundless love displayed by mortal man? He offers a beautiful home, and a mansion to all, without money, where we shall never die any more. This beautiful, but sin-cursed world, with all its fine palaces, and gold, will be destroyed, the richest will be poor without they are numbered among his people, and have washed their robes in the blood of the Lamb.

I shall know the loved who have gone before,
And joyfully sweet will the meeting be;
Then over the river, the mystic river,
The angel of death shall carry me.

—*Cove Echo.*

Selected by Julia O. Fisher.

The Dying Child.

I'll not be with you long, mother,
I soon must say good-bye;
But, mother, we shall meet again,
In God's bright home on high.
O mother! don't you know you said
Sweet sister's living there?
And that she is an angel now,
So beautiful and fair?

She'll know me when I come, mother,
She'll take me by the hand;
We'll always be together, then,
In yonder peaceful land.
And, mother, I shall wear white wings—
I'll be an angel too;
And then, before God's golden throne,
I'll kneel and pray for you.

I like to feel your hand, mother,
So soft upon my brow;
I always loved its gentle touch,
'Tis dearer to me now.
O mother! do not weep for me;
I'm not afraid to die:
Your lip is trembling, and I see
The tears are in your eye.

Lean closer down your ear, mother,
My voice is growing weak—
You're weeping yet; I felt a tear
Just fall upon my cheek—
My eyes grow dim, and oh, I hear
Sweet music from the sky!
It is for me. I'm going now.
O mother dear, good-bye.

For the COMPANION.

Christian Courtesy.

WHAT I HAVE SEEN.

This is an age in which every effort is made to make the surface shine. The products of mechanical industry are got up on the fast line, and receive an extra polish in order to pass for genuine. Certain manipulations give cotton goods the semblance of real wool. A mighty array of queensware is usually a set-off for a lack of the wherewith to be fed.—Generally an outside gloss evinces an inside poverty.

Where extremes meet, both sides must be considered before a proper estimate can be made of either. To state what a thing is, does not tell what it is not. The Bible tells the bad as well as the good qualities of men. It tells what is not becoming, as well as what is. It is very gratifying to our feelings to hear our good qualities spoken of, but not so pleasant to have our failings held up to view.—True courtesy, however, requires that we tell each other our faults, kindly yet surely, that there may be improvement.—They are truly our friends who kindly tell us our faults, but he that flatters with his lips is an enemy.

I have seen ministering brethren seated behind the table—their number approaching a dozen—parleying which should address the congregation, with "you be free," "no, you be free," passing up and down the line, till at last, one, worn out by importuning, rises to speak. He seldom speaks long, nor to the purpose, and those that follow can but throw in disordered fragments; consequently the remarks on that occasion are scattering, and a general feeling of disappointment prevails through the congregation. A previous arrangement should have designated the one to take the leading discourse.

I have seen ministering brethren sitting by, when one was addressing the congregation, gathering ideas from "left off" points, and after a lengthy discourse, they would rise and weary the congregation with the thoughts they had gathered up. I have seen a strong discourse diluted by a weak review of the points discussed, instead of an application or an earnest exhortation. In the one case it is not courteous to weary the people with all that can be thought of at one time; in the other, it virtually intimates that the first speaker failed to do his work well, and it needs a little polish.

I have seen a speaker, after telling his audience that he would now take his seat and leave the subject with them, struck by an important thought, which, by a little dextrous management, he would be able to stretch out to near a half hour's discourse. A speaker should know when he gets to the end of the string, and then quit.

All are not what the world calls able speakers, neither can able speakers fill all the appointments. Sometimes a discouraged, down hearted speaker is sent to fill an appointment made by others; when he is met before he enters the house, with the question, "Is not brother So-and-so coming to preach for us to day?" When answered in the negative, the rejoinder is, "There will be such a disappointment; the people were expecting him." We may imagine the feelings of the speaker as he enters the house of worship to address the people under the circumstances. At other times, two speakers, A. and B. jointly attend an appointment for preaching, when some one meets them with, "Brother A. we want you to preach to day; I heard a good many say they wished to hear you preach." The following, as related to me, is a case in point:

Brother B. and S. were ministers in the same congregation. Bro. S. was a mere beginner, and according to his own estimation, an awkward Dutchman. On one occasion, as brother S. was returning home from meeting, where he had just preached, he was accosted by a brother at the roadside with the inquiry:

"Was brother B. at meeting to day?"

Bro. S.—"No, he was not there to-day."

"Well, there must have been a great disappointment?"

Bro. S.—Yes, there was a wonderful disappointment."

Christian courtesy requires us to speak as kindly and respectfully of a man behind his back as we would to his face. The practice of ingratiating ourselves in a man's favor by soft words and oiled tongues, and then in his absence betray his weak points of character to others, is downright meanness. Here is a practice which, in a greater or less degree, is almost universal. To flatter a man to his face, and speak of his faults behind his back, is absolutely mean. This is the common, fruitful source of all the troubles in society. This is a great cause of offense in the Christian Church. Every man has his faults, and the best Christian among us has his faults. Is it true courtesy, then, to enjoy his society, his smiles, his kind words, his hospitality, gain the confidence of his honest heart, and then in his absence, pass over his many virtues in silence, and speak of the few faults and blemishes of his character? The Gospel requires us to reverse this by telling his fault to him alone. How much more good could be accomplished in the world, and how much more peace and harmony there would be in the church, if all who profess to be governed by the Gospel would pass over the faults of their fellow-men in silence, and speak uniformly of their good qualities, should they speak of them at all. This rule should govern us in common conversation. Where duty requires us to expose the evil deeds of others, it should be done at a proper time, at a proper place, to the proper person, and then with the view to correct the individual, or as a caution to others to avoid similar misdeeds. This latter duty is my business just now in treating this subject.

If you wish to see a man in his true colors, it will be necessary to follow him to his home. It is nothing uncommon to see a man whose manners are as genial as a morning's sun among strangers, when entering his own domicil doff his smiles, his gentle tone and pleasing manners, assume a sullen mood, and with an air of independence, find fault with the weather, with the parlor, kitchen, breakfast, and scowl at things generally. So much for the masculine part of humanity. I am not so well posted on the other side; so I will let our lady readers make an application of the subject to suit themselves. Generally speaking, the individual who is all blandness and suavity from home, who has a genial smile and friendly grasp of the hand for strangers, who with arm in arm holds a friendly chat with an outside acquaintance, and fails to carry cheer and sunshine within the circle of his own home, is in no sense whatever actuated by true Christian courtesy. The mark of Christian culture does not consist in forms of etiquette, in the polite bow, in elevating the hat just so far, in

studied forms of speech, nor in the thousand and one displays of fashionable life.

True courtesy must find its centre in the heart. It must radiate from the heart as a centre, infusing light and cheerfulness through every act and expression, causing the countenance to beam with continual sunshine, elevating the brow above care, modifying the voice with affection, dispensing life and good cheer wherever its possessor may go. It makes an individual the same at home and abroad. It makes a man speak as pleasantly to his wife as to another lady. It causes us to give a word of cheer to the little urchin by the roadside, as well as to the household pet. In short, it will make us as pleasant on Monday as on Sunday, in the field as in the parlor, to servants as to visitors, in business affairs as in religious matters. It will cause the Christian to listen as attentively to the poor speaker as to the orator. He will keep his seat when he goes to the house of God. The minister actuated by this grace will remember that a congregation appreciates a short pointed discourse, when seated on hard benches without backs. The good brother, who is sorry to witness the failings of his fellow-members, will be careful to clear his own walk and conduct from blemishes first, then go and kindly tell his brother's faults to him alone. "Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous: Not rendering evil for evil, or railing for railing; but contrariwise, blessing; knowing that ye are thereunto called, that ye should inherit a blessing." 1 Peter 3: 8, 9.

A retired governess states, that, among twenty families, in a course of thirty years, she found but three truly happy. The source of trouble was not so much the lack of love as the lack of care to manifest it. This is the secret of domestic bliss, the care to manifest love. This perhaps, is as good a definition of the term courtesy as we can make: in action, in word, in expression to manifest love. This in the family circle will make home happy.

"Kindly heaven smiles above,
When there's love at home;
All the earth is filled with love
When there's love at home.
Sweeter sings the brooklet by,
Brighter beams the azure sky;
Oh, there's One who smiles on high
When there's love at home."

The scripture enjoins Christian courtesy in these words: "Let your speech be always with grace, seasoned with salt." Col 4: 6. We are informed, that before the Greek became the language of the New Testament, it had become rich in terms expressing the idea of the beautiful, both in a moral and physical point of view. One of its words of beauty was *kharis*, which, through the Latin *gratia*, and the French, gives us *grace*. What, then, was grace among the polished Greeks? Not quite the same as beauty. They had another word for beauty of form and color, and beauty of inanimate things. Grace was *beauty of manner*. He was graceful who had a beautiful way of doing things, whether his face were handsome or ugly. How finely adapted, then, was the word for the moral sphere! How easily transferred to beauty of character." This grace, or beauty of manner, in speech, if "seasoned with salt," will *preserve* love, kindness, cheerfulness, and good feeling in the family, in the church, and in our common intercourse with the world. Our manners have a moulding influence on others. It has been truthfully said, "We never see the courteous little fellow, with smooth looks and gentle manners, but we say, 'that boy's mother is a true lady.—Her words and ways are soft, loving, and quiet.'" Kind words, loving ways, and gentle manners have a ministry in the world for good. Their fruits will be seen in eternity. A worthy Quaker once wrote: "I expect to pass through this world but once. If, therefore, there be any kindness I can do to any fellow being, let me do it now. Let me not defer nor neglect it, for I will not pass this way again."

"The good and the kind,
By kindness their love ever proving,
Shall dwell with the pure and the loving

DANIEL HAYS.

Moore's Store, Va.

For the COMPANION.

Christian Perfection.

And when Abraham was ninety years old and nine, the Lord appeared to Abraham, and said unto him, I am the almighty God; walk before me, and be thou perfect."

The life of Abraham was an eventful one. In his early manhood, God directed him to leave the land of his fathers, and go westward to a land which he would give unto him. It is said he went, not knowing whither he should go, trusting, simply, the word of God. And as he went, God guided him, and blessed him with protection, multiplied his means, and surrounded him with friends. Yet he was not free from difficulties. He went as a chieftain of old, and took his flocks and his herds, his men servants and maid servants with him. He went to sojourn in a land which was not his—in a land of strangers. Looking to the far future to that which should be a home to his children after him. He was tried in various ways; and the promise that he should be "the father of many nations," seemed far from fulfilment. But when ninety and nine years were upon his head, God appeared unto him, renewed his promises and perfected his covenant; requiring of Abraham a pledge and a sign of outward obedience, and directing him to walk before him and be perfect; promising that his seed should be as numerous as the stars of heaven, and as the sands upon the seashore. In process of time, in that walk, God tried his faith severely, yet kept his covenant; and to-day we know that in the seed of Abraham all nations have been blessed, for Christ came of his posterity; and the promise has been fulfilled in requiring of Abraham close obedience. God reveals to him his own nature; for God never requires of us to do that which he does not afford us the power and the opportunity to accomplish. And laying upon Abraham a heavy task, enjoining upon him the very strictest obedience, he reveals himself as the "Almighty," some have rendered it the "All-sufficient God."—For the base of the declaration he was to make, and of the duty he would require, and as an assurance of the promise he was to fulfil, then he says, "I am the Almighty God"—power to control all agencies, direct all influences, and power over all results—"walk before me and be thou perfect."

I wish to notice here, first, the duty enjoined upon Abraham, and through him upon all who hear the voice of God, "Walk before me." All of us have some rule of life, and have something which influences and guides us in our walk.—In this sense, walking before God requires first, that we should do no action contrary to God's law. We see that children who obey their parents are pleasing unto God; and if we obey our parents, how much more should we obey God, who created us in his own image, who breathed into us of his own spirit; who upholds us by the word of his power. It is in him we move, and live and have our being. All the blessings of life are from him; and all the hopes of a glorious immortality come through the revelation of his word. We are his children. We are heirs of glory, and shall be joint heirs with Jesus Christ, our Lord. Hence, we ought not to do any action which would be displeasing to God. Gratitude alone should dictate this. In this sense we are to walk before him; no matter how pleasant the action should be to us, if it is contrary to his will, we are to refuse to perform it. No matter what habits we have cultivated or formed, if they be contrary to his will, we should abandon those habits; and in walking before God, the very lowest step is to abandon everything contrary to his holy will. Positively, we are to do whatever he commands. His commandments are all right. The law of God is just and good. He commands us nothing but what shall be for our own good, and for our happiness and his glory. But it is not only actions that God looks at; our words are also under his inspection. It might be said, to some extent, that words are acts; and yet we often discriminate. Now God has said, for every idle word that man shall speak, they shall give account thereof in the day of judgment.

By our word we shall be justified, and by our words shall we be condemned; and yet how many are thoughtless, with regard to their expressions, and thoughtless expressions often wound the feelings. They become sometimes like swords that pierce the heart. Who of us have not felt sorry for expressions which possibly were used half thoughtlessly and half in merriment? There are expressions we should avoid, and yet, while we know this, how seldom we think of it. We growl sometimes. We feel lonely. We think God has forsaken us; yet Christ has promised, even in the comforting influences of his Spirit, that he would always be with us. God is in this universe. He governs it. The elements were formed by him. He gave them their laws, and he is everywhere present, not only through distant parts of this universe, but he is just beside us, and if we walk before him we cultivate this thought, "God is present with us, and his eye is ever upon us." Were this thought to be ever present with us, how careful would we be of our actions, our utterances, and of our thoughts. How joyful would we oftentimes be! "Eye hath not seen, ear hath not heard, nor hath it entered into the heart of man to conceive what God hath prepared for those that love him." And now if God is almighty, and promises us his wisdom, his strength, his grace, and his power, what shall we fear on earth? Why should we not walk before him? As to the motive for walking before God in all sincerity, in all lowliness, God declares, "I am the Almighty;" and he is able to protect us from all harm. Oftentimes we endeavor to shelter ourselves: we dread enemies; we fear what man can say or do against us. Abraham said in one place, as he wavered from the path of rectitude, "I am sure the fear of God is not in this place." He thought he must watch, even by wavering, save his own life; secure his own happiness. But God said, "I am the almighty God; walk before me; fear no man; fear no influences; fear not all the combined power of earth or hell, for I can break the hand of the enemy. I can prevent evil from coming to my people." When the thought comes clearly to our minds of the almightiness of God, his power to protect us, to guard us, what shall we fear? We might be cast into the lion's den, but if God will, he can send his angels to close the lion's mouth. We may be cast into the fiery furnace, but if God wills he can send one like the Son of Man to walk in the flames beside us, and they shall not touch our garments. God's power to guard is infinite. He has able agencies; he controls all things. He protects us against danger; he is the almighty, and the all-sufficient God. He is omnipotent to supply our strength. Do we need aid? God can send it. Do we need moral power? God can give it. We need two great changes: First, to be sure that our sins are forgiven. Second, the renewal of our nature. These come by grace alone. God is almighty and can perform these acts. Then why should we not give him all the offerings that he enables us to give him? And then go forward trusting in him for present and future success.

ANNA W. REEDY.

Kellersburg, Pa.

Pride of Dress.

Dear sisters in the Lord, I feel like addressing a few lines to you through the C. F. C., on the subject of dress. I know, dear sisters, that there are many of us who do not dress as true Christians should. Why is it that we cannot humble ourselves to dress plainly? I tell you, sisters, it is because of pride, sinful pride, reigning in our hearts. Let us tear it from us, and adorn ourselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but, which becometh women professing godliness, with good works. Let us show by our dress and works that we do not expect to abide here forever, but that we are preparing for that home above, where the wicked shall never enter, and where the weary are forever at rest. Oh, dear sisters, would you not rather be scoffed at for dressing in a plain manner, than to lose that blessed home above?

Let me tell you how I believe that some sisters get to putting on too much finery, as I have had some experience myself. Perhaps some friend would say, "Oh, you dress so much like an old woman! Why don't you wear a collar and cuffs, I don't think there is any harm in wearing them, if you make them plain." So, perhaps, the sister does not see any harm in it either; and she makes some plain one's, and wears them. And when the friend sees her wear them, she says, "Oh, how neat you look, but your bonnet is so plain and old-fashioned! Do make one with a ruffle; you will look so much younger." So the sister makes a ruffle on her bonnet, and then one on her dress, and so on, until her mind is more on her dress than on her Savior, and she cannot be told from the worldly women, without she has on a cap (and some have quit wearing them) at meeting.

Now, dear sisters, I think that all I have said is true, but you must judge for yourselves. I know that I have been urged by friends to wear stylish clothes; but I do not think we can serve God and Satan both, and I would sooner serve my blessed Lord forever, in this life, and in the life to come, where sin cannot enter. Dear sisters, let us try and prove faithful to the end; let us watch and pray, that we may be ready when the Lord calls us home.

Let us in all our Savior's ways
With willing feet take move,
Be faithful until death, and then,
We'll reign with him above.

Your unworthy sister.

Carlton, Neb. EUNICE HOLSINGER.

For the COMPANION.

Story of the Cross.

A story most lovely I'll tell,
Concerning the Lord of the skies;
Who suffered, 'tis known very well,
That sinners, poor sinners, might rise.
He left his exalted abode,
When man by transgression was lost;
He suffered and died on the cross,
Consented to lie in the dust.

Oh! was it for crimes I have done,
The Savior was hailed with a kiss,
By Judas, the traitor of old?
Was there ever such mercy like this?
The rebels all joined in a band,
Confined him and led him away;
The cords they wrapped round his hands,
Oh, sinners, look at him, I pray!

Amid the tumultuous crowd,
He stood before Pilate the great,
His head he submissively bowed,
When earth and all nature did quake,
Amid dread confusion and frown,
Our blessed Redeemer stood fast;
While angels from heaven looked down,
The dreadful death sentence was pass'd.

They fastened the Lamb with the cross,
He bore it up Calvery's hill.
Oh, brethren, how passive he stands!
All nature seems solemn and still.
They pierced his sweet hands with the nails,
While blood freely flowed from his feet.
Oh, brethren, look on him and view,
Oh, look on the sight, it is great!

He cried out, "My Father and God,
Thou hast left me in sorrow and pain!"
The cross was all covered with blood,
The Temple vail rent into twain.
He bowed his sweet head and he died,
The sun had refused to shine;
The spear they then thrust in his side,
This lovely Redeemer is mine.

How lovely and pleasing to view,
The scene full of joy and delight:
The sight is eternally new
My soul is now elevated by the sight.
I hope to mount up to the skies,
In paradise make my abode;
And dwell with my Jesus on high,
With angels shout glory to God.

Somerset, Ind. S. C. SMITH.

Three Women.

BY W. P. BALTIMORE.

Three women in the evening
Of a drear November day,
When shadows deep were spreading,
O'er the world, a curtain gray,
Sat idling, thinking, dreaming—
One of love, of hope, of life;
One of wealth, of ease, of beauty;
One of care, of war, of strife.

One with her face uplifted—
Ah! a face, pure, young and fair
With not a trace of sorrow,
Not a line of sin or care
Marring its pensive beauty,
Or staining its spotless white—
Looked from the western window,
Out into the dull, gray night.

One—a glorious woman,
With burning, passionate eyes,
With hair like dusky shadows,
And lips tinged with crimson dyes—
Sat, with her jewelled fingers
Swift threading a golden chain,
Unheeding the wind's low sobbing
Or the fall of the winter rain.

One, with a face storm-beaten—
A face of sorrow—stained and worn,
And with a heart whose tendrils
Were cruelly bruised and torn,
Sat in the deepest shadow,
Dreaming there her dream again.
Praying that God in mercy,
Would lift from her life the pain.

Down, through the dusky shadows,
Down, through the dark, dreary night,
Swept, like a gleam from heaven,
A flood of unearthly light;
And in its shining stair-way,
An angel in robes of snow,
Came to the dreaming women,
And stood in the warm, bright glow.

"I came"—his voice like music,
Ran through the shadowy room,
And roused the idle dreamers,
And lifted the gathering gloom—
"I came to bring you heaven—
A wish that shall fill each heart;
Speak, and it shall be granted;
Speak, and receive your part."

"Let me be loved and honored,
Let me be mother and wife;
Give me these and no others,
For my joys in earthly life."
So spoke the pensive maiden,
With a smile almost divine;
And the angel's face grew brighter,
As he said, "The gift be thine."

"Give to me wealth and power,
Give me a world in my hand,
With only those around me
Who live as I command."
Thus spoke the glorious woman
With passionate, burning eyes.
"Be it so," the angel whispered.
"Your choice is worldly and wise."

"Give me peace," sighed the other;
"Give me rest from this dreadful pain;
Let me but once more slumber
As a care-free child again."
The angel softly whispered,
"Be at rest, world-weary one.
Peace shall come to your care-worn heart,
God's will to you shall be done."

There in the rosy fire light,
Sits a happy smiling wife;
The angels gift is round her,
To perfect and bless her life.
Here, in the gleam of gas-light,
Reigns one—a fashion queen;
Her wish as the angel promised,
Is gained in this gorgeous scene.

Down in the lone dark church-yard,
The other has found her rest
From the life of toil and danger,
That was bitter at its best.
The peace the angel promised
Drew her up the shining way,
From her long night of sorrow,
Into God's eternal day.

For the COMPANION.

Godliness.

"Having the form of godliness, but denying the power thereof.

There is an outward and an inward religion, represented by faith and works, tree and fruits, or shell and kernel. The scriptures say, "What God has joined together, let no man put asunder," whether that be form and power, faith and works, or wife and husband.

We often see a shell grow without a kernel, but we never see a kernel grow without a shell. You may see a form fo godliness without the power, but you never see the power without the form.—You may see works without faith, but you will not see faith without works, except a dead one. Faith is like the spirit in the body; you cannot see the spirit nor faith, but you may see their actions. Faith is in the heart; you cannot see it, but you can see its works.

The outward cloak of religion may be seen on the wolf, or the new man put on the old; but the Apostle would have us first put off the old man, and then put on the new. We know that the wolf will put on sheep's clothing, but the sheep will not wear the woolf's clothing. Therefore, you know the tree by its fruits.—But judge not the religion of the heart. God will attend to that. True faith is known by its works.

DANIEL LONGNECKER.

The Humming Bird.

Life, in that winged flame, the humming bird, is so glowing, so intense, that he fears not any poison. He beats his wings with such swiftness that the eye cannot count their pulsations; yet he meanwhile, seems motionless—completely inert and inactive. He maintains a continual cry of hour! hour! until, with head bent, he plunges the dagger of his beak to the bottom of the flowers, exhausting their sweets and the tiny insects upon them; all, too, with a movement so rapid that nothing can be compared to it. Toward the end of April, this exquisite bird—this "winged gem" or "living flame"—arrives in Maryland, returning to Florida and the genial South about the beginning of November. He is about three inches and a half in length; has a black bill; his wings and tail are of a purplish brown; the breast and belly a pure white; the crown, upper part of the neck, the back and wing coverts, shine with dazzling gleams of emerald and gold, while the chin and throat dazzle with the shifting lights of the ruby.—His feet are very small; his wings, comparatively speaking, long and narrow. In his movements he is sudden as thought, flying from flower to flower with twinkling wings, which cause a peculiar humming sound. He lives upon the honey and tiny insects which he finds in the heart of flowers. His nest is a wonderful structure of vegetable down, lichen, moss and leaves—as fairy-like as himself. The female is a less glowing jewel than her mate.

Parental Influence.

(*Continued from page* 295)

Look over your own list of adult acquaintances, and note their different dispositions (I don't say reputations, for they are often false,) and you will find by inquiry, that these correspond, almost without exception with the influences under which they were brought up at home.

"But," says one, "I have seen the most virtuous and best of men and women, parents of very reckless and vicious children."—Granted; good and virtuous enough in themselves, but not for their children; good scholars, but no good teachers. The parents could swim, but taught not the children to swim, and that is why they went under.

Training children, like training animals, is not natural but artificial; it must be learned, should be a science and made as plain and comprehensible to all, as the arithmetic and spelling book, before attempting the application.

We need not wonder at so many bad children, so long as we have so many bad parents, under whose care the children mature. By the term

bad, I do not mean bad, such as is the popular meaning of the word when applied to gross sinners, thieves, robbers, murderers, cut-throats, blacklegs, &c.; but, worthless child-trainers, who have neither theory nor practice, or care for any in this way: I mean those who unscrupulously demand of a child,—those who are tyrants, cheats, &c, in the smaller sense of the word: I mean those who will cheat and deceive a child, or murder in its presence, &c., in the way of killing a spider, not fulfilling promises, or taking a penny out of a child's purse without asking. Such I mean, and such is the character in this respect, of the impurity of parents now-a-days. This I assert without any fear of successful contradiction. A child's dignity and rights are worth as much as a neighbor's, and should be equally if not more respected.

Throw a ball against a wall and it will bound back into your own hands. Love a child and it will love you in return; hate a child and it will hate you; tear, scold, or deceive a child, and it will love to do so in return. I do not say that killing a fly is a sin; but to do so in the presence of innocence that knows not the difference between the life of an insect, and that of a human being, is bad; and may be the primitive cause of awful acts. We have no right to corrupt and then punish for the corruptions.

I have seen many parents, yes, I am safe in saying hundreds, in the many families I visited, with whom the proper training of children is altogether a matter of blind experience.

There is no duty more sacred and serious (if there is I would like some one to point it out) than the proper training of the child. Neither son nor daughter should even think of taking upon him or herself the responsibility of a parent without fully knowing how to train the child and guide its tender eye to goodness and nobility in both mind and body. Further, parents who push, as it were, their sons and daughters upon the sacred stage of matrimony before they know in theory and practice as far as possible, the principle by which to train a child, commit a very serious mistake.

So long as young men and women get married, who actually know not how human beings come into existence, let alone how to train children, we may hopelessly look forward for faithful people; and parents who care only for the financial welfare of their children, and leave the other to luck, good-hope, and well-wish, must not whine and fret over bad stock and the most disastrous result.

"But," says another, "I have no time to be so particular in this way. No time! indeed! Then, how is it that horse looks so well, that orchard so well trimmed, and those smaller trees are so straight, that house is so well finished and furnished and that silk dress so well matched to the latest style? How is all this, while that child is in so neglected a condition, fighting its little brothers and sisters; kicking the cat; broomsticking the pet-dog; pinching the fly, &c.? Is it because that child has no soul? or is it because it has one? Is it because you have no time, or is it because you expend it all in making yourself popular among money, kings and aristocrats, rather than save that child from hell? Oh, how woeful, how woeful! If this is the way we are to care for ambition and thereby neglect our own blood, then, we must not be surprised at some of our children being dragged through the halls of justice into prison cells, and from there, perhaps to the gallows, to die the ignominious death of murderers, in disgrace to themselves and the parents who prepared the way to this awful end.

Dear reader, we may feel ourselves free from all blame when a child comes to such an end; but God will not allow us to pass by unnoticed. He is just, good, impartial, and he certainly will, by the power of his infinite wisdom, trace effect to cause, and rightly too, without any misty or doubtful judgment draw us to account, if we are to blame, and if so, rightly condemn us, along with our children, to everlasting perdition, for the crimes they did.

"I have no time to be so particular in this way." Any one who says this, should have no children; for they will be, in ninety-nine chances out of a hundred, nothing but a curse to him after all.

Why has God endowed you with the nature of becoming a parent? so as to make you a millionaire and enslave your offsprings to gain the end? No, no, no! a thousand times No! Let every ear in our wide land ring with the word No, if sound enough. God has given you this nature for a grand, for a nobler purpose; he has done so that he might safely entrust you with a living human being into which he has planted an immortal soul, for you to guide and direct during its tender age and prepare it to walk in the way of righteousness and goodness to final salvation, instead of allowing it a training for hell and become a demon among a dense crowd of miserable souls, shrieking with pain and writhing in agony. This is why God said, "Be fruitful."

God put man, (when I say man I mean both sexes,) upon earth for a certain purpose; not as some will, to grasp and gain all the worldly goods possible, and leave the morals and higher feelings to fate; but, for the purpose of increasing the population of heaven by first increasing the human population of the earth, and implant in each of these living beings a germ of immortality to develop, in due time, into a righteous soul and return to God and enter upon an immortal mission, whatever that mission may be.

For the soul to enter upon a heavenly mission, it must be righteous; for it to become righteous, it must feed upon a good and true mind; for the mind to become good and true, it must hear, see, do and experience that which is good and true; and for the mind to become such, the brain—in which exists the mind—must live in an atmosphere of goodness and truthfulness, created and helped up by a good and truthful guardian.

(*To be Continued.*)

J. P. Miller, M. D.

Reader, Take Notice: As I wish to enter rather elaborately upon the discussion of the subject—Parental influence, or child training—I shall gladly receive communications, from any one who may feel disposed to write, either privately or through the Companion. I lay my opinions open to criticism for you to better, but not worse. All questions and criticisms shall receive sincere attention. I shall also very thankfully receive communications of both theory and experience in regard to this subject, confidentially. The subject is an important one, and one that be can very profitably discussed in a Christian-like manner. Let me hear of you, your theories and experiences.

Address, J. P. Miller, M. D.
No 406 North 64th St.,
Philadelphia, Pa.

Selected by MARY ANN RIGGLE.

"Thy Will, My God, be Done."

My God, my Father, while I stay
Far from my home on life's rough way,
Oh! teach me from my heart to say,
"Thy will, my God, be done."

Though dark my path, and sad my lot,
Let me be still, and murmur not,
And breathe the prayer divinely taught—
"Thy will, my God, be done."

What though in lonely grief I sigh
For friends beloved, no longer nigh,
Submissive still would I reply
"Thy will, my God, be done."

If Thou shouldst call me to resign
What most I prize, it ne'er was mine;
I only yield thee what is thine—
"Thy will, my God, be done."

Unwillingness in Prayer.

There is no greater argument in world of our spiritual weakness, and the falseness of our hearts in the matters of religion, than the backwardness which men have to say their prayers; so weary of their length, so glad when they are done, so witty to excuse an opportunity; and yet there is no manner of trouble in the duty, no weariness of bones, no violent labors; nothing but begging a blessing, and receiving it; nothing but doing ourselves the honor of speaking to the greatest Person and greatest King of the world; and that we should be unwilling to do this, so unable to continue in it, so backward to return to it; so without gust and relish in the doing of it, can have no visible reason but something within us, a strange sickness in the heart, a spiritual loathing of manna, something that hath no name, but we are sure that it comes from a weak, a faint, and a false heart. *Jeremy Taylor.*

For the COMPANION.

Communion with God.

"My heart and my flesh crieth out for the living God," Psa, 84: 2. "My soul thirsteth for God, for the living God." Psa, 52; 2.

"The living God!" this alone can satisfy the soul and quench its deep thirst. In communion with God a reconciled God and Father through Jesus Christ, there is life, joy and peace for the soul. This has been the experience of countless members of saints in heaven, and is even now the experience of countless members of saints on earth who live to tell us that it is not a dream.

Surrounded as we are in God's beautiful world, with many sources of enjoyment for mind, heart and eye, we are too apt to rest short of the highest and noblest, and to forget the giver, amidst the riches of his gift. Yet even while we have these things they are not enough for us, and very soon we find that we have them not; they are taken away from us or we from them. "The world passeth away and the lust thereof and poor indeed is the heart that has no living hope or treasure beyond." Blessed be God, for the thirst that sends us to the fountain! for the weariness that makes us go to him for rest! for sorrow that leads us to seek the Comforter; and for the sense of unsatisfactoriness and transitoriness in the creature, which drives us to "the living God!" were we strong and immortal as angels, we would still feel this need—nay, with an angel's wisdom and light we should feel it all the more, and marvel at those who could think to satisfy themselves with any inferior portion. Let us mark how the Psalmist rose from strength to strength, in his heavenward aspiration. It was not mere outward ordinance that could satisfy him; not the tabernacles of the Lord, however lovely they were in his eyes; not "the courts of the Lord," though his soul longed, yea, even fainted for them. It was the living God himself that his heart and flesh cried out, and his soul thirsted for! This should be both a comfort and a warning to us; a comfort to those who are by necessity shut out from worshiping in the courts of the Lord; for God does not confine the manifestations of his presence to any temples made with hands. A warning to those who rest content with the tabernacle, who remain satisfied with attendance in the court, without beholding the countenance of the King.

W. U. BALTIMORE

Linn Co., Oregon.

Christ's Baptism.

A part of my business now is to teach the *Harmoay of the Gospels in Greek.* Not long since, the lesson for the day embraced John 1: 31. It is my custom, especially with young pupils, to make them translate according to the common prose order of the English language, even though a transposition of words or clauses should be more forcible and more elegant. Hence I generally require the independent member of a sentence to precede the dependent. In accordance with this plan, my pupil rendered the verse pointed to above as follows: "And I knew him (Jesus) not; but I came baptizing (him) in water for this purpose, that he might be made manifest to Israel." How clearly does this passage, found in John, state the specific end of the baptism of Jesus! He had no sin, the symbolic washing away of which his baptism signified. Christ's baptism was a *manifestation* of himself to Israel. In like manner, the baptism to every penitent believer manifests Christ to the world. Every time the ordinance of Christian immersion is administered, it does in fact manifest Christ both to his own people and to others who may witness it. Reader, did you ever stand by the water's edge and look on during the celebration of this rite, without having your thoughts directed to Him who was Himself baptized in the Jordan?

In 1718 appeared at Halle a *Harmony and explanation of the Four Holy Gospels* by Canstein. The German scholar will find in the original *ad loc.*, the following observation which I have transferred into English: "So also now, it is God's purpose by means of the ordinances, to reveal his Son more and more; hence we should not lightly esteem them, but devoutly use them." This is not merely to the point; it is the point itself.—*Dr. Varden, in West. Rec.*

It is not that our later years
Of cares are woven wholly—
But smiles less swiftly chase the tears,
And wounds are healed more slowly.
—*Anon.*

PROFANITY never did any man the least good. No man is the richer, or happier, or wiser for it. It commends no one to any society. It is disgusting to the refined; abominable to the good; insulting to those with whom we associate; degrading to the mind; unprofitable, needless and injurious to society.

Christian Family Companion.

DALE CITY, Pa., June 3, 1873.

Report of the 8th Regular District Meeting of the Western District of Penn'a, Held in the George's Creek Congregation, Fayette Co., Pa., May 21st, 1873.

The Meeting being opened by the usual devotional exercises, the congregations were called and responded as follows:

Berlin,	Eph. Cober.
Elklick	H. R. Holsinger, Jonathan Kelso.
Middlecreek	J. D. Miller, Tobias Meyers.
Quemahoning,	Not represented.
Shade,	Joseph Berkey, Hiram Musselman.
Conemaugh,	Wm. Byers,
Manor,	David Hildebrand, By letter.
Montgomery	Peter Beer,
Plum Creek	Henery Spicher,
Cowanshanock,	No Delegate.
Redbank,	Levi Wells.
Clarion.	J. P. Hetric.
Glade Run,	Samuel Knouse, Geo. Wood.
Indian Creek,	Not represented.
Jacob's Creek,	D. D. Horner, J. M. Miller.
George's Creek.	Abram Summy.
Ten Mile,	J. J. Cover, Wm. Johnston.
Byerson's Station,	Jno. Wise, D. M. Leatherman. Adam Wise.

The meeting was then organized by choosing the following officers: John Wise, Moderator; J. P. Hetric, Clerk.

Minutes of the 7th Regular meeting read and adopted.

On motion of H. R. Holsinger, Bros. Herador and Thomas were solicited to take part in the meeting.

The following business was then presented, and disposed of as follows:

Article 1. What is to be done with the brother or brethren who take an active part in county fairs by sitting as president of an agricultural meeting, and assisting in appointing persons as committees, or delegates, for a subsequent organization, among whom were appointed members of our beloved church to act as such delegates?

Ans. This query is returned to the congregation from which it came, to be, by its Elder, returned to its author.

Arts. 2d and 3d tabled.

Art. 4. The Middlecreek congregation, through their delegates, asks to hold the D. M. of 1874.

Ans. Granted; time, 2d Wednesday before Whitsuntide. Afternoon session.

Art. 5. A request from Montgomery congregation, Indiana county Penn'a, for D. M. of 1875.

Ans. Request favorably received, and will be granted if renewed.

Art. 6. A request for A. M. to consider Art. 10 and its Ans. of the D. M. of 1872.

Ans. This meeting requests it.

MISCELLANEOUS.

Sec. 1. Home Missions.

As the time of two members (J. I. Cover and J. P. Hetric), of the Mission Board, expired, the same two were selected for the term of three years.

Sec. 2. Stephen Hildebrand and Jos. Berkey were chosen Evangelists for 1873.

Sec. 3. On motion of brother Letherman the Home Mission business was put into the hand of the Mission Board, the fixing of the salary the time and field of labor.

Sec. 4. A call from the Montgomery congregation for missionary aid on its borders was considered and granted with the understanding that the evangelists were to be sent to the Montgomery congregation which is to further them to their field of labor.

Sec. 5. The Treasurers report was audited with a balance in the Treasury for home missionary purposes of $51.75.

Sec. 6. John Wise and Jos. Berkley were chosen delegates to A. M., the former named for standing committee.

Sec. 7. Hiram Musselman was chosen Treasurer for 1873. Address, Scalp Level, Cambria county, Pa.

J. P. Hetric was elected Corresponding Secretary for 1873. Address, Oakland, Armstrong county Pa.

Sec. 8. *Resolved*, To have these Minutes printed through the CHRISTIAN FAMILY COMPANION, and a correct report to be forwarded to the Editor by the Clerk.

Eld. J. WISE, Moderator. J. P. HETRIC, Clerk.

Report of the Annual Meeting.

In our next issue we expect to publish the proceedings of the Annual Meeting. The report will be more complete and accurate than any heretofore published. It will also probably contain several sermons preached on the ground during the meeting. The Dale City RECORD will be published daily during the time the meeting is in session, and will contain the proceedings of the meeting, and such other particulars as may be discussed worthy of publication. It will not be sent to subscribers, but full sets of the paper will be sent postpaid upon receipt of twenty-five cents. Address RECORD, Dale City, Somerset County, Penn'a.

The COMPANION will be sent the balance of the year including the report of the Annual Meeting, for eighty-five cents. We would respectfully solicit subscriptions, and invite our agents and friends to make a little extra effort in our behalf. A few hundred names could be easily obtained and would greatly aid us.

Persons who expect to transact business with us while attending the Annual Meeting, will please attend to it in the morning or evening while the meeting is not in session, as we desire to watch the business proceedings, and also give our clerks an opportunity to attend the meeting.

Tune and Hymn Books, and the New Hymn Books, can be had in every style at the Book Store in the COMPANION building, by the dozen or single copy.

Visitors.

We are expecting many visitors at our office, from all parts of the brotherhood, during the Annual Meeting, and shall be very happy to see all who may be pleased to call upon us. But we can hardly be expected to report them all; so we will in all probability not extend that courtesy to any, except it should be in extreme cases.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be writ en upon **one side** *of the sheet only.*

Chamber's Valley, Carroll County, Va.

BROTHER HOLSINGER:

By the request of the brethren and sisters I write to you to-day, requesting you to lay this before the brethren at the Annual Meeting for their consideration. Five years ago two brethren and three sisters settled here in Fancy Gap Township, Carroll Co., Va. Two years later, two brethren and three sisters more came here and settled also; all came from Pennsylvania. Two brethren and one sister have been called away from this troublesome world, having died in the triumphs of faith. There have been 7 added to the brotherhood here by baptism, since the brethren settled here, and I think that many others would soon join in with us, if we would have some ministering brother living convenient, so that we could have regular and more frequent preaching. We number 14 here at present—5 brethren and 9 sisters—under the care of brother Harden, P. Hylton, of Floyd county, Va., who, (as also have the other laboring brethren under his charge,) has upwards of 30 miles to come to hold meeting with us.

The Floyd county brethren first came and preached for us every two months; then they put us off to every three months, and now it is nearly six months since they have been here, and as yet no assurance when they will come. They had a very sickly time with them during the middle portion of the winter. The brethren living near Salem, in North Carolina, some sixty miles from here, came and preached for us sometimes, but were also prevented by sickness and other causes to come to see us last year. So you may think, beloved brethren, that we are, as we may say, beginning to hunger and thirst after the true gospel as it is preached by the brethren; and we entreat you, beloved brethren, to take our case into due consideration, and see what you can do to supply our want of a preacher, either by sending a ministering brother here or any other way you may think proper to give us more regular and frequent meetings. We have a healthy climate, plenty of good water, and some good land that can be bought at low prices.

Yours in brotherly love.

SAMUEL D. ROTHROCK.

In Memorium.

To the memory of Fannie V. Emmert, daughter of Mrs. Susan Emmert, who died in Mt. Pleasant, Md., April 17th, 1873: aged 12 years, 9 months and 21 days.

The subject of the above notice was truly a beautiful, intelligent, and an interesting little girl. One whom to know was to love. Always kind, cheerful, and with the smile of love on her countenance. Among her many associates she always appeared happy, and seemed to possess the power of making all around her so. We called to see her a few hours before she died, and the sight was truly a sad one. She lay on her bed with convulsions, and laboring hard for the breath which was so soon to take its flight to realms unknown to us. Her dying bed, was surrounded by many of her friends, together with her grief-stricken, widowed mother, who was sitting on her bed by the side of her darling daughter. But alas! none could help her across the dark river of the "shadow of death." We were led to reflect by standing by her bed side, that soon, yes, very soon, our little Fannie would be a shining angel in heaven, where she could embrace her dear father, and her two little brothers who have gone before. She left her mother, two sisters and only brother. She has now paid the debt of nature, that they too must pay ere long. Their dear little Fannie has escaped all the temptations of a sinful world, and is now associated with her friends and associates in the paradise of God. While friends here are weeping, the angels no doubt are rejoicing, that another one has been added to their number, and where they will wait but a little longer until God shall see fit to call all of the family home to that land, where parting will be known no more. May they, and all of us, take warning and prepare for that dark hour of our separation, so that we may all be able to strike glad hands, with our much loved Fannie in that land which knows no sorrow.

"Cease ye mourners, cease to languish,
O'er the grave of little Fannie;
Pain and death, and night and anguish,
Enter not the world above.

L. P. GROSSNICKLE.

Boonsboro, Md.

GOSHEN, IND., May 12th, '73.

BROTHER HOLSINGER:

I suppose you remember yet about my publishing a few pieces in the C. F. C. concerning my condition. I explained my circumstance as well as I could and made an appeal to all the members, requesting them, and also the friends, that if they knew of any occupation for me of such business that I could do, I would be very thankful to them for their information, as I was deprivdeprived of the use of my means, for about four years, so that I could not have my support from it. But now it seems to be further out of my reach than at that time. One year ago, this spring, I took a piece of land for the debt. I sold the land to two persons, the one a stranger to me. He came from Illinois, and said he was worth thousands of dollars and had money coming to him that would be due in three years. I let him have the land on four years time, but he was to pay me the interest from date. He left the country without paying me any thing. He is gone, and no one knows where.

There were a few of the members who admonished me through the colums of the C. F. C. in regard to steadfastness of faith; but the other was left undone; as much as to say to me, "Depart in peace, be ye warmed and filled." After some length of time, a kind friend got to corresponding with me. He sent some papers to me and I sold them. Some time after I learned that he printed them himself, then I composed some poetry and sent it to him to have it printed. I am now going around, selling them, to support myself.

HANNAH M. BURKET.

Elkhart, Elkhart Co., Ind.

A Sketch of our Communion Meeting.

I will endeavor to give a few details of the communion meeting held on the 15th of May, six miles west of

Dayton, Ohio, known as "Bowman's district." The morning was very raw and cold; until about 10½ o'clock, when the atmosphere became warm and pleasant. However, about 8½ o'clock in the morning, after a goodly number of the brethren and sisters had assembled themselves together, the rite of baptism was to be administered to a man and his wife. It was well performed. We hope these two pilgrims may go on their way rejoicing, like the Eunuch of old; and our desire is that we may all be joined hand in hand, having that bright guiding star fixed before us, that will lead us to the sunny shores of everlasting peace.

After the rite of baptism was administered, the multitude returned to the meeting-house, where divine service commenced at ten o'clock. Meeting was opened by prayer and singing a few hymns of praise. The congregation was then addressed by Eld. Peter Nead. He took his text from the 14th chapter of St. Luke, latter clause of the 35th verse, "He that hath ears to hear, let him hear." The speaker occupied the floor but a short time, but in this short time he delivered a logical sermon, which was edifying to all those who were under the sound of his voice. He was also immediately followed by Eld. Younce, who compared the sons and daughters of this age of the world, with the prodigal son of old. The meeting closed at 12 o'clock, and had intermission until 5½ o'clock in the evening, when the Lord's death was to be commemorated; which was performed at the appointed hour. Thus did we experience a deep meditation upon the suffering and death of our adorable Redeemer.

Yours truly.

H. MARTIN.

New Lebanon, Ohio.

DEAR EDITOR:

I wish to say a few things through the columns of your excellent paper. I can hardly expect that you will publish an article from an unexperienced pen, and I feel timid to open the subject, as I am but a girl of fifteen summers. But as there can be nothing done without a beginning, and no success without a trial, I draw the bow at a venture.

I have just read an article in the C. F. C. May 13th signed A. B. Brumbaugh. The brother has dealt in scriptural fairness on the use of tobacco, and I heartily endorse all that he has said against the use of tobacco. The only objection I find to the article here referred to, is, the classing of the abominable and filthy use of tobacco with that of fashions, or dress.

I am aware that words must be placed in sentences with great care. Pride may be of a sinful character. All idolatry is sin. Sin is to be avoided. Where the treasure is there the heart shall be also. In heaven our treasure must be laid. Jesus gave us examples of dress: "Behold the lily of the valley! * * * Solomon, in all his glory, was not arrayed like one of these." Shall any one find fault with us if we partially imitate the example given? I trust that all the girls who are yet in their teens may soon become temples of the living God; for on us rests the hope of the moral future. I sincerely desire your prayers.

SUSANNAH S. SPOHN.

Ontario, Iowa.

Lines Addressed to my Niece on the News of Her Conversion.

DEAR NIECE, or, *Dear Sister in the Lord:* For, no doubt, this is the manner in which I am in duty bound to address you, since hearing the joyful news of your conversion to Christ. You have now turned your face Zionward; renounced the sinful amusements and vain pleasures of this world, and so have determined, by the assisting grace of God, to at last enter into the mansions of the blest, where joy forever dwells.

Well Mary! I am truly glad to hear that this is your determination. You are now young, and it always seems to me that it must be very pleasing in the sight of the Lord to see young souls turning from the sin and wickedness, so extensive in the world, and casting themselves into the arms of Jesus, for guidance and strength, to withstand all the temptations that are so liable to beset them, during their christian warfare here. Yes, you have truly, and very wisely chosen the good part, as did Mary of old. Oh! how blest and happy you must feel if you can realize his love and commendation, as she must have done, when, after gently chiding Martha, Jesus said, "But one thing is needful and Mary hath chosen that good part, which shall not be taken away from her;" Luke 10: 42. I would say to you, be encouraged; press forward and labor to obtain the prize, and if you will continue faithful unto the end, you will surely receive that rich reward, a "crown of righteousness," which is prepared for all those who love and serve the Lord. Perhaps you may at times be tempted to partake of some of the "so-called" pleasures of the world, but though they appear charming and beautiful in some respects, remember that they will amount to nothing but vanity, and perhaps ruin in the end. Oh then ever strive to walk in the narrow way! for

"Broad is the road that leads to death,
And thousands walk together there;
But wisdom shows a narrow path,
With here and there a traveller."

Hoping that you may prove faithful, I will say farewell.

CARRIE HOLSINGER.

Carleton, Neb.

BROTHER HOLSINGER: On the 5th of February my house and nearly all its contents were consumed by fire. The circumstances were as follows: I was engaged in making a cupboard for a brother, and had most of the lumber in the house in one corner of the room; also some shavings in the same place, and while wife and I were out of the room, the children in a playful way, set fire to the shavings, and soon the flames spread. Wife, being near the house, heard a strange noise, and on entering the room found the children under the bed and much frightened. She quickly took them from their hiding place and saw them safely out of the house, then returned again to save some things from the devouring elements, but only succeeded in geting a few bed covers. That is all that was saved.

We are now living at the expense of a few of our neighbors, brethren, till we are able to build again. We heard that some of our brethren in the East are making preparations to send us some relief. We thankfully accept their aid and pray that their reward will be tenfold more. We will not be able to take the COMPANION any longer, though we would much love to to read it, as we have

meeting only once a month and consequently do not hear much preaching.

Yours in love,

ADAM COCANOWER.

Galesburg, Neosho, Kan.

NOTE: We sympathize with our brother in his loss, and will continue to send the paper, as we never allow misfortune to alienate our friendship; and experience has taught us that we never lose anything by befriending the unfortunate.

ED.

"Who is J. Hiestand?"

This question is asked in the C. F. C. Now if I am permitted to answer for myself, as Paul was, I will tell who I am, and what I believe.

I was born in Montgomery Co., Ohio, and am one of the descendents of Adam, by nature; and I hope, now by adoption, to be one of Christ's children; and if Christ's, then one of Abraham's seed and an heir according to promise; and I am one who is earnestly contending for the faith once delivered to the saints.

It is true, I am one who is vulgarly called a "Soul-sleeper." And my reasons for so believing are, that I do not find in the word of God, that God gave to man immortality, or a popular, immortal soul, when man was created.

JESSE HIESTAND.

NOTE.—We here state that the above is only the introduction to friend Hiestand's say; but as it is all that has any direct bearing upon the query, we omit the balance. The time has not come yet for us to give so much space in the COMPANION, to discuss a question of so little importance.

ED.

This World's Afflictions.

DEAR COMPANION:

It is with great pleasure that I again peruse your columns, which I have not enjoyed for nearly a year; not on account of not having the privilege of your weekly visit among us, but because of sickness. For the last few years I have been afflicted with dyspepsia, neuralgia, and derangement of the nervous system. About one year ago I was taken with a severe spell of sickness, which left me so much afflicted in both mind and body, that I suffered the most intense agony for nearly a year, part of the time being perfectly deranged, so that I did not know one day in a week from another. I often wished for death; but as the Lord knows all things best, and our allotted time to live. In that time he saw fit to call home our dear little babe; and now we can truly say, "We have two tender buds blooming in that bright and happy land, from whence no traveller returns." I was, a day or two ago, in our neighboring city, to witness one of the most terrible calamities—so many souls sent to a watery grave without a moments warning, prepared or unprepared, by the falling of the iron Truesdell Bridge in that place. This calls fresh to our minds that we have no abiding place here; that we all must die sooner or later; that the things of this world are only transient, and time at the longest, is but of a short duration We are like leaves of autumn before the winter blast, soon withered to mother dust.

I am truly thankful to the Lord, that my health is better now, so that I can again join with our dear family around the family altar, and go to the house of worship, although not with quite as light a heart as I once did, on account of reflecting on the past, which calls back to my mind unpleasant and unhappy thoughts. Oh, dear sisters, we being the weaker vessel, what poor, frail mortals we are! Subject to afflictions, sorrow, and pain, I am often discouraged by the way; therefore I ask the prayers of my brethren and sisters in my behalf, that I may be forgiven for the past; that when my time is ended on earth, I may be so happy to meet with you all on that bright and peaceful shore, where sickness and sorrow are feared and felt no more. This is the prayer of your most unworthy sister.

SUSAN WINGERT.

Franklin Grove, Ills.

The congregation of Huntington met in council, and agreed to hold a communion 6 miles north of Huntington, at the house of Cornelius Heulines, on the 13th of June, at 3 p. m.

MARTIN HOKE.

PELLA, COLORADO, Feb. 28, 1873.

SISTER MARY:

I will send you $1.25 to help you pay for the COMPANION. I like to help any one when I can. I have no one but myself to work for; and I reckon I never will have.

From your unworthy brother,

GEORGE RENNER.

[NOTE:—Our readers no doubt remember that a certain sister sent us twenty-five cents for the COMPANION; promising to earn the balance and send it afterward. The above explains how the Lord's arrangement of charity will reach the wants of his poor. ED.]

Our communion is to be in the Spring Creek congregation, in the new meeting-house, 14 miles southeast of Warsaw, Ind., on the 20th day of June next.

DAN. MILLER.

Query.

I desire to know from you, or some other brother, what is to be done with brethren and sisters who, when you go to them and ask them for the pay for the COMPANION, say, "You cannot, neither can brother Holsinger push on us, we will pay when we get ready." Also if they owe you a sum of money and you ask them for some, and they have none; and if worldlings come along, they pay them some money before your eyes. Mark you, in the first place they say they have no money; and then pay some person money before you.

Weston, W. Va. I. W. BRADY.

From Weston, Lewis Co., W. Va.

I desire through the medium of the COMPANION to ascertain from some one, the address of George W. Brady. In 1867 I was at his house in Augusta Co., Valley of Virginia. Since that time I have not heard from him. I have written several letters to him, but have never heard from him. I desire to have some one to let me know, either by letter or through the COMPANION.

Your unworthy brother,

I. W. BRADY.

West n Lewis Co., W. Va.

BROTHER HOLSINGER:

Please send me the C. F. C., for I feel lonely without it. My wife died of consumption on the 5th of

February. She suffered a long time. She was a sister in the church. I have appointed her funeral to be preached the third Sunday in July. As that is the time our brethren will return from attending the Annual Meeting I would be very thankful if some of them would stop with us and assist brother J. W. Hook, who is young in the ministry, and would be glad for any help he could get.

I live two miles north of Arnold Station on the Hannibal and St. Joseph R. R,

Yours in brotherly love

S. H. HARRIS

Blue Eagle, Clay Co., Ms.

LOVE-FEASTS.

Shipshewanee branch, near Lagrange, Ind., June 12.

McLean Co., Ills., June 14th, 15th, See page 223.

Codorus, East Codorus M. H., York county, Pa. June 7, 8.

Four miles south of Waterloo, Iowa, June 14 15.

Williams county, Ohio, two and a half miles west of Pioneer June 10, 11. Meeting, June 7, 8, near Bryan.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

Near Trinidad, Colorado, April 6th, MARY M. BRYANT, wife of brother Wm. Bryant, and daughter of brother and sister Bashar, all recently from Washington county, Tennessee. Her age was 21 years, 4 months and 6 days. She leaves a little daughter, the only child, which will never know the tenderness of a mother's love. The dear sister seemed to be aware that death was at hand.—From the beginning of her illness she constantly affirmed that she would never recover; and during her illness she was seen to be engaged in prayer to the Father of mercy, asking him to receive her spirit. She also sang praises to the Giver of every good and perfect gift; and last of all, availed herself of the opportunity, and gave her physician a gentle admonition, telling him that he was old and ripe with age, and blossoming for the grave, and to prepare while it was called to-day.

EDWARD ROBISON.

In the Oakland congregation, Blount county, Tenn., April 8th, of Cholera Morbus, AGNES SHARP, eldest daughter of Solomon Z. and Sloma Z. Sharp, aged 9 years, 5 months and 16 days.—Funeral discourse by friend Grinnell.—She manifested an unusual degree of intelligence, and evinced a strong faith in the Savior. She was beloved by all her associates, who were numerous.

We deeply sympathize with the bereft, and feel that their loss is her great gain.

N. B. SHERFY.

In the Montgomery branch, Indiana county, Pa., December 3d, sister ELIZABETH, wife of brother Henry SPICHER, aged about 47 years. She and an infant babe were laid in one coffin. Funeral occasion improved by reading the 15th chapter of 1 Corinthians; exhortation, singing and prayer by Peter Beer and the writer.

Also in the same branch, our old brother CORNELIUS ROWLEY, born March 19th, 1798, died March 25th 1873, in hope of a glorious immortality. The subject of this notice has had the afflicting hand of Providence laid on him for the last 17 years of his life, more than has been the lot of many to bear. Some of the brethren that have visited us will remember seeing him coming to our meetings with his two chairs to walk with. Funeral discourse by Peter Beer, from 2 Cor. 5: 10, to a large and sympathizing congregation.

MARK MINSER.

In the Root River congregation, Filmore county, Minn., March 10th, ANNIE M. ZEBAUGH, daughter of brother Peter and sister Mary, aged 3 years, 7 months and 17 days; also son of the same parents, little PETER, aged 9 months and 7 days. They died on the same day, about six hours apart, and were both placed in one coffin. Funeral discourse by Wm. C. Hipes, from Luke 18: 16.

In the same place, May 7th, WILLIAM OGG, son of brother Joseph and sister Susanna, aged 4 years, 10 months and 3 days. Funeral occasion improved by Wm. C. Hipes, from the 90th Psalm.

JOSEPH OGG.

[*Visitor Please Copy.*]

In the Napierville congregation, Du Page county, Ills., February 15th, our aged brother, DANIEL KINSEY aged 79 years, 3 months and 29 days. He was sick a few days over six months. He suffered very much, but took it patiently till the messenger came and relieved him. He expressed a great desire to go home to meet his God, and died in the hope of everlasting happiness.

JOHN HOLLINGER.

LIST OF MONEYS RECEIVED for SUBSCRIPTION BOOKS, etc.,

A Chamberlin	50	H H Rush	$1 00
Samuel Garber	75	S J Livengood	1,35
H S Bowman	1,60	S H Harris	0
Matthias Greaff	1 50	Lucinda Ranch	1 35
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James Dial	1,50	Wm Homer	1,50

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VOLUME IX. DALE CITY, PA., TUESDAY, JUNE 10, 1873. NUMBER 23.

For the COMPANION.

The True Worship.

Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death or of obedience unto righteousness." Rom. 6: 16.

This world is inhabited by an intelligent creature—man, which was created by omnipotent Jehovah for some wise and noble purpose—to worship the Creator. The design of the Almighty in creating man was, to make him happy, and he placed him in the paradise of bliss. Man was made in the image and likeness of God; and was pronounced "very good." He might have enjoyed all the bliss of that paradise, that he was placed in, had he not transgressed the Creator's laws. The creature, not satisfied with his happy lot, was induced to eat of the forbidden fruit of the garden, and in consequence fell from his primeval state, and was driven out from his once happy state. The sentence was pronounced upon him, "In the day thou eateth thereof, thou shalt surely die." In consequence of that transgression, it was also said, "In the sweat of thy face thou shalt eat bread, till thou return to the ground." Nevertheless Adam's prosterity are worshipping creatures; all same adults worship something.

Heathens even worship; the red man of the forests worships; the blacks in Africa worship; the whites of this and other continents worship—all worship. Heathens sometimes worship the sun, moon, stars, some other planet, or the works of their own hands, or silver, or gold, or mammon, or even their own persons; hence we see that all are the servants of some creature, or thing—all are inclined to worship something; and to whomsoever we yield ourselves servants to obey, his servants we are. In short, we worship God or the Devil, and the reward will follow.

God has given his laws to man; and has given man comprehensive qualities to know what is good and what is bad; and "choose the good and refuse the evil," is the behest of the Almighty. Man is rational. We know good from evil. If we yield ourselves to Satan, and worship him, and continue in his service, the result is death—an eternal death: "The wages of sin is death." So soon as man becomes rational, and is able to comprehend good from evil, he is held responsible for his conduct. Paul says, "I was alive without the law once, but when the commandment came, sin revived and I died." So soon as the commandment comes, i. e., when the child can comprehend good from evil, he is held responsible by the Creator as to whom he serves.

Reader, there are but two ways; one leads to everlasting felicity, and the other to eternal woe and perdition. Which of these ways will you choose? Will you be the servant of God, and live; or will you serve the devil and die? Will you die that death "where the worm dieth not and the fire is not quenched; or will you, with Moses choose "rather to suffer affliction with the people of God, than to enjoy the pleasure of sin for a season?" Will you still be the willing subjects of Satan, and be contaminated with sin and folly? Will you not purify youselves in obeying the truth? We can purify ourselves. Hear Peter the apostle on this point: "Seeing you have purified your souls in obeying the truth, through the Spirit into unfeigned love of the brethren, see that ye love one another with a pure heart fervently," 1 Pet. 1: 22. It is impossible to serve God and mammon at the same time. The servant of God is subject to his laws; is not entangled with the vain and idle fashions of the world; is not conformed to this world, but is transformed. His mind is renovated; he does not frequent places of idle amusement, such as balls, dances, shows, theatres, and all other places, where the works of Satan in his diabolical way are carried on. He is not engaged in the works of the flesh, which are adultery, fornication, uncleanness, laciviousness &c.: see Gal. 5: 19—21.

The servant of God is in possession of the fruit of the Spirit, which "is love, joy, peace, long-suffering, goodness, faith, meekness, temperance. Against such there is no law." Gal. 5: 22, 23.

I would to God that all men and women might become the true servants of God: and all professors of the Christian religion, be not professors only, but also possessors of the love and grace of God, and continue in his service; for all that serve Satan, and continue in his service, must be hurled down to that awful bottom of perdition that awaits the ungodly, never to rise again.

Sinner take warning, and flee the wrath to come.

JOSIAH G. WINEY.

Proceedings of the Brethren's Annual Meeting, June 2--5. at Dale City, Pa.

The Annual Meeting is held this season in the large barn fitted up for the purpose, at the N. W. end of town, and opened yesterday morning at 9 o'clock. Before eight o'clock in the morning the barn was filled with about 1600 of the Brethren, who have come here from almost every quarter of the union.

Before the exercises were formally opened, an hour or two was profitably and pleasantly occupied by the singing of hymns in both English and German, in which the immense congregation joined their united voices.

The exercises of the day were opened by the Moderator, brother Henry Davy, who, after a brief exhortation to the congregation that they might be fully impressed with the importance and solemnity of the occasion, offered up a prayer for the guidance and blessing of God upon the deliberation of the council.

After this the 15th chapter of the Acts of the Apostles was read, and the names of the clerks, &c. were announced.

Brother Saylor then stated the object of the meeting, namely to decide upon inquiries submitted by the different Districts.

The moderator followed with further explanations, urging the brethren to unity of Christian spirit and feeling.

The first paper presented for the consideration of the council was handed in by the representation from the Eastern District of Maryland, and read as follows :

1st Query. Is it consistent for brethren to have their lives insured, and how to proceed with those brethren who have their lives insured?

Ans. Concluded to send this query to the Annual Meeting with the decision that it is inconsistent for brethren to do so.

The passage of the answer to the above query was called for and, no one objecting, it was passed.

2nd Query. What scripture shall we name as an answer to the following question : "How shall those officers among us be installed, whose duty it is to serve tables, and to attend to the wants and necessities of the poor members ?"

Answer. Acts 6 : 6.

Brother Joseph ——. This question, as I understand it, refers to what are called deacons I do not believe we have any Bible authority for their installation by the imposition of hands.

Brother Peter Nead. I believe that the Gospel is undecided upon this matter. The church I believe has the authority to say in what manner these officers should. be installed, and I believe every brother and sister in this congregation is acquainted with that form, namely, to receive them with hand and kiss.

Jesse Roop. If I would have anything to say with regard to the query before us, I would say that we have the word as plain as "Thus saith the Lord" and it is sufficient.

This question has heretofore agitated our church very much, and inasmuch as the Western District of Maryland has under consideration a question identical with this one, it would seem necessary that I should say something upon the subject, being from that district myself.

It will be observed that from the form in which the interrogation is submitted, there can scarcely be more than one question about it. The question asked is simply "What scriptural answer shall we give to those who ask us how we install those persons" and I apprehend that we can give no other answer than that we have given in both the Eastern and Western districts of Maryland. If the question came up as to whether it is right or wrong we might use different arguments; but as it is,we think there cannot be two sides to it.

I understand that these persons referred to in that portion of God's word are not called deacons—it styles them according to their true character—they were to serve tables and attend to the necessities of the poor, and yet we have a mode of installation which some people think not correct.

Brother Saylor. I think there can be no difference of opinion as to the way in which this answer has been given—there can certainly be no other answer given to the question as it is proposed. Although it came directly from our district, I am not aware that there is a brother in that district, or a deacon who desires any change, but I am aware that there are deacons in that district who are opposed to, and who have changed now to ask that no change be permitted.

I hold that those brethren we call deacons are not the same officers as those named in the chapter and verse referred to. Our deacons are the preachers of the church, and the church has defined their duties as long ago as in 1835, and if you read the proceedings of our meetings and compare their duties with the duties of the officers referred to in the scripture quoted, you will see that they are entirely different. Our church has defined the duties of our deacons and it has authorized the mode of their installation and with that order I am well satisfied, and I hope that the query will be passed by laying it upon the table.

The motion to lay the query upon the table being put, Brother—— objected as follows :

I am not satisfied—I think that inasmuch as scripture has been demanded, the church which proposes to be governed by the Holy Scriptures must be very cautious in this matter.

We announce to the world that we are governed by the New Testament and if we shirk our duty in this re-

spect we are violating the principles laid down for ourselves. If we say that we have no scriptural answer for this question, then we say we do not go according to scripture. If there is a scriptural answer, why shall we not give it? If we have one to give and fail to give it, we only stultify ourselves. The brother who spoke, said that years ago the Annual Meeting defined the duties of deacon. That does not answer this question, for the question does not ask for a definition of the duties of the deacons, it simply asks for a scriptural answer to the question. If it was thought necessary at Jerusalem to have such a body, we who profess to follow the primitive christians, either do not have such a body, or we have a body different from those and install them in a different manner—one we originated ourselves.

If there is a scriptural mode of installation, I hope we will adopt it. I have read all the minutes ever published upon this subject, and they define how the church says, but I have not yet found that they point us to what Jesus Christ or his Apostles said. We want to know what the primitive church did, or were instructed to do. We therefore appeal again, that you give us some proper scriptural authority, and ask that we be not put off in a careless or indifferent manner, but that we receive some satisfaction.

H. Myers. My idea of this question you will find in 1st Timothy, I think, near the last chapter, where it is not permitted to lay hands upon any man suddenly. In that same letter Paul wrote to the bishops, explaining that the next class of persons to them were the deacons; and if I understand that aright, it refers to the preachers. Now, why should we lay hands upon the table servers, and not on the preachers?

My idea is, that the apostles did not at first understand all.

J. S. Holsinger. Is it the duty of this meeting to tell the church what answers to give to every question they may ask? If so, we might continue the session all the year.

J. Roop. Our object is just the reverse. This question did not originate in the east of Maryland, as I understand it. While it is true, as brother Saylor says, no one there is dissatisfied; it is because there is a disposition to forbear. There are brethren there, who have ever felt conscientious, and whose object it framing the question as it was framed, honestly, is to have all controversy allayed upon the matter; and we hope the answer may be affirmed by the church; yet the church has the privilege to say what the order shall be in installing.

It is true, that those the apostles named had other duties; but that does not affect the question. One of the brethren has told us, that our brethren who serve tables, have other duties too. I think that the brethren's consciences should be respected and regarded; and I claim that the church may answer this question affirmatively, and yet not interfere with the practive of the brethren. I would therefore propose, instead of tabling this question, that it be taken home and considered by the church as to whether this will confirm or reject this answer; and if accepted, to decide also how it shall be approved.

Sturgis. This subject came up years ago, and was settled satisfactorily at that time. But we do not blame the church for inquiring, to know what is the true, literal meaning of the scriptural command. The circumstances in the apostolic time were different from now. I will now read a scripture, that applies to the authority the church has in according to the necessities of the age in which we live. The Holy Spirit saw, that in future ages different practices would be required; hence the apostle, offered the instruction you will find in the 4th chapter of Philippians. In instructing the church, he says, "Finally Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever, whatsoever things are pure, things are of good report, if there be any virtue, if there be any praise think on these things." Therefore the church—the true church—has set up an order here, that is not contrary to the mission; it is just and right that it should select such as we now need and have; and until it can be shown that the offices spoken of corresponded with that which we now have, we have no right to speak of that installation. I would refer the question back, and if it is not what is wanted, it can come up to next Annual Meeting.

Hibbs. Brethren it is the light we want. We have learned from the law of the Lord that we should sanctify him in the heart, and be ready to give the answer to those who would inquire of us.

We know of nothing we may answer such individuals as make inquiry concerning the ordinations of these officers. Should we accept the custom and give that as a reason? I left all connections to unite with a society which has followed the Scriptures. It has been said that there were none dissatisfied, where this originated. It must certainly be a mistake. I, as one, after finding the brotherhood, this was the first to which I took exceptions, and under the present circumstances I would be anxious to be able to give an answer to those who would inquire of me. I also have read the decisions of the Annual Meeting, which are recorded in the Brethren's Encyclopedia, but that not being satisfactory to mind, and feeling, too, that there may be others that would unite with us who would have no more light or knowledge than ourselves.

It has been said that they were ministers in the second degree, and that they preached the Gospel; but that they preached the Gospel afterwards does not say that they were set apart for this special purpose; for we find that one of these seven afterwards practiced polygamy, and to the church at Pergamos—it was said afterwards that their deeds God hated.

J. Brindle.—I think that we apply this command to the wrong answer. who wait on the table of the Lord, or those who break bread for the communion? I understand it was our Elders, and our Bishops.

Arnold—I would say I am satisfied with the remarks of Brother Sturgis. He has expressed my mind, except on

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SERMON BY

ABRAHAM YOUNCE.

Delivered at the Meeting in the Barn, Dale City, June 1st, 1873.

We are permitted to meet here, my friends, in a larger body than we have ever met before, on an occasion like the present; and, no doubt, it will be the last time we will all meet together upon earth.

Some of the brethren have urged that I should lead in the speaking this morning; and I will obey the call, by saying something about our christian religion, hoping to be aided by the grace of God and the power of your prayers. I believe much in the prayers of the church of God; but in addition to this we want your attention—the attention of the entire congregation.

The subject of my remarks will be drawn from the lines read in the meeting-house this morning, and which have very deeply impressed me. They will be found in Paul's letter to the Ephesians, 2: 19, 22, and reads as follows:

"Now, therefore, ye are no more strangers and foreiguers, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord: in whom ye also are builded together for a habitation of God through the Spirit."

Those of you, my friends, who have taken the pains to examine the matter, understand, that the apostle is addressing those Christians that had been strangers and foreigners, who were not fellow-citizens with the saints before their conversion—before they were adopted into the household of God upon his terms of reconciliation, and therefore not within the requirements of his promise. They stood in an unreconciled condition with God before their conversion. To those of you; my friends, who stand in that unreconciled condition, and who are therefore not in favor with God, I address myself particularly. That you cannot, while in that condition, claim the pledges of the gospel of our Lord Jesus Christ, is as clear as the sun that is shining to-day. You cannot, while unconverted, claim the promise of eternal life at God's right hand.

But how different is the condition of those who are the adopted heirs of God. While, my friends, condemnation is your portion, if ye remain out of the household of God, the apostle says, "There is therefore now no condemnation unto those who are in Christ Jesus, who walk not after the flesh, but after the Spirit."

How are we to walk after the Spirit? By hearing the word; and I praise God to-day, that we have enough to do to preach the word, without getting outside of it. We want nothing but that word which the Apostle characterizes as sharper than a two edged sword, and which is salvation to them that believe—unto the Gentile as well as the Jew. This platform is broad enough to save the world. The Apostle Peter said, when at the house of Cornelius, "I perceive that God is no respecter of persons, but in every nation he that feareth God and worketh righteousness, is accepted of him."

We bless God this morning for the breadth of this platform—that all mankind who will but stand upon it can be saved upon the easy terms of the Gospel.

But we understand that we have to come upon it on God's own terms—in accordance with his own plan. Outside of his own terms God is not bound to save.

Let us see what is meant by the term foreigner, as used by the Apostle. What are foreigners? Those persons that come from other countries, and who are not fellow-citizens with us. They have not been brought up under the same Government with us; and, although they may bring with them mints of money, and purchase farm after farm, and erect splendid mansions, they have not the rights enjoyed by American citizen; although they may bring scores or millions of dollars with them, it will not give them the right to vote at the ballot-box. There is but one way for them to become citizens of the United States, and that way is pointed out by the law, which requires them simply to take the oath of allegiance. Nothing short of that will answer the purpose.

We infer, then, that, when the apostle said, "Ye are no more strangers and foreigners, but fellow-citizens with the saints," he meant that they had complied with the terms Christ had revealed. These terms are now, as ever, the power of God unto salvation, and the only way.

This power of God is not some occult hidden power, something incomprehensible, but just what the apostle says it is, when he says, "I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to all them that believe." Believe what? Why, that he is, and that he is a rewarder of all them that diligently seek him. What is faith? Why, taking God at his word, and doing what he commands. How do we get it? Just as the gospel teaches. We don't get it in the woods, or in any particular place, but we get it by hearing the Word. The apostle says, "Faith cometh by hearing and hearing by the word of God." The Savior sent men out into the world to preach to the world the gospel and the terms of salvation.

On the day of Pentecost the apostles preached to the multitude; their hearts were pierced with the truth, and they said to Peter and the rest, "Men and brethren what shall we do?" They replied, "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." The same day were added unto them about three thousand souls. What did they do? They submitted to the terms of the gospel, and continued steadfast in the gospel doctrine. They had become fellow citizens with the saints and of the household of God. They were built upon the foundation of the Apostles and prophets, Jesus Christ himself being the chief corner stone, they become fellow citizens by believing, repenting, and being baptized for the remission of their sins.

The doctrine I have just touched upon may be supposed by some of you, to imply that water will wash away sin. Nothing is farther from the truth. We want you, my friends, to understand that it is through compliance with what the Lord Jesus Christ commands that we obtain the pardon of our sins and become reconciled with our God. We become cleansed from our sins, just as the leprous man was cleansed from his leprosy. He wondered why the water of his own land was not as good as that of the Jordan. But, remember, the command of God was to dip seven times; and I believe if he had dipped six times, and come out he would have been just as leprous as he was when he went down to the Jordan. As soon as you do anything more than the perfect law of God; as revealed to us, or take anything away from it, it is no longer perfect. Compliance with it will bring us into fa-

vor with our God, and we shall become fellow citizens with the saints and of the household of God. I believe that God will save no man or woman outside of his own plan, and upon no other terms than those He has Himself given to us as the only method of salvation. We become sons and heirs of God and joint heirs with Jesus Christ, only when we have complied with the necessary conditions.

I trust that those of you who are strangers to Him, have taken hold of His gospel, and are endeavoring to go onward and upward to secure the christian graces.

Let me say to you, if I never meet with you again on this earth, endeavor to go on; add to your faith virtue; to your virtue knowledge; to your knowledge temperance; to your temperance patience; to your patience godliness; to your godliness brotherly kindness; and to your brotherly kindness charity, the greatest and most important of all the graces. The Apostle says, "If these things be in you and abound, they will make you that you shall neither be barren nor unfruitful in the knowledge of our Lord and Savior Jesus Christ; but he that lacketh these things is blind, and cannot see afar off." That is just the way with you and me, if we get into the church and have not these christian graces; but he that endureth unto the end shall be saved. We feel like encouraging you this morning, to still persevere, push onward, endeavoring to do whatever your hands find to do in the service of God, and that without fear or shame, as becomes a valiant soldier of the cross, boldly carrying it aloft; if you drag it, it will only burden you.

Christian brothers and sisters, endeavor to live faithfully and you shall obtain a crown that never fadeth away. Let me say to my dying friends, you have been purchased by the precious blood of Jesus Christ; your soul cost just as much as mine or any brother or sister's, and if it is lost, you expect to suffer loss—your all is gone. And let me tell you, to-day is the accepted time—the time of salvation—not to-morrow, or next week, or month, or year, but to-day. Harden not your heart for you do not know if you shall live until this evening. There may be some of us here to-day, whose lease of life may expire ere the sun shall set in the west. Our life is hanging by a slender thread—one that may soon be cut, and where are you then? Are you prepared to meet death?

In the language of the Apostle: "If ye sow unto the flesh ye shall of the flesh reap corruption." May God help you rather to sow unto the Spirit and reap the life incorruptible. If you owned worlds like this, no doubt you would give it in your last extremity for a little time to prepare to meet death and your God.

You have the privileges now, there is nothing to hinder you. The Son of God came into the world, suffered and died to save you, and he says in Matthew xi. "Come unto me all ye that labor and are heavy laden, and I will give you rest." If we take his yoke upon us he will give our souls rest. We will become reconciled with God, and fellow citizens with the saints.

Brothers and sisters, persevere, and if we never meet on earth again, try to prepare to meet where we shall enjoy eternal life at God's right hand

REMARKS BY JAMES RIDENOUR.

From the remarks of the brother who has just addressed us, we have learned much with regard to our duties, and much concerning the condition of those who are not members of the church of Christ, who are yet strangers and foreigners, and not fellow citizens with the saints.

When the apostle uses the language quoted, we understand him to refer to his brethren; and we think that about the same is meant in this language as is meant when the followers or believers of Christ are referred to as children. It is, then, as sons and daughters, that we will look at this subject again.

I call your attention to the first chapter of St. John. When Jesus came into the world, he came unto his own, but his own received him not; but as many as did receive him, to them he gave power to become the sons of God." Mark the language—"He came unto his own." This undoubtedly refers to the Jews, who had been, up to this time, the peculiarly favored people of God. They received him not, as a nation—but as men some did receive him, and to them he gave the power—not that he made them sons of God, but he gave them power to become the sons of God.

We might perhaps think that this receiving is what makes us children of God, but it is only that which gives us power to become the sons of God. Then what is meant by this receiving? We understand it to mean receiving it in the sense that you all to-day receive it. We doubt not that you all receive the Savior in the same sense, that you all believe that Jesus Christ was the son of God—the promised Messiah, but this will not make you sons of God, it only gives you the power or privilege to become his children. You have now the privilege of becoming sons of God. It is one thing to have the power or privilege to become children of God and another thing to become children of God; and the last is the most difficult to accomplish now, although it was not in the days of the apostles. It seems, from reading the Gospel, that the burden of the minister's labor then was to get the people to receive Jesus. As soon as they succeeded in getting men to believe He was the Savior, they were ready to embrace Him. That this was the case, is seen from the history of the day of Pentecost, when three thousand cried out, "Men and brethren, what shall we do." They were told and they immediately obeyed. It is not so now. We have very few who deny that the Gospel plan is the plan of salvation, but the trouble is to get them to obey its teaching.

I need not show you what is necessary. The Savior has said, "Except a man be born again, he cannot see the kingdom of God." Nicodemus, not understanding him, inquired further, and he is told plainly, in order that Nicodemus might understand it, and that you and I might understand it—"Except a man be born of water and of the Spirit, he cannot enter the kingdom of God."

We want now to notice what a blessed privilege it is to be called sons of God.—We are taught that if we are children of God, then we are heirs of God, and joint heirs with Jesus Christ. Joint heirs means equal heirs: we are heirs to a great inheritance. The Apostle Peter says: "Thanks be to God, the Father of our Lord Jesus Christ, who hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead unto an inheritance that is incorruptible and fadeth not away." We are then heirs to that inheritance which the Apostle looked up to and rejoiced over as incorruptible and undefiled, and which fadeth not away. This inheritance, my friends, is reserved in heaven for us.

It is truly encouraging to us if we find after examination that we are sons of God, to know that we are heirs to that glorious inheritance.

We may own an inheritance in this world but it will pass away. I care not how much we may own in this world it is in its nature corruptible and the more we have of it, unless we make proper use of it, the worse we are off, and the less we have of it the better we are off; for that which is corruptible defileth unless we make proper use of it.

There is still more to encourage us

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one thing, and that is that it lay over until another meeting for consideration in the meantime, as to who the seven were. Very frequently I am asked the same question referred to, and it appears to me it should have a direct answer, but in order to inquire into the matter, it would seem to me necessary to consider the necessity for the election of those then appointed. We found it was necessary on account of the widows in distress, and we are to come to the conclusion that they did serve tables daily. Paul says it is not meet that we serve tables and preach the word; but they did it afterwards. We have a direct answer; let us submit that scripture as an answer to that question, so far as it answers the purpose.

If it is thought not advisable that those who serve the tables should not preach the Gospel, let us say so.

Bro. J. S. Flory.—I think this question can be settled very satisfactorily. Let the scripture be understood as not meaning those whom we now style Deacons, and it will allow us to install our Deacons in our own way.

J. Wise.—I don't know as I can throw very much light on the question, but I would wish to call the attention of the young Brethren to the language of the "Acts of the Apostles." The language used in the Acts 6: 3. is: "Wherefore Brethren look ye out from among you seven men of honest report and wisdom, whom we may appoint *over* this business." It don't say "to do this business," but whom we may appoint OVER this bus-,ness, to superintend it, and to direct how it should be done. In the Church we have men appointed for this business, to superintend our business in the Church, and we have others appointed to do the work that is necessary to be done, serving the tables, &c.; we have men appointwho are ordained by the imposition of hands, and we have men appointed to do the business without the imposition of hands, consequently those who are appointed to look *over* the business, are appointed in the manner prescribed in the 6th chapter of Acts. This is my understanding of the subject and if it will enable the young brethren to answer those who ask regarding it, I am satisfied and I hope they will examine into the phraseology of the text.

MODERATOR.

I have waited some time, and listened to the remarks of our brethren; and when our young brethren come to us as fathers in Israel, and ask us questions as touching our duty towards them and the church, I feel a great responsibility, and feel disposed to give all the assistance in my power. Almost 40 years ago, when I united with the Brethren, as a young brother from Maryland said, "that was the first thing I stumbled upon." I soon got into conversation with older brethren, who took a great deal of pains to instruct me. Now, as I told you, this morning, different views will come up on different portions of the Scriptures. They had one view and I another, and they undertook to reconcile my mind to that, to the point, and they did it fully to my satisfaction.

A portion of the church 100 years ago, understood that it was the office of deacon; for a portion of the church had got the idea from a closer examination that it was the first installment—the first laying on of hands on bishops. Now this investigation caused different opinions to be presented to the meeting. Some supposed it was the visiting brethren that had hands laid on them, and others took the position that it was the first installed that had the hands laid on them. A portion of those seven men were ministers. Take them from the ministers, and put them to the tables, they thought it would not harmonize with the teaching of scriptures. Now go down into the tent, and you have an illustration. Here we have a man appointed to oversee the tables. Does he serve the tables? No. Does he oversee it? Yes. But when he hears of suffering and want, he does his duty, and attends to seeing that their wants are supplied.

This decision seemed to satisfy the church, until of later years, when young brethren came into the church. Serving is one thing and overseeing is another.

D. Longanecker. The apostles were not going to leave the word to serve the table, consequently men were appointed under them.

John Metzger. The apostles would call them helps, and Paul again says, "Lay hands suddenly on no man."

Moderator. It has been proposed to let the matter stand as it is; let it be deferred, that is, not let this query stand, but let the custom stand as it is, for another year, and let us all examine the matter thoroughly, so that we may have oneness of practice, theory, and feeling among us.

P. Nead. I am not going to make many remarks. Those seven brethren, on whom hands were laid, I understand to be evangelists, and mind you, they were to have common stock in that day of the apostles, and these seven teachers were to oversee the common stock.

J. Steele. I must say publicly and openly, that I feel perfectly satisfied with the view of brothren Davy and Wise.

Garst. Once I felt as others of our young brethren, but after a closer examination of the subject relative to the query and answer, we come to this point, that we agree with our old brethren, and we are satisfied that there was a different class appointed in the olden times.

J. Steele. I think by giving a scriptural explanation to the answer that is given, it would satisfy, and the question would never need to be raised again. The explanation to go in the minutes.

Garst. It is one thing to be a table-server and it is another thing to oversee. Now, had we not better have a different name for the two classes of servants?

Moderator. I think it is generally understood among us, that the term "visiting brethren" applies to this class. I am not surprised that this question has come up; for it is the first thing that stung me forty years ago; and if an explanation is wanted to come on the Minutes, I am perfectly satisfied.

E. Slifer. I make a suggestion, that the question be withdrawn by the persons who offered it.

D. P. Saylor. The delegates cannot assume that authority.

——— ———. It is no slur to the question, or to the brother who presented it, to lay it on the table.

——— ———. We think it would be more satisfactory for that question to be referred back with the brother's explanation.

S. R. Zug—I am perfectly satisfied with what is on the minutes, in regard to laying on of hands; but I was going to propose that an answer be framed by a committee upon it for that purpose.

H. R. Holsinger—I am willing to have the subject delayed without an answer; but I should feel quite unwilling to have it entered upon the minutes with the explanation proposed here. For my part I cannot be satisfied with the answer given here. I am only sorry that such an answer as that is offered—only sorry that we ask the acceptance of an explanation of that kind. We are told in the plain scripture before us, that these persons were selected and appointed over this matter—over the case which required supervision. Now, if a bishop, by virtue of his office, is appointed to oversee the church, why give this second appointment unto him, and then lay hands on him, and ordain him as a bishop? And if these are the ministers, if these are to serve at the table, as my brother——— has explained here, if these are the men, then why does the Apostle say afterwards, "But we will give ourselves continually to prayer and to the ministry of the word." Then these men are to be appointed; and these bishops who are to look after these widows, ought to serve these tables, and the Apostles who appointed and laid hands on them, are to stay at home. You perceive the idea: these bishops are to be appointed, as my old brother would have us understand, to look over these tables, and the persons who appointed them being inferior persons, go out into the world to preach. That will never answer the purpose. Those persons that compose the church and had the oversight of the church, observed that it required other officers, inferior to them, to look after these widows, and of serving tables.—That raised the necessity of this appointment and selection, and now the superior officers of the church go to work and appoint them unto the duties of that office, that they may not be required to serve tables, but, that they may give themselves continually unto the preaching and ministry of the word.

Because our deacons are appointed unto this duty, it is not expected that they, therefore, must do all the work, not at all. But the deacons are appointed for this work, just precisely what the scriptures say. What do they do? Why we have our sisters, and the other brethren, who are asked by the deacon to come and assist them, and they themselves are appointed to overlook the work, and see that the widows are properly cared for, and the tables properly served. By virtue of this office the bishop overlooks this matter, but here he had the right, and the Apostles had the right, but they asked the appointment of seven persons, to be set apart for the performance of this special duty, that they could have more time. Now I don't see what objection we can possibly have, just simply to refer the interrogators to this very passage of scripture, and if you will not refer them to this passage of scripture, I ask you, as a people who understand God's word, to point to some other scripture that will answer the purpose. If there is any other passage that will authorize you to establish deacons in the church, then point to that passage, but do not evade the question.

We are frequently told, you want the plain letter as far as it can be carried out. Now we are not sticking to the plain letter here. I do not insist that you give this answer, but I ask that you have some answer, and let the people know where you get the authority for the practice, because the duties are precisely like those mentioned in the 6th chapter of the Acts of the Apostles; they accuse us of not ordaining them.

I see no occasion for evading this question. I don't see why you should do it. If your conscience is so much bound by this custom, that you can't follow it, why, we ask you to let us follow it who have the plain word of God for what we practice?

I do hope that you will point to this passage, or to some other passage, that we may understand.

P. Neal. Brother, you are aware that we have no common stock in this our day; and hence this passage has direct reference to the seven, who were appointed to have supervision over the common stock.

D. M. Holsinger. The only duty we have that runs parallel to the duties of these seven, is the duty of the bishop, who has oversight of the matter and the deacon attends to the matter personally.

D. B. Sturgis. The word brother Henry used, "evade," I would rather not have heard. I would rather not hear that we would "evade" any portion of God's word. It can be dropped out of the argument without defacing at all.

S. Z. Sharp. I have great respect for the opinion of our old brother. It has been said by a brother, that we have no common stock. That idea is so new to me. I would like to have further instruction. The apostles preached whenever they could. Very common. Yes; and in our church we lay together whatever we can bring for the aid of the needy. I would like to know what this is that we contribute from the various members of the church. Is not that a common stock?

P. Neal. It seems that there were brethren in that day, very wealthy ones, too, who had all their property in one common stock; and it belonged to one brother just as much as to the other; but we have no such rule in our present day. That we should distribute our property is a duty incumbent upon the church; and I presume that the church attends to it, and every brother throws in his mite.

J. Berkey. Are we to satisfy everybody by our decision, before we establish it? My understanding of the matter is, that we give satisfaction to the inquirers.

D. P. Saylor—I have already said in my remarks in this matter, that those officers in the Church, are those we have now, called Deacons, are not similar in scarcely any one respect.

We read that in those days they had all things common. Brother Neal has said that they sold their possessions, and if they had gold and silver they bought it; and the word tells us that "they laid it down at the Apostles' feet." Up to this time we have no knowledge of any ordination having taken place by the imposition of hands; but now, in this state of things, they had all things common, and then a dispute arose among them. If they had all things common, their natures, I suppose, were as before, and "there was a murmuring among the Grecians against the Hebrews, because their widows were neglected in their ministration, which implied that they had some one to minister to the wants of this colony." It is not hard to get up a dispute when nationalities are brought into question. The Apostles could not take time to investigate this matter, therefore they told the Church to choose seven men to look after the matter. Now, almost every brother that has spoken on the subject has advanced a different view or idea. I hold the idea that the Church was commanded to appoint seven men, just precisely as when at our present Annual Meetings a committee is ap-

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in the passage "It does not yet appear what we shall be," but we know that we are sons of God, heirs to the inheritance, showing that there is still something that is not revealed unto us. Paul says "Eye hath not seen, ear hath not heard, neither have entered into the heart of any man," etc. We have here enough of promise tocause us to press forward,rejoicing; yet there is so much beyond what is promised us that it is still cuough to make us bear up under all trials.

Well then, how are we to know to a certainty that we are children of God? If it is such an important thing to become children of God how are we to be positively certain of the matter? Why, there is much said with refercuce to this in the scripture. The apostle Paul says, "as many as are led by the Spirit of God, they are the sons of God," and again, "If any man hath not the Spirit of Christ, he is none of His." Thus we can learn who are the children of God —namely, that they are led by the Spirit of God; and as many as are not led by the Spirit of Christ they are none of His.

How are we to know that we are led by the Spirit of God? Is it not possible to be mistaken about this? Is there any other spirit not of God that may lead us?

The apostle tells us that there are many spirits in the world and we are to try them, and how is this to be done? What test shall we apply? Why,by the word of God. Whenever we are led by a spirit, contrary to the teaching of the word, we may rest assured that we are not being led by the Spirit of God. It leads us always according to the scriptures. In proof of this the Savior said just before he left this world, "If I go away I will leave you another Comforter" which he calls the Spirit of truth, which he says shall lead his disciples into truth and shall bring all things to their remembrance, that it will convince the world of sin, of righteousness, and of judgment.

Then we understand that this Spirit commences to work with the sinner and it convinces the sinner. Thank God that it does convince him that he is sinful in the sight of God and that he must be born again, and of how wicked it is to be a sinner.

It convinces him also of righteousness, of the righteousness of Jesus Christ, that is required of us. It also convinces him that there is a great judgment in the future at which all men must appear.

It is thus that the Spirit of God works, through the word; for the spirit, as I understand it, works through the word, not independent of it. The Gospel is called the sword of the Spirit; and if the Spirit acts it certainly acts by the use of its weapon; and by acting thus upon the sinner's heart, it brings him to Jesus. We are led to Christ by the drawing of the Father, yet it is utterly impossible to come to God except through Jesus Christ. Being led to the Savior,we are led into favor with God,by becoming reconciled with him. Thank the Lord for such a beautiful plan of salvation as this.

But the Spirit of God has other offices. One was, we think, confined to the apostles alone. It was to bring all things to their remembrance whatsoever he had said unto them. For at that time the gospel was not written; it was locked up in their memories, and God, through his Spirit, afterwards enabled them to pen it for the world, with fidelity. The other office as relating to the disciples was, to lead them into all truth; and that applies to us as well as to them. Mark the language of the verse—it is to lead us into all truth; and "as many as are led by the Spirit of God, they are the sons of God." What is meant by "into all truth?" I believe it to mean "into the observance of all truth." If we have that Spirit that leads us into all truth, we have the assurance of the word that we are the children of God.

Paul says farther, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit." We think that, with these utterances to guide us, there can be no difficulty in deciding, each one for himself, whether we are sons of God, or not. If sons of God, then we are joint-heirs with Jesus Christ; and if we are led by the Spirit, then we are the children of God. And the only way we can know whether we are led by the Spirit,is to test our inclination by the word of God. If we have any disposition in us to deny, or set apart, any part of the word of God, then it is not the Spirit of God that leads us.

Into how much truth shall the Spirit of God lead us? "Into all truth." The apostles were to go and preach unto all nations, and they who were taught were to be baptized; and that would bring them into the church. And then, what? Then teach "them to observe all things." All means all—nothing less; and that is just what the Spirit of God does. But there are spirits of delusion, and we must beware lest we be led by one of them; and the only way to decide is, to compare the teachings of the Spirit with the word of God.

I hope you will examine this matter, and each one decide for himself whether he is led by the Spirit of God, or whether by a false and delusive Spirit.

Remarks by P. J. Brown.

We have heard many good things, and it would hardly be necessary for me to add much more; but a few words I would say in conclusion. It is now what we call Pentecost. Eighteen-hundred and forty years ago, to-day, I believe, if I have not made a mistake in momentary reckonings, the disciples were together for the first time upon an occasion similar to this, however, under far different circumstances. There was then much bitter opposition. But the Spirit of God came down when they tarried at the city of Jerusalem, and they were endowed with power from on high. They preached, and they preached that word which will judge you and me. They preached the doctrine that was there and then given to the world by the Spirit through the apostle Peter, to whom Christ had said, "I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven." This man rose up and began to preach to the people, and explained to them what this great mystery meant; that the Spirit of God was in their midst; that it was not drunkenness with new wine, as they supposed it was, which would be impossible from the very nature of things. He preached to them, the Christ whom they had crucified, that the whole house of Israel should know that this same Jesus whom they had crucified was both Lord and Christ. When they heard this they were pierced to the heart, and said to Peter and the rest of the apostles, "Men and brethren what shall we do?"

Now here is a question, a question that was asked 1840 years ago, and "whatever is necessary," as one brother remarked, "to save one soul, is necessary to save the whole world; and whatever is sufficient to save one soul is sufficient to save the whole world."

We claim that God has given just enough, and not too much to save any one now.

What was the doctrine taught? They asked. "What shall we do to be saved?" 'Tis true, to be saved is not affixed just there, but it was implied; and it was asked them in the same way afterwards.

What did he tell them to do? Whatever he told them then and there, that he tells you and me now. For it was furthermore declared that the gates of hell should not prevail against the church that shall be built. The doctrine that was there taught by the Apostle Peter has been handed down to us.

Kingdoms have risen and fallen; empires have been built and pulled down; heaven and hell have been moved, almost to destroy or to save this doctrine, and heaven has prevailed and will prevail.—And what is it? It is the same to day as ever, and it was simply this: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and you shall receive the gift of the Holy Ghost; for the promise is unto you and unto your children, and unto all them that are afar off, even as many as the Lord our God shall call." Thank God it extends down to us, and to the end of time, and it is the doctrine that we wish to-day to preach to you. It is the doctrine that saved them, and it will save us, if lived out properly with willing hearts and clean lives.

I don't intend to make many remarks, but simply thought it was best to mention these things to our friends, for we are so apt to forget. I care not what other inventions we may approve of, no matter how many wise and noble men may advocate them, they will all have to fall before the doctrine of Christ, which will prevail against the whole world.

Now which side is this congregation on? Is it on the side of the law of God's word, or is it against it? We have good hope and reason to believe, that at least a respectable number of this congregation is ready to stand up as one heart in defence of the doctrines of the Gospel; and we think that, in obedience to the divine command to preach the Gospel to the world, it is right to preach out here in this barn, and elsewhere, wherever we can get a congregation together. This has been done; and it is for all to ask for themselves, where do we stand? and what ground do we occupy? And if any of us find that we are not on the right track, it is high time to improve as we have heard; "While it is called to-day harden not your hearts." We have seen that the hearts of these wicked, blood-thirsty Jews were broken, and we sometimes marvel that in our day, though the people appear to be respectfully inclined towards the members of the church nevertheless, with all this it seems to require more handling than it even did then to reach them. Why is this? Because the devil at that time worked in the spirit and character of a great red dragon, and now he works in the appearance and character of an angel of light, that is the difference. Let us therefore be careful that we be not overtaken by him, when we are off our guard.

Concluding Remarks.

BY H. R. HOLSINGER.

I have a few remarks to make on this occasion. It has been a custom for many years in our brotherhood, upon occasions of this kind, at our Annual Meetings, to have Pentecostal out-pourings of the brotherhood, and upon this occasion it was our custom to feed the entire multitude. Of course this custom originated at a time when these meetings perhaps, were a tenth or a twentieth of what they are now, in numbers, consequently it could be permitted without being a burden to the place or congregation that held the meeting; but latterly our brethren have come to the conclusion that these meetings can no longer be successfully governed, and for that reason they have changed the time for the general assembly to Tuesday; and also another change, that there should be no tent erected for the feeding of a mixed multitude. However it was found necessary by the very next Annual Meeting to erect a place for the accommodation of those, who, by all appearances, were members of the brotherhood; hence a tent has this year been erected for the accommodation of those who are here in attendance upon our Annual Meeting.

In the same change, it was also specified that there will be no preach- at the place where the Annual Meeting is to be held. This year the meetings are held, for the first time, in a town, and that rule has not been followed up, having preaching at several different places already in the town. Nevertheless this morning it had not been intended to have preaching at this barn; but our railroad company has seen fit to extend the excursion on several trains, from Pittsburg and Cumberland, and at the hour of 10 o'clock our houses were filled to overflowing, and about 12 car loads of people landed at the station. The streets were full of people; and the yard around the meeting house was covered with people. Inasmuch as there was a large multitude that could not convene at any other place, to hear preaching, several of us have taken it upon ourselves to have preaching here. This is the way that preaching occured in this barn, and we expect to justify ourselves in this way: because we have erected a tent for the feeding of the bodies, it is certainly not out of place, upon this day of Pentecost, to organize a meeting for the feeding of the soul that is said to be worth more than all the world.

Friends, there are many of you here, who perhaps know nothing about our denomination. The railroad company has seen proper to usher you into our midst, and we have thought it our duty to give you as much gospel nourishment as we have opportunity and time to give. You have heard it; and I trust that so far your blood is taken off our hands.

I think the idea that the brethren had, in not having preaching at the place intended directly for the council, was that the people might not congregate in such vast numbers; but those trains have brought you here, and you must remain until they return; and being here, I am sure that you will not make us more trouble at the tent than if you had not been here; and I want every one of you, to show by your behavior that you have improved by being here. I only ask that, being here, you will show forth at the tent, that you have heard of Jesus Christ.

At three o'clock this afternoon our Sabbath-school meets at the meeting-house; and, I believe, it has been decided by the officers to dispense with the regular course of exercises, and employ the time in singing hymns and spiritual songs, and hearing short addresses by such brethren as we can procure for the occasion; and I would invite our young brethren and sisters especially to be present, to assist us in singing.

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I wish to say this to the multitude, that it was not the intention of the Annual Council to make preparation for the feeding of mixed multitudes. That was not the intention, because we expected to avoid so large a turn-out of people on Sunday; but the railroad companies have thrown you.

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pointed to a certain place to investigate certain matters, and the only duty those men had to perform was to investigate that matter. But whenever the Apostles sent any one out to preach the Gospel, they saw proper to lay their hands on them; and they saw fit to lay their hands on these seven, sent out to settle the dispute; and when they had done that their office ceased.

We find Stephen sealing his devotion with his own blood, and Phillip preaching the gospel with great power.

I hold that there is no similarity between our Deacons and these seven. Our Deacons come under the head of helps to the church, as laid down in the Ephesians.

Brother ————Inasmuch as the explanation of the scripture I have given has been called in question, it is necessary I should give some explanation. It is manifest, that there must have been persons appointed in the apostolic times to attend to the distribution of the common stock. Brother Saylor has alluded to it, that they sold their possession and laid the money down at the Apostles' feet. There were young men there on that occasion, to attend to business that the Apostles did not attend to; and it is certainly very manifest that the circumstances would produce the necessity of persons to attend to the distribution of the goods of the church, when placed at the disposition of the Church at that time; and to my mind it is very clear that there were persons appointed by the church for this work, to attend to this distribution prior to the appointment of these seven, in the 6th chapter of the Acts of Apostles; and there was dissatisfaction in regard to the manner in which these persons distributed the stock of the church, the murmurings of part of the Grecians against the Hebrews, that their widows were neglected in the daily ministration. Who neglected it? Did the Apostles neglect it? That was not their business; but the simple fact of complaint being made, I infer it was made to the Apostles, and to show that it was not their business, they appointed subordinate officers to attend to the business. Those seven men were to see that the daily ministration was equal; that there was none neglected, that all were satisfied, and supplied out of the funds of the church; and their duty then being discharged, everything being set in order, they would have time, of course, to contend for the faith; and Stephen did as Brother Saylor says, full of the Holy Ghost and wisdom, and contend for the faith; and his arguments were so potent that they could not be withstood and he had to still his faith with his own life. There were certainly persons appointed before the seven. When the dispute was settled, and until there was another dispute, arose, there was no necessity for the appointment. Our helps in the church have the oversight in the church in bearing the provisions to the table. They call on others to assist perhaps, but never in our experience do I remember when the visiting Brethren did not come to see and ask what they were to do, knowing that they were subordinate to the overseer of the charge.

————————. In this case there was reason for the complaint, not because the apostles were not discharging their duties, but because the minor servants could not do what was necessary for them to do; consequently seven men were appointed for this business, and I want to see the scriptures to answer the question, to show a passage authorizing a form for the appointment of the brethren we have appointed.

————————If it is not out of place I would like to say a few words.—We understand by the language of the Apostles that there was a ministration, and if there was such a thing as a ministration, there must have been administrators before the seven were appointed to oversee this administration.

Moderator—The clerk has the answer ready to read.

Clerk—That it is not certain that the seven persons on whom hands were laid according to Acts, 6th chapter, 6th verse are to perform the precise work as our visiting brethren are to do, and if they were not, then the manner of installation may differ, and the manner of installing our visiting brethren may be sought for in the general principles of the Apostles and not in any one passage, and so the answer of our brethren may be given.

The next paper was offered by the representative of Western Maryland.

Inasmuch as the scriptures lay every disciple under the obligation to answer from the scriptures every scriptural question with regard to any and every part of our faith and practice; therefore we, the brethren of Brownsville church, inquire of the Western district Council of Maryland what scripture we shall bring as an answer to the question, "How shall those officers among us be installed, whose duty it is to serve the tables and to look after the general interests of the poor members."

By agreement, the answer given to previous question was adopted to this one.

Query—Is it not sufficient, and according to the Gospel to ask the candidate for baptism, while in the water, the question, "Dost thou believe that Jesus Christ is the Son of God," instead of the words of the formula, found in the minutes of 1858, Article 41?

The answer of one of the congregation of this district was, "It is sufficient and according to the Gospel," but it was not approved by the District Meeting; yet the majority said, to send the question with their answer, together with the dicision of the District Meeting, to the Annual Meeting for its determination.

Quinter. It was not designed to cheat the subject; but here is a disposition to change the regular order among us from asking three questions to asking one question. Supposing that the church that has got up that question and brought it here be granted their wish; then the next thing will be to come up, may not that question be asked out of the water? why did you not think of that? that would be wiser, why did you not think of that? Philip asked the question whether he did not believe. We are sure he asked it out of the water. Then we may go on here in a house and elsewhere. Thus you see the question will be agitated unnecessarily. As regards the renouncing of the world do we not do it? I suggest that there be no change; but that the demand of this question did not warrant us in making any change.

A. Flory. I think to assert that one question and not the others would be entirely out of place.

S. Z. Sharp. While I agree with brother Quinter's remarks there is one thing entirely omitted; and that is that the religion of Jesus Christ requires obedience to his commands, while we might have faith in him that did not imply obedience to him. It is necessary that we take the candidate into the church that he may avoid the world. Unless that condition is announced and agreed to by the candidate, I don't see how we are going to follow the command of our Lord, and I think the original order should be retained.

Wise. I propose that this question be tabled.

Saylor. I will just say that those brethren who advocated this question, bring up their arguments.

Moderator. Brother Saylor calls for the argument for the opposite side. If it is not given we will put the question, that the brotherhood may know that this meeting desires no change. If you table you would not give it that privilege. If I understand the duty of this meeting and its privileges, most assuredly our clerk has the privilege of putting questions into proper shape, and of forming an answer which is very short. If you simply table it here, so

far as the authority of this meeting si concerned the brotherhood will know nothing about it. If brother Quinter don't want to put it on the minutes in its simple form, this meeting has the right to do it.

Holsinger. It appears on that that was the intention. The District Meeting sustained, the conclusion of this one congregation, and there should be some expression that the brotherhood may know that we go on as before.

Slifer—I hope that this question will go on the minutes, that in the future, when these old gray-headed brethren are gone, the young generation will know that in this year, 1873, the question came up and was settled. Question with answer read by the clerk. Is it not sufficient and according to the Gospel to ask the candidate for baptism, while in the water, the only question, "Dost thou believe that Jesus Christ is the Son of God," instead of the words of the formla, found in the minutes of 1858, article 41. Answer. We think one question is not sufficient, and threrefcre make no change in our present practice.

Passed without objection.

DISTRICT OF WESTERN PENNSYLVANIA.

Joseph Berkey—We have a question, but it has not been forwarded to myself nor to my colleague. At our District Meeting last year, we had a question which should have been forwarded to us, and at our last District Meeting we proposed to have the question of our former minutes forwarded to this Annual meeting, therefore I refer to it now. While there is a difference of practice among the Brotherhood, in proceedings with members who trespass in a congregation in which they have not their membership, some trying the case in the congregation where the trespass was committed, while others would try it in the congregation where the trespasser lived. The answer we gave is, that the offender be tried in the congregation where the offence was committed.

Moderator—Do any of you recollect of a similar question or answer? A brother remarked that there had been a similar question years back; but not to cover this ground. It was in regard to a person moving from a district, and the tresspass taking place before he handed in his certificate. The passage of the answer was called for, and it was passed.

N. E. Ohio. Query 5. Is it right to gather or boil sugarwater on the Sabbath, or Lord's day?

Answer. Best not to do so.

An amendment was proposed: "Members should not do so." Another amendment proposed: "Not right to do so."

————————. Why we have the gospel to keep the Sabbath.

The first answer was announced to be passed; but there was a difference of opinion among the Brethren, and considerable confusion prevailed, and the question was reconsidered.

————————. Say it is wrong.

Brown. This is not the only thing about which there is a prejudice against the Dunkards in the world; and for my part I say I don't care for the combined prejudice of the world, unless the gospel is against it. If we are going to be governed by the Bible, let us have proof from it. Now I am not afraid to take the broad position, that there is not one word of gospel from Matthew to Revelation requiring us to keep any day for the Sabbath; but for the sake of harmony, and according to the law, we keep the Sabbath-day; and the apostle has enjoined that no man shall judge us with regard to meats, drinks, &c. I don't believe in making laws, where God has made none. I believe in keeping the day, as far as we can, without suffering loss. I don't think it is good to go too far in this decision, but I believe that the first answer is the best.

To be Continued.

A SERMON DELIVERED

at the

BRETHREN'S MEETING-HOUSE,

Dale City, Pa., June 1st, 1873, 4 p. m.

BY ENOCH EBY.

"Come ye near unto me, hear ye this. I have not spoken in secret from the beginning; from the time that it was, there am I; and now the Lord God and his Spirit hath sent me. Thus saith the Lord, thy Redeemer, the Holy One of Israel: I am the Lord thy God, which teacheth thee to profit, which leadeth thee by the way that thou shouldest go. O that thou hadst hearkened to my commandments! then had thy peace been as a river and thy righteousness as the waves of the sea." Isa. 48: 16—19.

After listening to our brethren yesterday evening and this forenoon my mind was impressed with the language of the prophet, in which we have in the first place the thought set forth that God is willing to teach his people; the creature whom he hath created a little lower than the angels but still susceptible of reasoning and consideration, as is evinced by the saying of the same prophet, "Come let us reason together." Man is made a little lower than the angels and needs instruction and assistance, and, God being love is willing to instruct and help the creature he has erected and to accomplish the great end he must be taught. In the language of our text I say we have the idea that God is willing to teach the creature and that to his profit, and to lead him in the way he should go.

As we expect to be very brief we will notice in the next place, how does God teach the creature and lead him in the way that he should go? We answer, by revelation, and that revelation is contained in the Bible. It is not an uncommon thing for a man to expect the Lord to dictate matters to him independent of his word. This is not only dangerous, but it is erroneous, from the fact that the apostle tells us that "The gospel is the power of God unto salvation to all them that believe to the Jew first and also to the Greek, for therein is also revealed the righteousness of God from faith to faith." It is true God spake of the future by the prophets—he communicated his will in former ages unto the people through certain individuals and this presents to our minds the idea that God does not address himself to every individual by peculiar impressions of his Spirit dictated outside of the Bible, otherwise he would not have need of the prophets to communicate his will to the future. But in that age he saw fit to speak to the future through

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in our midst, and we will do the best we can for those who manifest by their actions that they came here to serve God. The rest I suppose will expect very little favor in that way. Thankful for your kind attention, you are now, in the fear of God, dismissed.

SERMON BY JOHN WISE.

Delivered at The Brethren's Meeting-house, at Dale City, Sunday evening, June 1st.

We have met together for the purpose of worshipping God—the most noble exercise in which the human mind can be employed—and I have no doubt that there are many in the congregation who have pleasure in that work—in the service of the Lord—while others, perhaps, will not be so much delighted therein. I feel, having been earnestly solicited to speak, to talk to you a little while about heaven. A brother seems to feel a little like I did, perhaps. When we meet together, we have a little foretaste of future bliss, that always fits the mind, drawing it some heavenward. For the purpose of preparing the mind for our address, I will read the 4th chapter of the book of Revelations.

I will read the entire chapter. "After this I looked, and, behold, a door was opened in heaven; and the first voice that I heard was as a trumpet talking with me, &c.," I am aware that many persons regard the Apocalypse or Revelation, as the book of mystery; and I confess, that there are in it some things that to my mind are mysteries; but with regard to the subject before us, it seems to me there is no mystery. I think that this heaven that John saw is the real one, one that should be considered and profited by; and by God's grace we shall attempt to give our explanation of it as we understand the vision.

John says, as the chapter is introdued here, "After this." You will remember that what immediately precedes is the letters to the seven churches in Asia, and in the concluding part of the 3d chapter of Revelation in completing the instructions with regard to the letters or epistles to the churches in Asia, he says, "He that hath an ear, let him hear what the Spirit saith unto the churches. After this I looked and behold a door was open in heaven. The Apostle John at this time was isolated from human society, cut off from all human associations, banished from human society, and placed on the desolate Island of Patmos, where his enemies and the enemies of the holy religion of the Bible supposed he must necessarily perish. But man's extremity is God's opportunity. When man could not communicate any comfort to this isolated disciple of Jesus, to this child of God, then God came, then the Lord manifested unto him such a knowledge of the future as must have, in my judgment, filled the soul of that holy man with the strongest anticipations of future enjoyment, and afforded him the greatest enjoyment that a human being can enjoy on earth.

In the vision we have before us, the voice that sounded like a trumpet, representing, certainly, the voice of God, spoke to John; and the first thing it said was, "Come up hither, and I will show you things which must be hereafter." There are things in the future that we are unaware of, we know nothing of, only as they may be revealed by God to us; and I am glad that we have, in the Apocalypse, a vision of the future, that affords as much matter of satisfactory consideration. There is a period before us all; there is a time before us all—a time approaching us all—when, like John, we shall be isolated from human society. I don't mean that we shall be cut off in person from human society, but all things earthly will fade away. I remember just now of standing by the death bed of a dear sister, in the state of Indiana, some months ago, who, though she seemed to have her reason, had lost her speech and could have no more enjoyment of conversation; and as death continued to make its advances upon the body; her vision seemed to grow dim; her hearing passed away; and her husband, in the deep anguish of his soul, reclining on the bedside, addressed her in the most pathetic terms, "O, Sarah, my dear Sarah, can't you speak to me any more?" And though she breathed, her tongue was silent—she lay there entirely cut off from human society—could no longer enjoy the advantages of human society; and I think this is what is referred to in the subject before us, "things that must be hereafter." I don't understand the language to imply things that must be created hereafter. I understand when the heavens were made, that God had done his work of creation, but there are things that we must experience hereafter, that will be exhibited hereafter; such as are represented, as I understand it, in the subject here under consideration; and when we, like John, enter the throes of death, are cut off from the enjoyment of human society, then we will hear the voice, "Come up higher." We will be summoned away from earth; we must all die, dear friends, and we must die individually.

We can't die for one another. No one can accompany an other through that valley, though it may seem dark and gloomy. We look upon it as a solemn thing to die; and, consequently, when the summon comes and we are called to come up higher, what do you suppose we will see? John says, as I understand it, "Immediately I was in the spirit." When the spirit is disembodied, we shall behold God, for God is a spirit. Whenever we become disembodied spirits, we shall pass into the presence of God, and consequently will have manifested to our own view what is here represented in the text before us.

John says, "I saw a throne set in heaven." There is a throne in heaven. The idea I have of a throne is regal power—ruling authority; and I am very happy to know that that was not a vacant throne; one sat on the throne in heaven. When there is one sitting on the throne, we understand that the one enthroned exercises regal power; and oh! I am often glad that there is a ruling power in heaven; and I am glad, also, that the one who rules in heaven is God, and the first law of God is order. In this world we have confusion, we have every evil work, we have everything manifested to our view that is unpleasant to the mind of the Christian—unpleasant to the saint of God-like good old Lot in the midst of the wicked Sodomites. His righteous spirit was vexed from day to day by their ungodly conversation, and so it is in this world. There seems to be but little order. Everything is confusisn here; but I am glad to look beyond this vale of tears. I am glad I can look through the Bible up to heaven, and with John, see, by faith, the door open in heaven, and see the throne there, and one sitting on it and exercising regal authority; and that one I know will rule all things according to his good pleasure. And as the first law of God is order, I expect, if I shall ever be so happy as to get to heaven, all will be peace and harmony there. There will be no discord, no sin, nothing to annoy in that blessed abode of the sons of God. Perfect order will reign, hence we are taught, and we as a people practice, the declaration of Jesus Christ as it is commonly called the Lord's prayer—"Thy kingdom come, thy will be done on earth as it is done in heaven." We understand heaven to be a place of order, peace, and harmony. We want the will of God done on earth as well as in heaven.

Some people find fault with us, and censure us for using that language, and say that it is the next thing to sacrilege. They say we are praying for a thing that has already come to pass—that the kingdom of Christ is already set up on earth; but I do not see that order on earth that rules in heaven. Not even in the church kingdom is there order and peace such as I expect to find in heaven; and I will therefore continue to pray that the will of God be done on earth as in heaven,

until the peace of God shall rule in every heart.

"There was a throne set in heaven, and one sat upon the throne; and He that sat upon the throne was as a jasper and sardine stone." John undoubtedly saw God in this vision. My mind upon that point is very clear, that He that sat upon the throne was God, and the appearance of God was certainly very beautiful—"He was, to look upon," John says, "like a jasper and sardine stone," two of the most beautiful colors combined that the human eye perhaps ever beheld, and the appearance of God is represented by this remark as being couched in the most striking form of metaphor.

It is natural for us to admire the beautiful; and this is attested by the many persons whom we see decorating their bodies with ornaments, and bedecking their fingers and wrists with gems, and diamonds, and precious stones, and things that to them are beautiful to behold. It is natural for us, I repeat, to admire the beautiful; but oh! my friends, if you desire a beautiful prospect, look up beyond earth's attractions; look up to the throne of God, and behold Him that sitteth on the throne in heaven, combining in himself such indescribable beauty that it can only be faintly represented by the metaphor in the chapter under consideration; for John certainly was at a loss for a description of the appearance of God. To say that he was to look upon like a jasper and sardine stone was the best idea he could find, it representing to the mind of man two of the most attractive colors on earth. I often think that, if we would, in our meditations, dwell more upon the ineffable glories of heaven—upon the beauty of appearance of Him who sitteth upon the throne—our minds would be drawn more after God, and we would feel less pleased with the things of time.

But to add to the prospect of heaven another beautiful representation, he says, "And there was a rainbow around about the throne." There is nothing in nature more beautiful, in my estimation, than the rainbow. When the shower has passed, and the rainbow is formed against the dark front of the fleeting cloud by the drops of water falling in the bright sunshine, I often think of the beautiful prospect before me. The rainbow, with its beautiful colors upon the dark face of the cloud, is, to my heart, the most attractive of all natural things. Well, I declare, there is a rainbow in heaven! It makes heaven more attractive. But there is more in the rainbow than the attractive page it presents: there is vastly more in it than that; there is a lesson of instruction in a rainbow that we ought to read every time we behold it upon a cloud; that lesson is that God is a covenant-keeping God. God placed the bow in the cloud as a token of his covenant with the children of men; that he would no more destroy the world by a deluge of water

When the antediluvian world in all its wickedness had forgotten God, and was not in all their thoughts, God in his wrath declared unto Noah, he would destroy every living thing created, in whose nostrils was the breath of life. Noah prepared an ark for the saving of his family and such creatures as God directed.

When the waters of the flood had subsided, and the earth was again dry, and had put on her beautiful carpet of green, and after Noah had sent forth the dove that brought the olive leaf, and then another that never returned, he knew that the earth was dry.

When he opened the door of the ark and came forth, and looked around him, I imagine there was a sadness seized the mind of that good old man which is indescribable. He might have inquired, where are my former associations? Where are those with whom I once associated on earth? They are gone, gone, all gone! When the heart is sad, the next emotion is to worship God. Noah erected an altar, and he placed the sacrifice on it and when the smoke of that offering went up before God, God was pleased, and he made a covenant with Noah as I said before, that he would never destroy the world again with a deluge of waters and he placed the bow in the cloud as a token of the covenant, and when I look upon the bow, as I said before, I remember that God is a covenant-keeping God.

When I read in the text that God was the rainbow around the throne, I remember that the God in heaven is a covenant keeping God. He has the evidence there. It is read in the rainbow that is around about the throne. This is to my mind very consoling. God, the God of all heaven, the God I worship, the God I love, the God I address is the covenant-keeping God, who will keep his covenant faithfully with his people. His promises in Christ Jesus are yea and amen to the glory of God. Oh! what a consolation springs up in the soul of the believer, to know that God, the God of heaven is the covenant-keeping God. I allude to the fact that we all will die; but God has promised to be with us always. He will be with us in life, in health and in sickness; he will be with us in death.

When we come to die, if we die the death of the righteous, Jesus will be our Savior. Jesus will be our companion then and we will adopt the language of the Psalmist: "Though I go down to the valley of the shadow of death I will fear no evil; for thou art with me; thy rod and thy staff, they do comfort me." Oh, what a prospect there is before the Christian! Though we come to the valley of the shadow of death, we need not fear; he will lead us so gently through that valley, and bring us to the fair clime of unfading glory, where for us is the enjoyment that remaineth unto the people of God.

Dear Brethren and sisters in the Lord, dear Christian friends, I congratulate you to-night of the happy prospect that awaits us beyond this vale of tears. Oh! I look beyond the gloom of death, and see the throne of God, by faith, and him that sitteth on it, and I anticipate the joy that will thrill the soul of the believer, when we know that that God, enthroned in heaven is my Redeemer, my God.

I remember of once hearing the experiences and explanations of an aged son of God; an old brother, who had labored long in the service of the Lord, when lying upon his deathbed, was visited by a number of ministering brethren who were travelling through the neighborhood of his residence; and having meeting in the neighborhood they visited the old brother, almost in his last moments After some devotional exercises, and conversation with him, the visitors sat quietly in his room, fearing that too much conversation would exhaust him. All was silent in the room, when that old brother broke the silence, by saying, "I suppose if I shall ever be so happy as to get to heaven, there are three things which will greatly surprise me." Then he went on to explain.—

"First, I suppose that the appearance of God will so far surpass my highest imagination, that, when I behold the glory, I will be greatly surprised." * * * * * * * The third, and last thing he named, was, "That I, a poor sinful worm of the dust might be permitted to enjoy the presence of God, and the glory of heaven." I have no doubt but we will all be surprised, if we are so happy as to enjoy heaven. We will be surprised when we see the King on his throne; no matter how familiar we may endeavor to make the subject to our minds while here in this world by contemplating and speaking of it. I have no doubt, the first sight of God will greatly surprise us. His glory and beauty will so far surpass our highest imagination, that, I have no doubt, we will be surprised.

The glory of heaven, although represented in the 15th chapter of Rev., by the figure of a "sea of glass mingled with fire;" and although we may form some idea of what a sea of glass mingled with fire may be when we see a small quantity of it in our glassworks. In a furnace where the glass is melted, we behold the exceeding glory, and surprising brilliancy of a small quantity of glass mingled with fire. Then conceive the extended idea of

See page 368.

the prophets, and they spoke as they were moved by the Holy Ghost, and their communications proved to be from God, from the fact that there never was a failure in them. Although there are false prophets and false scribes, whose prophesies proved failures.

What we want to impress is that God does not teach the people in the abstract, but he teaches them through the means of Bible instruction. For the Bible teaches us that God did speak through the prophets; though in these last days he has spoken unto us through his Son.

We cannot learn or remember that he ever addressed himself to any character since he spoke to Saul of Tarsus on the way to Damascus, and even then he did not tell him what to do, inasmuch as it was no longer in his province to do so; for God is a God of order. His will was made, and the testater being dead, and the will sealed by his blood, the testament is in full force, and we must act according to it. Hence, the same Spirit commanded Ananias to "go into the street which is called Straight, and inquire in the house of Judas, or one called Saul of Tarsus; for behold, he prayeth." When he came what did he say to Saul? Modern theology would say to Saul, "Pray, Saul, thy sins be forgiven thee, the Lord will surely hear and bless thee; and even now you are blessed if you only knew it—get up and preach!" but the theology in the Bible is, "Arise and be baptized, and wash away thy sins, calling on the name of the Lord!" This is the teaching that comes from heaven. It was confirmed by the apostles, and they taught it wherever they preached, and whenever the individual became conscious of his condition, and saw that he was a sinner, the same teaching was universally urged—"Repent and be baptized every one of you for the remission of sins, and you shall receive the gift of the Holy Ghost."

I said it was dangerous to look to God, for any other revelation than that which he has already given us. I do not know how it is generally looked at, but that there are a great many spirits out in the world is manifest; and if the good Spirit is able to teach, an evil spirit is able to teach, independent af any ocular demonstration; and a Spirit can only teach by impressions upon the mind. Hence if many spirits are gone out unto the world, and man opens his mind to revelation, he may be impressed with a spirit which is not *the* Spirit; and at the same time have a good conscience; for conscience is certainly not a very safe criterion in matters of this kind; yet it is often called up by every intelligent man and woman, who remark, "My conscience bears me up in my theory." So it did Saul of Tarsus.

Instruction is conveyed through the mind to the soul. The apostle being instructed by Ananias according to divine revelation, he now makes use of the means. He says, "I was immediately obedient to the divine command." Therefore we say that Christ never communicated his will directly to any man since he went to heaven, not even to Saul of Tarsus. Divine instruction then is the method by which God now teaches his people. However much this instruction may be called in question, it stands sealed by the blood of the Testator, and can never be changed, from the fact that no law either ecclesiastical or civil can be changed except by the authority that legislated it. "Arise and be baptized and wash away your sins" was the instruction given to Saul.

"He teacheth thee to profit and leadeth thee by the way he would have thee go." How does God lead his people? Jesus says, "It is needful that I go to the Father; for if I go I will send the Comforter." God is therefore willing to teach; and when the people will accept his teaching, repent of their sins and be baptized for their remission, we have the promise of the Holy Spirit which shall lead us in the way of truth.

I do not believe that we can rely upon the teachings of our conscience; for as the apostle says, "Ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." Every Christian man, yielding to the impression of the Spirit will never go wrong, he will never find fault with any part of the testament of Jesus Christ; but being impressed by the Spirit which leads him into truth, when he is led, he is led just in the way that the Lord wants him to walk, in the way in which he should go—in the footsteps of Jesus.

As the brother abundantly told us this morning, if we are not led by the Spirit, we are not building upon the foundation. "If I am honest and sincere," some say, "I don't think God is so tanacious of his word, that he will hold me responsible for all that is taught in the Scriptures. If I don't feel my mind impressed with the necessity of being taught by the Scriptures, and led by the Holy Spirit, God will surely not hold me responsible." What did God do in former ages with that man or woman that did not obey his command? When the ark of the covenant was about to be thrown over by the stumbling of the oxen, was not Uzzah sincere in putting his hand to the ark to save it from falling? Certainly he was; but it was a violation of God's command that none but the High Priest should touch the ark, and Uzzah died in consequence.

There was an honest deviation from Heaven's order, and it resulted in the death of Uzzah; and it was that which opened the eyes of Israel. Although he was honest in what he did, God was not so merciful as we are apt, sometimes, to reason that he is. Take away his attribute of justice, and He is no more that Divine Being that he is represented to be. he cannot retain that attribute unless he does that which he said he would do.

You remember that when Saul was commanded by Samuel to go forth and destroy the Amalekites root and branch: not to save anything, not even the cattle. Saul comes back boasting, and says to Samuel "I have fulfilled the command." Whether he thought he did or not I cannot say, for I don't know; but Samuel asked him, "What meaneth then this lowing of the oxen and bleating of the sheep? Did I not tell you to destroy them root and branch?" But he still answered that he had fulfilled the law—the people had done it—they had brought the sheep and oxen to sacrifice unto the Lord.

Brethren, we that have to stand up to preach the word of the Lord, have to remember what an influence the people have upon the ministry. Look over the world, and you will see that the minister first consults the wants of the people before he preaches to them; for the object, generally is to please the people; and Paul says that if we do that we are not the servants of Christ.

The people wanted to offer a sacrifice in Gilgal, of the best of the flock; but did it answer the purpose? Was God going to accept of such reasoning? No, my friends. The consequence of Saul's disobedience was, that the kingdom was rent from him; and the last account we hear of that man is, that he resorted to a witch to get some counsel. God had left

him, and a most miserable creature he was before he died. "Disobedience is as the sin of witchcraft;" and that man or woman that relies on the platform of morality—on the theory that God will be satisfied with him—commits a fatal error. If I had a hand in the legislation of the New Testament, I would have made it a little different; but since we can have no hand in it, we must simply obey it.

Mark the next verse of my text—"Oh, that thou hadst hearkened to my commandment!" By disobedience, sin came into the world, and by obedience, we again come into favor with God; for the love of God is to keep his commandments, and he that says he loves God and keepeth not his commandments, is a liar.

It is something natural for men, from the natural tendency of their minds, to be inclined to question whether we really should obey the commands of God or not. One man, whom I knew, turned to the 13th chapter of John, and placing the Bible before him he prayed to the Lord, "Show me and tell me, O Lord, whether it is an essential part of my salvation, that I should wash the saints feet." Now people will go that far, and would you be surprised to hear that that man got an answer that he need not do it. He did get such an answer. But the Bible teaches that we *shall* do it.

If I had to make that prayer—I don't know in what form he put it—but if I had to pray, I don't see how I could have asked the Lord anything else than whether he meant what he said. He got the answer that Balaam got from the Lord, the second time. In the chapter the Lord says, you *shall* do it—there is no *ought* about it; and if the Lord really did answer that man's prayer, about which I have my doubts, it was such an answer as Balaam got, the second time, and such an answer as we might all expect, if we do not depend on the revelation we have already got, and ask the Lord to impress our minds the second time whether he was really in earest the first time! "Oh, that thou couldst have hearkened unto my commandment!" I am not astonished, therefore, that he got up with the answer that he did not need to do it, and that his conscience was just as good as before. Doubtless the answer was just exactly as he wanted it.

When we study theology and other sciences—I should limit myself, perhaps, to the other sciences—we are very careful to study correctly—just as the science is handed down to us, lest our judgments become warped and great mischief is done in our after life; but in theology we are often not so careful. But, I say, we should be careful to get the proper sentiment conveyed in that which we study. Certainly we may, although having answered a good conscience, by committing that which is not acceptable in the sight of God, and which will not meet with his approbation; and after the awful consequences of such a fatal error, if we die in that condition, we will repent that we have not examined carefully into the will of God by reading the scriptures carefully, without misplacing words or letters. I have said that I will take one letter from one word in the Bible and put it to another, and the change will meet the entire approbation of the whole world. One man said lately, "I am glad that the Christian world is split up into so many factions, so that all can be accommodated." Just take a letter from the commandments in the verse reading, "Blessed are they that do his commandment," and add it to the word "way" in the 14th verse, 14th chapter of John, which reads, "I am the way,' and it will read, "I am the ways," and "blessed are they that do his commandment." We each have a commandment which we keep, and between us all, we manage to keep all of the commandments, and so we will have ways of the Lord, instead of *the* way. By this means every man would have a promise of salvation. We can have any amount of salvation, in this way, and it will be as a little boy said in Wisconsin: "Come, let us join this church; for here we can do just as we please." That is the kind of religion that is in favor with the people; and it is taught from the fact that too many preachers consult the likes or dislikes of the people.

The cross of Christ is foolishness, and always was, unto those that perish; but to us that are saved, it is the power of God and the wisdom of God: and it pleased God, through the foolishness of preaching that we are saved.

The bigger fools we are in the world, the wiser we will get in Christ; and the less we get in our own eyes, the greater we will get in the eyes of the Lord; for "he that humbleth himself shall be exalted, and he that exalteth himself shall be abased," and if we want to follow in the footsteps of Jesus, we must learn from him humility and meekness of heart; and we must have no will foreign to his, but do just as he bids us do; and like the water that was turned into wine, it will make a saint out of a sinner.—There is the danger. We must be born again, to the Lord's own arrangement, to the teachings of the will which he has laid down. "When we hearken unto the commandments of the Lord, then shall our peace be as a river, and our happiness as the waves of the sea."

Just here I will drop a word which is not exactly in the line of the argument, but it is in answer to those who would call into question the power of God. It is, that, when men were created a little lower than the angels, and he gave me, as an individual, certain privileges. The individual may and can resist the teachings of the Holy Spirit, or the Bible; and to prove this we only need call your attention to the language of Stephen, who, when speaking to the wicked multitude who would not adopt his teachings, said: "Ye stiff necked and uncircumcised in heart and ears; ye do always resist the Holy Ghost, as your fathers did, so do you." God compels no man into terms of submission; but when he places his will before us, he expects us as individual creatures to obey that will, and when we have obeyed it, our righteousness shall be as the waves of the sea.

The greater part of my congregation have seen the surface of the sea, or at least that of the lakes, and when you saw it you saw a beautiful scene. The waves rolling over and over, and the sun shining over the surface, is one of the most beautiful sights I ever saw.

There is nothing more beautiful in the world, for old or young, than to be clothed with the garments of righteousness, purity unspotted from the world; and that is just what obeying the commands of Christ will bring us. The waves illustrate as well the power of righteousness.

When you go into the navy yard, and see those great ships which you would think almost impossible to launch, you would scarcely think there could be any power greater than that required to launch them into the water, and yet if they are launched you will see the great monsters tossed into the air, by the power of one single wave. Such is the power of the waves of the sea, and it illustrates the power of our high Christian religion. It is the greatest power on earth or in heaven, as confirmed by the Savior's own word. The righteousness of the saints exists in the Church, and there the power is as the waves of the sea, and it is the power that the world can never entirely resist. Men can resist it so far as to reject the counsel of God from themselves, but they can never erase it from their minds. I don't believe there is a man living, under the influence of the Bible, that can come down to the grave without yielding to the influence of the Holy Ghost. History tells us, that even old Tom Paine had to pray before he died.

Your righteousness shall be as the waves of the sea. There are two kinds of righteousness spoken of in the scriptures. "Except your righteousness exceed the righteousness of the Scribes and Pharisees, you cannot enter into the kingdom of heaven." So we may have righteousness that is not power. Though we may appear beautiful outside, yet inside we are as whited sepulchres, filled with bones.

God deserves our inmost thoughts and intentions, and righteousness is certainly an interior work. If you make prayers, which is certainly a Christian duty, they might be made to be heard of man, and your righteousness would have but little strength and power. He also tells us how to pray, that our righteousness may

To be Continued.

a sea of glass, mingled with fire, and we have some faint idea of heaven, as represented in the text. I have, no doubt, my friends, that the transcendant glory will so far surpass our highest imagination, that we will be greatly surprised; and then to consider, that I, a worm of the dust, shall enjoy it. We will remember in that world what transpired on earth. In my mind there is no doubt, that when we are ushered in the presence of God and behold the beauties of heaven, the mind will recall all what occurred in this world. We will remember what sinful beings we were. We will remember how unworthy we often were while in this world; and no doubt, in remembering what sinful worms of the dust we have been, we will lift up our heads in heaven, and look upon his blessed face, who washed us in his own blood, and who has cleansed us from all iniquity and say it is a matter of astonishment that we ever were permitted to enjoy the bliss of heaven.

Let us contemplate heaven, brethren and sisters. Let us be prepared, that we be not surprised above measure, when we shall be introduced into the presence of God; for we must all meet him.

Let me say to the unconverted in the congregation, that, while I rejoice to know that God is a covenant-keeping God; and while heaven is a place of transcending glory of joy and eternal rest to the people of God, he has said, "The wicked shall be turned into hell," and let me tell you, sinner, God will accomplish his purposes; and he will execute his threatenings upon the sinners, as faithfully as he will keep his promises with the righteous; consequently work righteousness, that you may be accepted of him

With my brother Eby, who addessed you this afternoon, I think it not expedient to occupy the whole time, when so many brethren are here present who, no doubt, love to speak of Jesus, and tell to the sinner the love of God. I therefore submit the matter to your consideration and give place to my brethren.

May God aid and assist us all, that we may all win heaven,—sit down at the right hand of God, and enjoy it through all eternity, is my prayer.

Truth and Words.

THEY are the two oars of a boat. Row with the right oar alone and the boat describes a useless circle on the water. Row with the left oar alone and it merely goes in the opposite direction. But use both oars with equal force and it moves swiftly and evenly forward.

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Jesus Died on Calvary.

Jesus died on Calvary's Mountains
Long time ago;
And salvation's rolling fountains
Now freely flow.

Once his voice in tones of pity
Melted in woe;
Once he wept o'er Judah's city,
Long time ago.

On his head the dews of midnight
Fell, long ago;
Now a ray of dazzling sunlight
Sits on his brow.

Jesus died, yet lives forever,
No more to die;
Dying Jesus, blessed Savior,
Now reigns on high.

Now in heaven he's interceding
For dying men;
Soon he'll finish all his pleading,
And come again.

Budding fig trees tell that summer,
Draws o'er the land;
Signs proclaim that Jesus' coming
Is nigh at hand.

Children let your lamps be burning,
In hope of heaven;
Waiting for your Lord's returning,
At dawn or even.

When he comes, a voice from heaven
Shall pierce the tomb;
"Come ye blessed of my father,
Children, come home."

Selected by FANNIE E. SCHROCK.

The Bible.

Viewed merely as a human or literary production, the Bible is a marvelous book, and without a rival. All the libraries of theology, philosophy, history, antiquities, poetry, law and and policy would not furnish material enough for so rich a treasure of the choicest gems of human genius, wisdom, and experience. It embraces works of about forty authors, representing the extremes of society, from the throne of the king to the boat of the fisherman; it was written during a long period of sixteen centuries, on the banks of the Nile, in the desert of Arabia, in the land of promise, in Asia Minor, in classical Greece, and in imperial Rome; it commences with the creation and ends with the final glorification after describing all the interesting stages in the revelation of God and the spiritual development of man: it was all forms of literary composition; it rises to the highest heights and descends to the lowest depths of humanity; it measures all states and conditions of life; it is acquainted with every grief and every woe: it touches every chord of sympathy; contains the spiritual biography of every heart; it is suited to every class of society, and can be read with the same interest and profit by the king and the beggar, by the philosopher and the child; it is as universal as the race, and reaches beyond the limits of time into boundless regions of eternity. Even this matchless combination of human excellencies point to its divine character and origin, as the absolute perfection of Christ's humanity is an evidence of his divinity. But the Bible is, first and last, a book of religion. It presents the only true, universal, and absolute religion of God, both in its preparatory process or growth under the dispensation of the law and the promise, and in its completion under the dispensation of the Gospel a religion which is intended ultimately to absorb all the religions of the world. It speaks to us immortal beings on the highest, noblest, and most important themes which can challenge our attention, and with an authority that is absolutely irresistible, overwhelming. It can instruct, edify, warn, terrify, appease, cheer, and encourage as no other book. It seizes man in the hidden depths of his intellectual and moral constitution, and goes to the quick of the soul, to that mysterious point where it is connected with the unseen world and with the great Father of spirits. It acts like an all-penetrating and all-transforming leaven upon every faculty of the mind and every emotion of the heart. It enriches the memory, it elevates the reason; it enlivens the imagination, it directs the judgment, it moves the affections, it controls the passions, it quickens the conscience, it strengthens the will, it kindles the sacred flame of faith, hope, and charity; it purifies, ennobles, sanctifies the whole man, and brings him into living union with God. It can not only enlighten, reform, and improve, but regenerate and create anew, and produce effects which lie far beyond the power of human genius. It has light for the blind, strength for the weak, food for the hungry, drink for the thirsty; it has a counsel, in precept or example, for every relation in life, a comfort for every sorrow, a balm for every wound. Of all the books in the world the Bible is the only one of which we never tire, but which we admire and love more and more in proportion as we read it. Like the diamond it casts its luster in every direction; like a torch, the more it is shaken the more it shines; like a healing herb, the harder it is pressed the sweeter is its fragrance.

For the Companion.

Slander.

How often the tongue may become the instrument of evil making. People who are deeply in error themselves, will slander their neighbors, and pick flaws in them. How vast an amount of good might be accomplished, if people would only stop thinking evil of others. Some persons tear the world in tatters, and do not stop to think,

"Am not I just as much in fault as others?"

Two ladies called to see my sister, one evening, and I, being in the parlor, overheard their conversation. It was one theme altogether, discussing the failings of others, when at the same time, as much fault could be found in them. Indeed, I think people might be better employed than to be gossipping about their friends. If we were to seek for the perfect ones, there would be but few. But let us try to think good, and not evil.

"Oh, could there in this world be found
Some little spot of happy ground,
Where simple pleasures might go round
Without the people tattling:
How doubly blest that place would be,
Where all might dwell in liberty,
Free from the bitter misery
Of gossips and less prattlings."

From your little friend.

CARRIE ROELKEY.

New Market, Md.

For the Companion.

Plainness of Dress.

Pride and conformity to fashion, are among the prevailing sins of the day; so much so, that the great mass of professed preachers of Christianity cannot consistently, and hence do not, bear a testimony against these great evils; because they themselves practice them. Thus humility, one of the cardinal principles of the of the doctrine of Christ, is almost entirely ignored. This however is not all. The god of this world has so blinded the eyes and hardened the hearts of the votaries of pride and fashion, that fictitious literature, in the shape of both profane and religious novels, with which the land is flooded, has more effect upon the tens of thousands of professors, than the self-denying doctrine of the meek and lowly Jesus. "Comparing themselves among themselves," and not with the word of God, they suppose they can practice all the vanities of a fashionable world, and still be good Christians; because they see their fellow professors, ministers and all, doing the same thing. Such ascribe the plainness and humility, taught and practiced by the true followers of the Savior, to ignorance, and accuse them of basing their faith upon the cut, color and texture of their garments; adding to this untruth such scoffs and ridicule as can only be the overflowing of an unregenerate heart. They prate much, on certain occasions, about "standing up for Jesus;" while they despise, malign and belie his humble followers, who are striving to mortify the deeds of the flesh, and to keep down, by simplicity in attire, that pride of heart, which is so natural to man in his fallen condition; and which is certainly and indisputably fostered and manifested by the outward adornments of finery and fashion.

The circumstance which led to the above remarks, is, that some who profess to be members of the Brotherhood, have, through our periodicals and otherwise, taken up the refrain of the degenerate Christianity of the times, and have also, in the same way, become accusers of the Brethren, who teach that non-conformity to fashion and plainness of dress are emblems of humility and *visa versa*. It is the part of charity, to believe that those who thus wrong the humble followers of Jesus, do not apprehend the momentous consequence of their doings. They do not reflect that the Redeemer assumes all the malignant scoffs and persecutions against his children, as well as the good done to them, when he says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." They do not consider, that, with the exception of the most of our ministers, and a few belonging to other plain denominations, there is scarcely a voice raised against the abominable follies in question. It is to be hoped that those, who through conformity to the wicked "maxims and customs of the world," dishonor "the faith once delivered to the saints," thus violating their baptismal vows, will not add to this double sin, that of continuing to malign and misrepresent their cross-bearing brethren.

A few words to those who suffer this wrong at the hands of some who profess to be their brethren. Stand firm. Rebuke pride and conformity to fashion on all suitable occasions, without fear or favor; for, as said, they are among the greatest evils of the age in which we live, and hence the voice of the true minister of Christ must and will be raised against them. You will, without doubt, be reviled and persecuted for this discharge of duty; because pride makes men overbearing and unchristian in spirit; and the Savior foretold that such would say all manner of evil against his followers for his and the gospel's sake. To reflect upon these things is, no doubt, grievous, but you can take undounded comfort and consolation in the blessing and promise of your Divine Master; for he says, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad, for great is your reward in heaven."

A passage in the history of the life of our dearly beloved, departed brother, John H. Umstead, will now be given to show through what ordeal the plain and humble minister of Christ may be called to pass; and to illustrate what becomes his duty under such circumstances.

Some twenty-five years ago, a few brethren lived in a town, not far from brother Umstead's home, in whose houses he statedly preached. In this town there was a church, at the time, destitute of a preacher; the members of which manifested considerable friendship toward the Brethren. The official members of this church earnestly solicited, no doubt, in good faith, and without apprehending what was to occur, that they might make an appointment in their meeting house for any of our ministers who might come to town to preach. They not only offered their house, but told the brethren they would dispense with taking up public collections on those occasions; because it was not in accordance with our pratice. The brethren acceded, and an appointment was made for brother Umstead, without his knowledge, to be filled at his next visit. When the time arrived, brother Umstead came, and when told what had been done he turned his face downward, cast his eyes upon the ground, and remained in silence for at least a minute. He then reluctantly consented to the arrangement, no doubt intuitively comprehending, in some measure, what would take place. When he arrived at the place of meeting, it being late, the congregation had already assembled, and was composed largely of young people, fashionable and gay in the extreme. Being an eye witness, never will the scene be forgotten by me. The plainly dressed brethren and sisters entered the meeting-house and passed up the aisle with brother Umstead at their head. The unsuppressed laughter and hubbub that were indulged, in the meanwhile, are indescribable. "Old Dunkard," and other scoffing epithets were audibly whispered in different parts of the house. When brother Umstead arrived at the stand he sat down, and bowing his face upon his hands seemed almost overcome by his feelings. When he raised his head, calmness and determination were stamped upon that expressive countenance. His first words as near as they can be recollected were, "My friends, the conduct of many of you to-day, reminds me of the treatment Christian and Faithful received as they passed through Vanity Fair. Read the account at your leisure in the Pilgrim's Progress There you will find your counterpart." He then took his text, and such another scathing and fearless rebuke as followed upon pride and fashionable folly in dress, the writer of this article has never heard. Many who had tossed their heads in derision and disdain of the "Old Dunkard" as he entered the house, hung them in mortification, if not in remorse, before he went out.

At the conclusion of the meeting, brother Umstead said to the few members, collected in a little knot around him, "Brethren, I am willing to preach for you in your houses, but *never* make an appointment for me again in a fashionable church." There was no need of this admonition, as the request was not renewed.

Silas Thomas.

Philadelphia, Pa.

For the Companion.

The Lord's Supper, What Is It?

1. We answer, in the first place, that it is an ordinance in Christ's church. See 1st Cor 11 chapter.

2. It implies a full meal That a full meal, eaten at the close of day, or in the evening, constitutes a supper, no one will deny. Hence an argument we heard a minister make, to-day, to prove that immersion is baptism, would be appropriate in relation to the supper. He argued thus "Immersion is baptism, because all Christians acknowledge it as valid; whilst sprinkling and pouring are considered, at least by some, as spurious, or counterfeit." If the above argument is correct, which we think it is, said minister certainly condemned his church theory in regard to the supper. All acknowledge a full meal to constitute a supper, when eaten in the evening; whilst the little bite eaten at midday is looked upon, at least by some, as being spurious. Hence, as said minister said, in regard to baptism, "The most safe plan is to adhere to that which is regarded as valid by every one, and which is also in harmony with sound reason, and to which all Lexicons agree. Supper, is a plain English term, and all understand its meaning alike, only when it stands connected with a Christian sacrament. Those who condemn sprinkling as being baptism, are certainly very inconsistent in their interpretation of the Lord's Supper. Thou that sayest another should not steal, dost thou commit sacrilege. Consistency, thou art a jewel, and shinest the brightest in the Christian character. The Lord's supper is a full meal, just as certain as much water is required to constitute Christian baptism; and just as little as you can baptize with a few drops of water, you can eat a supper at midday. Neither is a crumb of bread and a sip of wine ever called the Lord's Supper in the Bible. If it is, we should like to know where, and will be thankful to any one who will inform us, as we have no interest in being wrong.

W. J. H. Bauman.

Nora Springs, Iowa.

For the Companion.

The Sure Foundation.

For other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3: 11.

The Apostle Paul, according to the grace of God which was given unto him, as a wise master-builder, hath laid the foundation. "and another buildeth thereupon; but let every man, (minister, or builder,) take heed how he buildeth thereupon. Now, if any man, (minister, or builder,) build upon this foundation gold, silver, precious stones, (such as are represented as good seed sown on good ground, bringing forth fruit, some a hundred, some sixty and some thirty fold,) wood, hay, stoble, (such as are represented as seed sown upon the rock and among thorns); every man's (minister or builder's) work shall be made manifest; for the day (or time) shall declare it, because it shall be revealed (made known) by fire." The same shall try every man, minister, or builder's work, in order to ascertain of what sort it is. If any man's work abide, or prove faithful, which he hath built upon that foundation, he shall receive a reward: but if the building should burn, or be consumed by the fire, he shall suffer loss; but he, the minister himself, shall be saved, yet so as by fire, or fiery trials.

The subject revealed: If any man, (minister, or builder,) defile the building, the temple of God, him will God destroy and not save. If the building be fitly and neatly framed together, according to the directions of Jesus Christ, the great head and founder of the same, it will grow up a holy temple of the Lord a habitation of God through the Spirit. If any minister should defile or corrupt such, him will God destroy.

Yours, in love,

Simon B. Leedy.

For the Companion.

Plagiarism.

Dear Editor: As the design of the Companion is "to advocate truth" and "expose error," I give you an opportunity to expose an egregious error which appeared in No 17, present volume. It is nothing less than an act of plagiarism—a literary theft which is headed. "The Resurrection," and signed Simon Weimer, Deer Park, Md. Any one who takes the property of another, and parades it before the public as his own, needs to be exposed to the public.

The above named article is but slightly altered from the original which was published in "Field's Scrap-Book," page 88. The only way we can see for Mr. Weimer to clear himself, is, to prove that he wrote it more than forty years ago before it was published in the above named book. It is time to inform such characters that they can not so easily gain literary honors by imposing on our brotherhood.

S. Z. Sharp.

Maryville, Tenn

Note:—We have, time and again, notified our contributors not to send as original any selected article. It is an offence to which no contributor to a literary, much less, a religious periodical should stoop. It is certainly more honorable for a person to say that an article is selected, and to give its author, than to select it and give it as his own. If those who send us matter for publication, will make themselves guilty of practicing this imposition, our columns are open to give the merited reproof.

The Peace of God.

Is it possible that so sublime an attainment is within the reach of man—fallen, frail, and sinful as he is? Yes. "Let the peace of God rule in your heart." "The peace of God shall fill your heart and mind," "Peace I leave with you. My peace I give unto you." "The fruit of the Spirit is peace." It is thus enjoined as a duty, promised as a blessing, bequeathed as a legacy, bestowed as a gift, predicted as a natural and logical result of the working of divine truth and divine influence on the heart; as if the happiness, too great to be believed, too good to be hoped for, were assured to the poor tempest-tossed soul by every tenure that can be named or conceived of.

Our Imperfections.—The exercise of purifying the soul neither can nor ought to end but with our life, let us then not be discouraged with the sight of our imperfections, for perfection consists in fighting against them; and how can we fight against them without seeing them, or overcome them without encountering them? Our victory lies not in an insensibility of them, but in refusing them our consent.—*Francis D. Sales.*

He who cheerfully commits the universe to God has nothing in the universe to fear.

The whole of human virtue may be reduced to speaking the truth always, and doing good to others.

The love of truth and goodness, is the best passion we can indulge.

Nature feels no loss, because God is always present with her.

Proceedings of the Brethren's Annual Meeting, June 2—5. at Dale City, Pa.

(CONTINUED.)

Quinter. Do we understand you, brother Brown, to say that we have no Divine authority for observing one particular day out of seven for rest?

Brown. I think that God has given us no particular day.

Knisely. Does not the apostle say we shall not neglect the assembling together as the manner of some is? I have gone to the far West, and saw where persons were gathering sugar water when they ought to have been at meeting.

——. We want the sentiment of the church to go forth, that it is wrong.

——. I don't ever boil sugar water on the Sabbath-day, although I have a camp; but I would refer to other matters. I have let hay spoil; but anything that is a necessity, I have no hesitation in performing, when I come back from meeting, because the gospel does not bind one to do so, and I don't wish this body of brethren and sisters should lay down bondage when we have no "Thus saith the Lord" for it.

——. The Savior was accused by the Pharisees for doing certain things upon the Sabbath, which were unlawful; and they accused him for allowing the disciples to pluck ears of corn to eat. He asked the question, which of them would not take out an ox that had fallen into the ditch on the Sabbath-day; and sugar water is just as valuable as an ox is—just as good when saved.

Moomaw. We are taught to remember the law of the Lord, and to remember the Sabbath-day and keep it holy. It has been enjoined upon us, that in six days thou shalt do all thy work, and in the seventh day thou shalt not do any work; neither thy servant nor thy handmaiden—not anything at all shall be done on the Sabbath-day. It is very true, we are not ignorant of the fact, that the Sabbath of that dispensation has been superseded, and instead of the seventh day, the first day has been set apart, and is accepted by common consent of almost the entire christian world, and is generally observed except where necessity comes in question; but it does not change the requirements of the commandment which was first given. I take the position, that, if we will examine, we will find that it is only where animal life was in suffering that those departures may be allowed. These disciples were hungry when they passed through the corn, and to stay their appetite, and prevent human suffering they were prompted to take the ears of corn and eat them. I shall favor the answer, that it is entirely wrong to do so in every sense; and I would venture farther, by way of encouraging those who are afraid of losing their sugar crops, wheat, &c., that I am living in the country where the article of tobacco is raised, as well as other crops; and though that is a crop which requires the most attention of any crop that is grown, and if we fail to avail ourselves of the exact season for planting, we may fail altogether, and some persons have taken advantage of the Sabbath day to get in their crops, and I have remarked that those who observe the commandments of the law are more successful than those who are not willing to trust the Lord. If we exercise faith in his Providence we will obtain its blessing.

The Brother related an instance of his cutting a field of hay, and a rain having fallen upon it; he hired a man to turn it on Sunday, and paid him 75 cts, but for all that, the hay was spoiled, and he noticed, that every year after, when he cut the hay on that field it was spoiled.

Metzger. I dont want such an idea to go out through this meeting, that would sanction the gathering of sugar water on Sunday. I claim it is servile labor, and I am not afraid to preach it here as I do at home.

I have made a great deal of sugar, and I never could see much gain in gathering the water on Sunday. If we gather our sugar-water late in the evening, and then close up and have Sunday as a good day, our sugar buckets will run about full, and not much more, and we can gather it on Monday morning. Instead of gathering sugar-water, go up to the house of the Lord, and gather instruction, which is sweeter than honey.

If we gather sugar-water, we might plow ½ an acre on Sunday, next year we might plow a little more, and finally do any work on Sunday.

(Adjourned.)

AFTERNOON SESSION.

DISCUSSION OF THE FORENOON SESSION CONTINUED.

John Wise—The question is, "Is it right to gather or boil sugar-water on the Sabbath, or Lord's day?" The answer was, "Best not to do so;" and it was amended to read, "Wrong to do so." Now, why is it best not do so, if it is not wrong? If it is right, to do it; it is wrong, not to do it. I am astonished at the remarks of the friends of the answer in objection to the amendment; for certainly, as I remarked before, it must be right or wrong, If it is right, permit it; if it is wrong, prohibit it. As the answer from the committee is, "Best not to do so," the inference to my mind is plain, that it is wrong. We think it is hardly necessary to quote more scripture than has already been cited; but I may be justifiable, perhaps, in giving one or two additional passages.

The Lord Jesus Christ says, "Let your light so shine before men, that others seeing your good works may glorify your Father in heaven." Do we consider that gathering and boiling sugar-water on the Sabbath will induce others to glorify God?

Again, "Abstain from every appearance of evil." Let me illustrate: In this country there are large sugar groves—our Yankee friends in the N. W., I believe, use the term 'sugar bush.' In one of these localities, I will suppose, one of our meeting houses is erected; and that on the day of public meeting it happens to be a good day for sugar-water; and the members of that church go and gather and boil sugar-water, and the preacher has no hesitation in doing so too, and he goes into the sugar camp and spends the day there. Some of our friends in the vicinity, who regard it as Christian-like and necessary to keep one day of the seven, go to the place of worship, where our brethren have appointed to wait upon the Lord, and lo! the preacher is not there; the members are not there. What kind of an appearance is that? But, says one, "Oh, we will go to meeting, and when we go home we will gather the sugar-water." I do not think that betters the case any. I once heard of a man who professed to be a minister of the Gospel, who preached at 10 o'clock in the morning, and in the afternoon he went into hi

wheat field, which was pretty well surrounded with timber, and cut his wheat. It seems to me that that had the appearance of evil. Better for us to devote the day entirely to the service of God, and then we will honor Him and glorify His name. Hence I favor the amendment, that it is wrong.

P. J. Brown—I would ask for an interpretation of the 16th verse of the 2nd chapter of Galatians. If I have not misunderstood what the Apostle means, he has certainly given us the right to discriminate with regard to our duties, in reference to the observance of the Sabbath.

Stirgis—At that time the Christian Church was divied as to whether they should keep the first, or the seventh day. There was no question but that a day should be observed. The question was agitated for 300 years; and finally it was decided, by the council at Nice, that the first day should be kept; and that order has been generally observed since, although there are a few to this day who observe the seventh day. So the question was not, Sabbath or no Sabbath? but only, which day should be observed? The point established, that the first day of the week whall be the Sabbath, there can be no question but that the church shall observe that day. Paul the Apostle says, "Let not your good be evil spoken of."

The Moderator announced that the answer to be submitted to the meeting reads, "Not right to do so," and the passage of this answer being called for, it was passed without objection.

Wise then read to the meeting the following resolution:

"We request the District Meeting and this Annual Meeting, that no report be published of the proceedings of our Annual Meeting, by our brethren, further than the queries and the answers thereto.

The Moderator announced that a number of other questions from other parts, relating to the same subject, were before the committee, and suggested that all be passed upon at the same time.

The following queries and answers were then read:

Query—"Will the Annual Meeting permit brethren to publish reports of its proceedings, more than the queries and answers?"

Answer from the District Meeting: "The brethren from the Southern District of Indiana ask the Annual Meeting to stop the brethren from publishing any report, save the querys with their answers approved by their Annual Meeting."

Query—Has not the publication of the proceedings of the Annual Meeting in the C. F. C. and *Pilgrim* been promotive of hard feelings; and will it not be best to have no report of the proceedings of the meeting published, except the duly authorized minutes, and have these go forth to the churches as the expression of the meeting on all subjects brought before it?"

Wise—In pursuance of the expressed wish of a number of the brethren here, also, we desire in this way to call your attention to the matter of reporting the proceedings of the Annual Meeting, as by Bro. H. R. Holsinger and Bro. Brumbaugh, as being injurious, and supporting disorder among us; and we now refer more especially to their public reports on the subject of feet washing. In their reports of Annual Meeting proceedings on this subject, of 1872, they represent the general sentiment of the meeting, favoring the single mode. The *Pilgrim* says, "It could be seen that the sentiment of the meeting was largely in favor of the single mode." Bro. Holsinger says in alluding to a certain amendment that was offered, "leaving the mode of feet washing subject to the choice of our churches, that "one man, D. P. Saylor, only objected, "making the impression that Bro. Saylor of all present, alone prevented the adoption of said amendment. See C. F. C., Vol. 8, No. 24, page 376, 2nd column. But without further investigation, it is known that these reports do not properly represent the facts in the case as seen in the vote of the Elders, on Monday preceding the general meeting, when 80 voted for the double against 16 for the single, which may be deemed as a fair representation of the general council. You will also not have failed to have noticed that in Bro. Holsinger's allusion to the council of Elders, under the head of editorial correspondence, page 377. We now proceed to lay before you one of the results following these reports.

In attending to the duties assigned to the committee appointed at the last Annual Meeting to visit Spring River Valley, Cedar county, &c., churches of Missouri, they found among the causes of existing trouble, that of the mode of feet washing. Those favoring the single mode published these numbers of both C. F. C. and *Pilgrim* in support of their practice, and in opposition to the minutes of the Annual Meeting on said subject, and refused to acquiesce in the decision of the Annual Meeting; holding that the practice of the single mode would in a few years become general. This conclusion is the fair inference of the said report.

[The next page of the manuscript was lost, and therefore the speech is imperfect; and the following is what is left of a letter from State District of Missouri.]

In conclusion, we yet feel like stating to you a matter of grievance, to us by brother Holsinger's allusion in his report of the Annual Meeting on the Missouri Salem college appeal. Brother Holsinger publishes to the church and to the world, as the sentiment of the Annual Meeting, that the brethren of the State District of Missouri, sent matter to the Anaual Meeting that was too offensive to be countenanced by the meeting—an assumption entirely his own; and he has refused any qualification of said language, in his paper when asked to do so.

In justice to us now, by what right brother Holsinger assumes the liberty he does, is unknown to us, and we fully believe it is in opposition to your wishes; and in our right, as a State District, we come before you with our statement, and submit to you our confidence that your love for the brotherhood will direct your labors to promote peace and good will throughout the entire church.

Answer—WHEREAS, the C. F. C. and *Pilgrim* have published articles with reference to decisions of questions at the Annual Meeting differing from the sentiment expressed by said decision, and communications from others, even from those who are not members of the church, and even of expelled members, reflecting seriously upon the Christian character of the Annual Meeting; therefore, *Resolved*, That they be requested to make acknowledgment for this offense, and that they be further required to promise to be more guarded in future in this respect, and advised to publish nothing of the proceedings of the Annual Meeting, beyond the questions and answers as passed.

H. R. Holsinger—I will endeavor to

open the discussion on this question; and in doing so, there is, I suppose, but one point that it would seem in place for me to discuss. As to whether I shall be required to make the acknowledgement desired by this answer, is not for me to discuss; that remains for the meeting to decide.

These answers, I presume, were all read in your hearing. I have to say in regard to them, and especially to this long letter, that I have had some correspondence with one of the active parties; and I think the person that writes it. I was requested last year to publish an article from those reports, and, perhaps, if I had published that letter, this letter would not have been before you; but because I have seen proper not to publish it, it has got to come up here now before this Annual Meeting. The whole matter is backed up by the opposition to education. You all remember who were present at last years's Annual Meeting, the vehement assertions that were made in regard to Salem College, by those very parties; and because the Annual Meeting saw proper to place its disapproval on that movement, by an entire tabling of the matter, and because I took the liberty to state that fact, now I am to be brought up before this council for my course. You remember, that the Annual Meeting of last year decided that it was out of order, and that the resolution was passed requesting us not to publish it at all; and that the motion was made and seconded before that meeting, to require the brethren of that District to make an apology for the assertions that they made, that were proven to be entirely unfounded, and were a stigma and an insult to the Annual meeting, when there had been no such accusations proved—when the assertions that they made were proven before that body, last year, to be unfounded, and arose entirely in the imagination of those who were opposed to the cause of education; when brethren from the immediate vicinity of Salem College stood up and said they were unfounded, and so far as Salem College is concerned, they were untrue.

Now, then, there must be something to show the position that the Annual Meeting took upon the matter, and in order to show that to my readers, I had the resolution published, that I was forbidden. The words "Because of its falsity," I moderated to read "that because of its offensiveness."

We know the author of that—from what source of opposition it does come. I did not expect this letter to come up here, or I should have had a letter to be read at this meeting, from the person that wrote these matters.

If there is any matter in which I am particularly interested, it is the matter of publishing the proceedings of these meetings; but I do not know that I care very much about the opposition that is offered here, when we are advised not to publish anything of the kind. I do not know that I have any very serious objections to the resolution, if we are to regard this advice in the manner in which it is generally regarded. But you know that my position before this body has always been, that we ought not to pass any resolution or decision, unless we expect to live up to it; and because I know that the general brotherhood does not want me to live up to this measure, I therefore say it had better not be passed. We want to know what is done at this meeting, and we want to know the reasons for the conclusions at which you arrive; and all we ask is to give the brethren, who cannot come here, the same information that you give this body. We talk about these subjects here until we get at the truth of the matter as near as we can get at it, and then we are satisfied. But we take home the decisions of this meeting, and require our absent members to accept those decisions, because the Annual Meeting says so, without giving any reasons for them. The brethren at home want to know the reasons for these decisions as well as you do. Why don't our Moderator ask to pass this resolution without any discussion at all? Because he wants us to discuss it; we want to see the propriety of the decision we make here, and for that reason we discuss it; and the same argument that is necessary to convince us as to the propriety of the decision, is necessary to convince our brethren at home of its propriety and of the propriety of submitting to it. These are some of the reasons why I would prefer that a decision of this kind should not be made.

Wise. We have not in our possession copies of all the papers to which reference is made in the complaint, but I have here an article published in the CHRISTIAN FAMILY COMPANION, of Jan. 14th, 1873, that is referred to in the answer referring to publishing of articles written by expelled members, that very unfavorably assails the Annual Meeting. I will read it:

"Brother Henry, I have obligated myself to do for you what I could, and I try to do so. I have six subscribers for you including our own. I can recommend the C. F. C., and do believe that it contains as much as all the others taken together; and we hope that you will not fear the gates of hell prevailing against the true church, that has the apostles and prophets for its foundation, and Jesus Christ for its chief corner stone. Gates of hell is a metaphorical expression, representing counsels of men, that are placing yokes upon the disciples' necks that our fathers and we were not able to bear; as much as to say, we are not going to submit to having such yokes put upon the necks of the disciples; but we will hearken to the Mighty Counsellor, the Prince of Peace, saying, "Come unto me all ye that labor and are heavy laden," &c. It is generally understood that unconverted sinners are the subjects, but this is an indirect application. He had reference to those that were laden and burdened with the traditions and commandments of men.—"Come unto me my yoke is easy and my burden is light."

Brother Holsinger, we do believe that there are hundreds of disciples that are weary of the heavy yoke, and would much rather bear the easy yoke of Jesus, but who would much rather bear the easy yoke of Jesus; but they fear the gates of hell, that are opposing the counsel of God.

S. A. LEEDY."

Shaler's Mills, O.

We have not the copies of the "Christian Family Companion" referred to in this letter from Missouri—neither have we the "Pilgrim," but you heard me in reading, name the No. and page.

Moderator. I am well acquainted with the circumstances from beginning to end. I lived once, and was baptized in the church where he lived and yet lives. If my memory serves me right, he was expelled from the church about 15 years ago. I cannot be definite as touching the day and the month, but I have the record at home, showing the very day he was expelled. There were eight accusations brought against him. I have the record of that too. Five of them he acknowledged to, if my recollection serves me right, and he has been from that time to this a railer against the church. This is a railing accusation, a railing heresy, heretical doctrine. Why? Because the wise man says, "In the multitude of counsellors things are established, in the multitude of counsel there is safety." (Corrected by brother Wise.) Now this meeting is the counsels of the brethren, and for an expelled man to call this meeting the gates of hell, three times in one article, and our brother to publish it, is what has wounded our feelings. I had some sympathy for brother Henry; he once before had published an article from the same hand, and I sat down and wrote to him, with due respect, informing him that that man was not a brother; so this time, I sat down and wrote to him what his standing was, and I have seen nothing since from brother Henry's hand so harsh as this. Brother Brumbaugh published the proceedings of a new organization in the state of Missouri, if I am properly informed, and in that publication he headed that matter with a few words of his own, and expresses there that he was pleased to know—if my memory serves me right, I may be mistaken—that there was but little difference, so little that he hoped by an examination and investigation the difficulty might be settled. Now with due regard to brother Brumbaugh, he received a letter also, as touching that matter. What wounded them and other brethren, in that article, is his saying that he was pleased to know there was but little difference, and then giving the title which they give themselves, as a new organization, namely, congregational, which separates us as far as the East from the West. This I say is what wounded the feelings of the brethren, when he was informed that there had been offers made to reconcile the matter between the brotherhood and that new organization, and nothing could be effected. The expression "congregational" cuts off our yearly meetings altogether—the congregation does its own business. You at once perceive why our brethren felt offended. We sympathize with our brethren, who are young, and have a good deal to learn, and we did not want to be too severe, but we want to check the matter. Do not publish anything that is heretical—any doctrine opposed to the doctrines of the church. Recollect your brethren love you, and we believe you love us, and for this reason we talk to you thus face to face, and we want discussions as mild as is necessary to accomplish the object. Now you have facts called for as touching Leedy.

As touching the report of the Annual Meeting last year, I want to say a little to my brethren. When they had given the report with the remarks we made, as well as they could remember, what wounded the feelings of the brethren, was that they threw in their own opinion, which was, that the brethren were in favor of the single mode. When I passed the motion I tried to be as careful as possible. I felt my responsibility, and did not want to pass an answer when I discovered that there were many heads shaken. I have never done that to my recollection, and their saying that the large majority was in favor of the single mode, and that there was but a single voice opposed it, threw something upon me that stung pretty smart, but I can bear a good deal, and I can bear that too.

I calculated that I would have about as good an opportunity to get the expression of the audience by facing them, as to sit back to back and now we come up in love, with one another, to talk these things over kindly and lovingly, so that good may be accomplished, that we may walk hand in hand together, and so love and act that we may go to heaven together.

H. B. Brumbaugh—No doubt this meeting will expect that I should have something to say, in regard to this matter; and I can truly say, that I am sorry that I should have done anything that I should have been detrimental to the cause that I have been endeavering to advocate. I have ever endeavoured to learn obedience to the church, and I think, if I know myself, this is my disposition.

In regard to inserting that report, I have just this to say: In making that head note, I cannot just now remember what I said; but when speaking of the small difference between that repot and the manner in which we conduct our exercises, in regard to the ordinances of the house of God I said, that there seemed to be such a very small difference that I hope that after due investigation the matter could be reconciled. In that I had no reference to the general character and principles of the church, as an organization, but simply in regard to the manner in which they performed the ordinances in the meeting of which we gave the report.

As the brother has said, we are young. We confess this, and that we have not perhaps the experience of our dear brethren and sisters. We acknowledge that after we had been informed of the trouble they have in

regard to this organization, we were sorry that we published the report. At the time we published the letter, we were not aware of the circumstances by which that organization was surrounded, and the feeling that existed between them and the brethren at that place. If we had been, we would not have given the report.

In regard to our report with reference to the subject of feet washing, we simply gave our impression, we simply gave our views, and not the views of the church, just like any other brother would do, under similar circumstances. In regard to the mode of feet washing, we ever maintained a neutral position, and all we ever said in favor of the single mode was for the sake of union in the church, and on account of the liberal principles which we claim to have.

We desire to work for the general good of the church, and in order that we may be kept together, and we thought it hard that for such a small difference in regard to the mode of feet washing, a portion of our body should be separated. As to the private letters, we confess we were misinformed. As to casting any reflections upon the conduct of brother Davy, we would say, we would be very sorry to do any such thing, because if we know ourself, we love and respect our aged brother and would be very sorry to do or say anything to hurt his feelings.

It is true we heard many expressions at the meeting in regard to the subject of feet washing, and upon that we gave our opinion. Perhaps we did not have as much conversation with the brethren in favor of the double mode, as we had with those in favor of the single mode, and that may account for our impression, because the sentiment we came in contact with, was largely in favor of the single mode.

In regard to making an acknowledgment, we shall not do it until called upon, and if the brotherhood sees fit to call upon us to make an acknowledgment we shall certainly do it. I will just add a few words in regard to giving a report of our meeting.

We believe that, as a general thing, those who are opposed to this report; are those at the meeting, those brethren who have the facilities for attending the meeting—they are present, and hear all, and are satisfied with what they hear; but the call is from those who cannot hear the decision and arguments of this meeting—they call upon us for a report of the decisions of these meetings, and when they come to subscribe to our periodicals, the question asked is, are you going to give a report of the Annual Meeting? Do we not infer from this that it is the general wish and expression of the brotherhood that they shall have a report of the meeting. Now if these brethren and sisters say we shall not give a report, we shall not do it; but we would have you understand this, that, although we would be cut off from this, there are others here who are reporting, and if it is not published in our periodicals it will be in some others, and be spread broadcast throughout the world; and thus, if half the world is allowed to have the advantages of the discussions of this meeting, why is it that our brethren and sisters who are so anxious to know what passes here, should be debarred from this privilege?

H. R. Holsinger—I have an explanation to make in regard to the publication of the article read to you. It does occur occasionally that we get an article for publication from persons with whom we have no personal acquaintance. Here we have a letter from a Leedy, a name that stands quite high, certainly a good name in the Brotherhood. Now, then, we read this article, not knowing, not caring, whether the man be a Jew, Heathen or Christian; but we read it endeavoring to learn whether it sets forth sentiments of truth, and when we find by an inspection that the article sets forth sentiments of truth, we publish it. Now, then, it occurred in this case, that a power is censured, and some of our brethren here think it reflects upon this meeting, while I thought it was going with power for the Pope of Rome. Did not know that this man was opposed to the Brotherhood; did not know that this man was going for the Annual Council, but supposed from the manner in which he writes that he was going for the Pope of Rome.—"Persons that would institute, instead of the gospel, traditions of their own." Now it may be possible, that, if this man had specified certain things, and I had known that he was an expelled member of our church, I might have thought that he really was going to censure our Annual Meeting, and then it would have gone into the waste basket; but I could not see that he was censuring our Annual Meeting. Let us see how it is? "Gates of hell is a metaphorical expression, representing counsels of men." Is this a council of men? does it apply? I had no right to suppose that it did, unless I knew him to be a railer of the Brotherhood. You may prove that he is such, you can't prove that I knew it, no matter if you sent me forty letters. I examined this article for the truth part of it, and my assistant editor takes it up and he examined it, and thinks it sets forth the truth, and he has no idea that it aims at our church.

To tell the truth, brethren, I had before my mind the Roman Catholic Church, and I did not know at the time that this man was not a brother; but here are persons, well acquainted with this man, and knowing him to be a railer and the particular things that he is driving at, it seems to hurt them. As far as I am concerned, it don't hurt me, and I don't know as it had any reference to the Annual Meeting. Those are the facts in the case. We want to be liberal. All the writers of our COMPANION, are not members of our church. Some are members of other denominations, and write very excellent articles. Some are the Brethren's children who write, and are not members of the church, and write good articles. We examine, and reject or accept it. A man of very high standing in our church may write an article and we decide upon its merits, and if it is not fit for publication, we throw it in the waste basket, just as quick as any other.

Now, if it is proven that that has reference to our Annual Meeting, and in this Annual Meeting we are going to take such a thing upon ourselves, then perhaps I had better make an acknowledgment. If these things are not true, then they have reference, as I thought they had, to the Roman Catholic Church, and I am not called upon to make any acknowledgment. I would say that I know it to be the fact.

Moderator—Brethren, Metzgar Garber, Miller, Quinter, and many others that are here, bear testimony that they know that this was one of the things why he was put out of the church; that he was always complaining. One reason was because he opposed the counsels of the Annual Meeting.

Holsinger—We don't doubt Brother Davy's assertion, but what has that to do with the question under consideration? Suppose the man was a Heathen or a Publican, what has that to do with the question. Who he is, is not essential in regard to the publication of the sentiment.

D. B. Sturgis I am very sorry that these matters are before us.

As an editor it does appear to me, that any man or woman, reading that communication should know that their was no danger of the Pope of Rome exercising the authority over our Brethren. Our papers should go forth for the education and instruction and warning of our members. I don't want to throw the insinuation that Brother Henry did not think what he says, but I think there was a want of carefulness. It showed that the brother was prying into the church. Some of my friends wrote to me censuring me for my course at the Annual meeting, because I advocated the doctrine and practice of the Brethren; they told me they were going to set up a new order. Some of my dear friends and relatives have gone into that new order, claiming that the most of the members of the Annual meeting had set up over the heads of the majority of the Annual Meeting. I have written letters day and night, and convinced them that without the Annual Meeting we would go into fragments. Some of them yielded; others have gone into factions.

Now, then, every editor, and every brother that reads should look closely into the words, and every thing that would throw a firebraud into the Brotherhood should be thrown away. I believe it would be better to do so; if we cannot avoid this other extreme, better have no papers at all? I say under existing circumstances it is well enough, at least, to admonish our Editors. They have been told by by the Annual Meeting in 1870, that they should publish nothing which conflicts with the direct order of the Church, and if they did so, it would be looked into. Hence we claim that there is one paper published that we have no trouble with. But what is the consequence? Something strange and new. Expressions that they gave of the Annual Meeting seem to be taken for the proceedings here. I conclude then, it is better to suppress any further publication. It has been told to me by a few young brethren and sisters that they regard that it is only a few. The majority of the members don't want the thing passed so; this is what it is doing, if we don't suppress. It has been intimated here that they want to know how we came to those conclusions, in order to be satisfied; though only goes to prove that they wont obey, and be satisfied. And the Annual Meeting has really been assailed; there is no question about it. Whether Henry meant it or not, it has been declared by an enemy that has assailed me publicly and privately that he was driving at the Annual Meeting; when he calls it the gates of hell. Hence while I have every confidence in the brethren who published it, I say there is a wrong done that cannot be easily healed. We think now we should suppress any publication, only that which passed the meeting.

——. Addressed the meeting with reference to the Western Missouri case, but could not be heard.

Moderator. Whereas the C. F. C. and *Pilgrim*, have published articles with reference to decisions of questions at Annual Meeting, differing from the sentiment expressed by said decisions, and communications from others, even from those who are not members of the church, and even of an expelled member, reflecting seriously upon the question of the character of the Annual Meeting, therefore,

Resolved, that they be required to make acknowledgment for this offence, and that they further be required to promise to be more guarded in the future in this respect, and to publish nothing of the proceedings of the Annual Meeting beyond the questions and answers as passed.

Sharp. I think that it embodies to much. While their may be a general consent to the first part, I think that the last part would hardly be acceptable to the Brotherhood. I don't know what the sentiment of the Brotherhood is, as regards the first part, but as for the last part, I think it is asking to much, and for the reason, if these Brethren do not publish these proceedings, there are others who are not Brethren, and from the remarks of the Brethren, I have heard that there is such a demand for these proceedings, that, if they cannot be obtained from the periodicals of the Brethren, they will be obtained from other periodicals, not from the Brethren. We cannot stem that tide, We think it would be unwise to prohibit them. Would it not be wise that they first be read at the Annual Meeting before publication, that would certainly be satisfactory to the Brethren, and would also give satisfaction to the Brotherhood. If such a plan could be adopted, I think it is worthy of our effort. I should like to see that divided into two halves; first in reference to the acknowledgment, and second in reference to the publishing of the proceedings. While the paper may be lost by one query, it may be sustained for the other. Therefore I think it would be unwise to take them together. And still another difficulty, I fear we are getting into. Inasmuch as there is such a great demand for the proceedings, the Brotherhood want them, would it not be better to have a church organ, and if the world publishes these proceedings, would it not be better to have the church organ, to which we can refer, as an authority. You may say "we have the minutes as authority," but it seems from the demands for these proceedings, that they do not supply the want that is generally felt.

Do not let us assume so much authority as to suppress it altogether. I am sure the remedy would be tenfold worse than the disease.

Shifer—Those are my views exactly. Two years ago at our Annual Meeting in Berks county, there was a reporter from Philadelphia. He gave the general history of the church, and the report pleased many of our members. Many of our members contributed to have that article republished, I subscribed to it myself. We should not be ashamed of our doctrine, when it is truthfully reported, whether by papers from ourselves or any where else. Let us send forth our views broad cast, that the world may see their truthfulness. We should of course call our editors to account if they publish anything untruthful, but I hope they will not be called to give an account when they give the public a truthful account of our proceedings.

Moderator—As brother Sharp has suggested, may be something of the kind may be necessary—*perhaps* so. I have traveled much among the brethren, though, and while I hear a few say they are in favor of the idea. I hear many say they are not in favor of it, as it is now conducted; but for the good of our editors, suppose I suggest a thought. Bring up a query from your church, to your

District Meeting, and then to the Yearly Meeting, and then see whether the Year-Meeting will grant the report to be read at the close of the meeting, and have the sanction of the meeting before its publication. Something of this kind I think might help you, but as it is now, to my knowledge, I know it is not wholesome to the church, therefore we would advise to stop it at present, until we can see a better way to accomplish the object under consideration.

Holsinger—There have been remarks made that perhaps require a little explanation, and correction. The proposition to have the report of the proceedings of this meeting read before this meeting, and inspected by this meeting, before publication, is simply preposterous. It is an impossibility. Here we are getting the proceedings of this meeting, its queries and answers, and its speeches, all written out, and to read it all to this meeting, would take as long as to hear it in the first place. We have three days work of consideration, and then three days considering that consideration, and then publish it! Why, it is altogether out of the question, and cannot be done.

Evidently the subject of this proposition is to cut off the publication entirely, for it is proposing an impossibility. So far as the decisions of this meeting are concerned, they are considered and finally passed, and are ready for publication by authority of the meeting; but as to the proceedings, the query is raised and the appeal is made to suppress their publication altogether—that is what brother Sturgis wants.

(Sturgis—I said, "better have none unless we can suppress these extremes.")

Bro. Sturgis has one paper with which he has no trouble, but a few aspirants have come in, and they have created this trouble. Now this very paper to which he refers, had its fiery ordeal to go through twenty years ago, and Bro. Sturgis has forgotten it. Now, when we seem to have gott en under headway—sailing along for a time without any trouble, and a spirt of enterprise and learning has seized the Brotherhood, our day of trial comes, and we have to pass through the ordeal. Twenty-three years ago, as you know, the *Visitor* had to undergo the same persecution, and the same power that wanted to crush the *Visitor*, is now trying to crush us. It is the liberty of the Press that is assailed—the question does not simply aim at the report of the proceedings, but is an attempt to strike at the freedom of the Press. My Bro., Davy says he did not learn that the Bortherhood wanted the proceedings published. Unfortunately, I suppose, he did not travel among those persons who read the COMPANION, for we *know* the sentiment of a large majority of our readers, and that they want the report. Brother Davy may travel among those who do not read our paper, and they are, to a man, opposed to publishing the proceedings, and some of them would perhaps also oppose the printing of the Bible. The very same element of opposition that opposes our publishing the proceedings of this meeting, is the element that opposed the printing of the Bible, and the general dissemination of knowledge. I know that not all do this, but it originates from the same feeling.

What harm can there be in publishing the proceedings? How many strangers are there in this congregation, from all parts of the country, who hear all the discussions that take place? Our paper circulates principally among the Brethren, and our readers ask the privilege of knowing what was done here, what speeches were made, and what resolutions were passed. But my brother would say, "No, suppress it, keep them in the dark." If ignorance is Christianity, then my brother Sturgis is right, but if we want our absent brethren to act intelligently, I say, give them the facts, and let them be convinced from the heart, of the truth and propriety of the decision. Then we will go right along and have no trouble. But if you make the decisions, and fail to give any reasons for them, they seem to be without support.

This very day we have had questions under consideration upon which we largely differed. Perhaps if he had gone from man to man, and asked the views of the members privately, the decision would be greatly different to what it now is. That is the way to get the true sentiment of the church. Now, I say, we ought to convince the church, give them our reasons for deciding thus and so, and not say, "Here, the Annual Meeting has made this decision, and you have got to submit to it." I believe that every one of us, who loves to be convinced, who loves to go to the Annual Meeting, has, as his primary object, to learn the reasons for the the decisions. We spend some fifty thousand dollars for holding this Annual Meeting, and all we get for it is the satisfaction we have of hearing the discussions. Now for the simple sum of from two to three hundred dollars, we propose to give the same satisfaction to thousands who don't come to this meeting. We have a great many subscribers who are not even able to pay the subscription price of the paper, and to every one of these we bring forth the news that was imparted to us at this Annual Meeting. How much does it cost you to come from Iowa, Kansas, Misouri, to this meeting? Some of you it has cost $75 or a $100.

Now for the paltry sum of $1.50, we give you the same satisfaction, and as some of the brethren suggest, a great deal more satisfaction. We could perhaps give a great deal more satisfaction than you enjoy here, for nothing at all. Now, then, the question naturally arises, "why not allow this publication?" Let us sift it down, and see what is the reason for this opposition. What are the brethren afraid of? Is not the same sentiment thrown out here before this mixed multitude, that will be thrown out to the readers of our periodicals? Will we publish anything that was not decided here, or that was not spoken here? If this congregation has the privilege of listening to it here, why shall not our members, who cannot afford to come here, have the privilege of reading it? What is the reason? Because it makes confusion! These brethren in Missouri are opposed to the periodicals, opposed to schools, opposed to general knowledge. Why? Because it causes disturbance and confusion! So did Salem College cause a confusion—Oh, a wonderful disturbance. If it creates confusion to read it, will it not create confusion to hear it, especially to hear these members make these contradictory speeches, face to face? Certainly, for here you can gather additional impression from the expressions of our features. If it is an evil to allow brethren to know the reasons for the decisions of the body, let the meeting convene in a room with closed doors, and then come to us and say, "We, the elders, we, the bishops, we, the men of God have made this decision, and you have got to submit to it, whether you can understand it or not; the law has been passed." If that is not right, then let us go to work and give all the information we can to our fellow members, and endeavor to convince them that what we have done is right, and that it is in accordance with God's word and sound logic.

Sturgis—I want the brother to be disabused of the idea that I have proposed the thought of suppressing the publication. It is, only if the editors cannot be subject as other brethren are—subbject, to the church, and the general brotherhood, then, I say, it is better to suppress it. That idea is all I intended to convey. I am not an advocate of ignorance at all; I want education and knowledge everywhere, just as much as brother Henry does.

———. I think it is entirely out of the question to prohibit brother Henry, or any other of our editors, from publishing a report of the meeting. But should they step out of the way, and misrepresent the council here, then call them to account and let them acknowldge for it, but do not take away the liberty which does not belong to them, but to their readers.

Moderator—Inasmuch as my name was mentioned, I would say, that I have been among many brethren, that read the COMPANION, and I think that I have a pretty fair chance to know what the sentiments of those brethren are. While brother Henry thinks I do not travel much among people who read the COMPANION, I would say that I am no respecter of the brotherhood, and travel just as much among the young brethren as I do among the old, and perhaps more. I think we will now stop this discussion and put this question to its passage.

E. K. Bundy—I will not give my consent to pass the answer as it stands. I do not travel as extensively perhaps as some of our brethren, but in my travels in Minnesota, Iowa, Illinois, &c., I find four-fifths, I can safely say, of the members, that are for having the proceedings of the Annual Meeting published in our periodicals.

C. Forney—I find our Brethren in Nebraska and Kansas regard the COMPANION and the reports very highly, & many young people come forward and are ready to be received into the Church, simply on account of the information they get in the COMPANION. It is one thing to make propositions, and another to give the whys wherefores, the ground for the transaction of our Annual council.

——. In my travels in the far west I find that there is a great request for the proceedings of these meetings; and Brethren have told me with tears in their eyes how they desired this, and I have not found a single individual in all my travels who did not want them published. I will oppose the passage of that resolution.

——. I am also opposed to it.

Saylor—I am one that wishes that answer somewhat modified. There are some things in it I would wish to stand, but there are also some little things that I wish to see changed. I simply rise in answer to the last Brethren who have been testifying to the vast demand, particularly among the western people, to know all about the proceedings of the meeting. I am glad to hear it.

But I was sent on a journey last fall, and if there ever was anything denounced in unmeasured terms it was the minutes. I am glad to hear so favorable a change reported in the West, to hear that they have begun to think favorably of the meeting. I say again there are some things I would wish to see modified, and there are also some things I would like to see stand, and I propose we adjourn.

Holsinger—I would say that the proposition by brother F. M. Snyder seems to be a very good one. This meeting may be willing to censure us for publishing certain articles; if so, I say, let it be so. If this meeting thinks that the assertions of Leedy referred to this council, then I am willing to make an acknowledgment But I do not want to be punished for an offence before it has been committed, and I do not wish you to proscribe the publication of the proceedings before their publication has done any harm. But are you going to cut off also the liberty of reproving?

Must we permit offenses, misdemeanor, unrighteousness in the church, although it occupy high places; must we close our eyes against wrong in the church and submit to its going on? must I close my mouth against it? No, never—preach the gospel—woe unto me if I preach it not.

That duty I consider equally as important for me to perform as an editor, as it is for a minister of the gospel.

If I publish anything that is not true I will make an acknowledgment, but do not proscribe me before hand.

——. Is it proposed to print the speeches in full? If so, I think that the speeches of our older brethren, who, though they may have more sound ideas than our younger brethren, have not their fluency of utterance, and their arguments may suffer by comparison.

(Two or three of the brethren made some brief remarks but could not be heard by the reporter).

Wise. There have been intimations here that those who oppose this general report are those who oppose education. I am a friend of education. I stand in defence of it; but while I am a friend of education, I know that improper education is injurious, and only that character of education that serves to promote God's glory, and peace and harmony on earth, should be advocated and supported by us. With regard to the general report of the proceedings of the A. M., we have heard different brethren say, that there is an almost universal demand for it in the region of country where they lived, and my brother Saylor was gratified to know that in the West the decisions of the A. M. are beginning to be respected. But for the information of my dear brother I will tell him that some of these bitter opponents to the yearly meeting, whom we had to confront last Summer, are the advocates of a general report of the proceedings of the A. M., and when they get a general report, it is not an unusual thing to hear them say, "Ah! I guess that old fogy got his own!" or, "Ah, that's right, let them have it right and left." That is the result of these general reports where they are so much in demand instead of promoting harmony and love and respect, they produce the very reverse. This is the result of my observation. The friends of the general report only want the report to see how successfully they, the opponents of true sentiment, can confront and subdue that sentiment. It is in the church a little like in the political world. When a man in the legislative hall utters a sentiment that agrees with their views, they receive it with cheers, and when it differs from their views they do not consider it enough to determine whether it is right or wrong. If the matter of all these reports would be properly weighed by all that read the report—if the church had the influence it ought to have,—I would not feel very strongly opposed to it, but from what I have seen with my own eyes, from what I have heard with my own ears, I fear that discord will be sowed by such proceedings, and I am opposed to anything that would create a sectional feeling in our beloved brotherhood. Let us preserve the spirit of conciliation, and not of extremes in our deliberations.

——. I can corroborate brother Wise, as to the slang thrown out in reading the reported speeches.

Holsinger. And I have heard precisely the same remarks, but what has that got to do with the question that my brother Wise makes so strong a speech over it? Brother Wise said that the speeches would do no good because the readers would not give them the proper consideration. Because people will talk about the speeches, therefore it is no use to print them. If that is so it was no use for brother Wise to make his speech because people will hear it and talk about it. Just look at the sophistry. There is no reason at all in such an argument. Do not people talk in the same way of the scriptures? Precisely so. Let us have truth, and let us convince those who want to be convinced. When men listen to our reasoning, it is to be presumed that the argument that convinces these intelligent brethren here, ought to be considered sufficient to convince those who read our periodicals. Here some of the brethren intimated that the report of the proceedings of this meeting is regarded more than the Minutes of the A. M. That has been thrown out before this congregation. What is the reason of it? Why, because the report of the proceedings

To be continued.

A SERMON DELIVERED

at the

BRETHREN'S MEETING-HOUSE,

Dale City, Pa., June 1st, 1873, 4 P.M.

BY ENOCH EBY.

(Concluded.)

exceed the righteousness of the Scribes and Pharisees, and like unto the waves of the sea. Then our peace shall be as a river. That is a beautiful thought! "My peace I give unto you, not as the world giveth give I unto you."

My Brethren you have experienced the peace which the world gives, and also the peace which Jesus gives, and you are able to trace the difference, but the unconverted cannot do that. The peace of God can never be taken away. The Christian can hold it in possession. It is like the rivers of water that empty into the sea.

What do we learn from this figure? For illustration: come up to the head of the Mississippi, and you will find a little fountain running out from the foot of one of the hills, in the Rocky Mountains, and the stream is so small that you can step across it. But come down to the Gulf and you will find what a great stream it has become. It is like the river that Ezekiel saw. The happiness that God gives commences small, but it is progressive. We grow in grace and in the knowledge of truth. The source may be very small, but the tributaries that flow in from either side increase the size of the stream, and magnify that happiness until finally, we get into the great gulf of eternity, where there are feelings of joy and pleasure for ever more, at the right hand of God. The tributaries are described by the Apostle, when he says, "Add to your faith, virtue, to virtue, knowledge, to your knowledge, temperance, to temperance, patience, to patience, godliness, to godliness, brotherly kindness, and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." Here are the tributaries that increase the river until it gets down into the gulf. Brethren, would you exchange your peace for the whole world? Never. It will not be long until we launch into the great ocean of eternity; and then we want to advance into the enjoyment of the blessed things in store for us, which eye has not seen nor ear heard. Then, brethren and sisters, let us go on faithfully, and soon we shall obtain the end in the full salvation of our souls—soon we shall have a better enjoyment than we can ever experience here.

Although many of us here have enjoyed the privilege of meeting our brethren and sisters, at this Annual meeting, our pleasure is alloyed with pain at the thought that we must part again; but we can gather some faint idea of what it must be to be where there shall be no parting. Here we have tribulation, there we have nothing but peace, happiness and enjoyment. I have said within myself, this afternoon, "Can it be possible that any man or woman, can sit under the influence of the Christian religion, without coming to the conclusion, I will serve the Lord; I will suffer persecution for the sake of Christ; only let me obtain salvation for my soul."

Truly then when we look forward to the recompense of reward we will see God.

For the COMPANION.

The Scriptures, No. 9.

Not only are we to know the scriptures, as exemplified in our last essay, but likewise to obey them. Here we shall pause a moment and endeavor to show the great importance of obeying the scriptures. The relation we sustain to our Maker in knowing God and obeying him, is most beautifully expressed in the language of St. John, as follows: "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." From the above plain teachings, it can easily be inferred, that the only safeguard consists in obeying the holy teachings of the Bible. In another place we learn from the apostle James, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." After we have obtained a knowledge of the scriptures our duty and responsibility to God become plain, so that we are laid under lasting obligations, which cannot be faithfully discharged, unless we submit to the mandates of High Heaven, by way of manifesting implicit obedience to the scriptures of divine truth. Our duties to God are multitudinous, but indeed may be included in the first and great commandment, as summed up in these words, "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." To love God as described in the above strong language, is certainly one of the strongest tests of obedience that can be imagined. Language fails me to picture in words, before the mind of the reader, the great secret of the God-wonder-workings, in the relation love sustains to obedience. They are inseparably connected; and were one or the other taken away, our holy system of religion would be devoid of life and meaning. Love, connected with obedience, serves as the principal ingredient in the religion of the world: even from the very remotest ages of antiquity, up through the Jewish system to our own—the christian,—as perfected in the person of Christ our crucified Redeemer. On this subject the scriptures abundantly testify; in proof of which we shall call the attention of the kind reader to a few out of the many scriptural passages that bear on this point.

"That thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him, &c.

"If ye love me, keep my commandments." "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."

"For this is the love of God, that we keep his commandments; and his are not grievous." By examining the scriptures closely we discover that the people, under the old, as well as new dispensations, were laid under certain restrictions in the shape of commandments. As a general thing rare promises and rich blessings followed, upon the faithful discharge of the duties involved in such commandments. The transgression of the command of God brought sin in all ages and places, because, "Whosoever committeth sin, transgresseth also the law; for sin is the transgression of the law." No matter what law is trespassed whether physical, moral, intellectual, or spiritual, sin follows, and as a natural consequence punishment in some shape. All this may be traced up to our first progenitors' disobeying God's law originally in the garden of Eden. Previous to the fall of man, nothing but union and communion existed between the creature and the Creator; and consequently no hatred or ill feelings could mar the happiness of the lovely pair, or curtail the sweet fellowship that the creature man frequently enjoyed in the divine person and actual presence of God himself. In order to test man's obedience, God gave him a law, with a plain proviso. In case he should vi-

olate said law, he would forfeit his right and title to the high and holy state in which his Maker had placed him,—the blissful, paradisic regions of the garden of Eden. In course of time man sinned, unfortunately, and sin found its way into the world; and thus has passed upon all with its dreadful consequences to which we are exposed in this, now sindefiled and sinbegotten world. Paul in writing to the Hebrew brethren treats largely on this subject. "Wherefore, as by one man, sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Notwithstanding all this, sin was not imputed unto those who were not under the law in old times; and I have no hesitancy in saying, even under the Christian economy, where there is no knowledge of the true and living God, as revealed in his word, nothing is required This especially applies to the infantile part of the human family, and also to adults in places where they are destitute of the word of God. "Where no law is there is no transgression." The violation of God's law, as contained in the book of God, "bringeth forth sin; and sin, when it is finished, bringeth forth death." Just as little can man in his fallen and depraved state be redeemed from the curse of a broken law, without due obedience to the divine behests of Jehovah, as can the Ethiopian change his skin, or the leopard his spots Jer. 13: 23.

Solomon plainly shows the difference between the obedient and disobedient in these words, "The curse of the Lord is in the house of the wicked; but he blesseth the habitation of the just." If so much, then, depends upon our welfare and happiness here and hereafter, how very important it is to know and obey the scriptures.

In the importance of obeying the scriptures, three great, primary principles underlie obedience, and serve as the foundation and doorway to christianity; namely, faith, repentance, and baptism. Faith, however, consists of a twofold nature, and may properly be subdivided into historical and evangelical faith. In the scriptural order of these great fundamental principles, we must apply to the Redeemer of the world, if we would obtain the remission of our sins and receive the gift of the Holy Ghost. By such an humble and submissive test of obedience man becomes fully qualified and equipped to enter upon his spiritual warfare as a true and faithful soldier, under the leadership of Jesus, the Captain of our salvation. Having attended to the first principles of religion, our duty then is to go on to perfection, "not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of the resurrection of the dead, and of the eternal judgment." After these things have been duly done once, according to the letter and spirit of the Gospel, we must not stop here and think the work is accomplished, but still press forward in the discharge of our christian duties, and as we grow older in years and experience, also endeavor to grow in wisdom and the knowledge of the truth as it is in Christ Jesus. After we have entered upon our warfare, let us be ever ready and willing to take the advice of St. Peter, and "add to your (our) faith, virtue; and to virtue, knowledge; and to knowledge, temperance: and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you, that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. "Give diligence to make your calling and election sure; for if ye do these things, ye shall never fall"

From the above language of St. Peter we learn, how after we have been received and adopted into the family of the saints or church of God, to continue in the service of our God, to walk blamelessly before the Lord, to be built up in our most holy faith, and ever manifest strict obedience to the holy ordinances in the house of God as faithfully practiced by the primitive church fathers, and to be perpetuated to the end of time. This is consolatory and cheering indeed. By such implicit obedience to the divine requirements of the gospel, and the confiding efficacy, as well as the illuminating and divinely inspired nature of the scriptures, we cannot fail of becoming wise unto salvation.

Above all, in the obedience to the scriptures, the christian reaps an advantage over the unconcerned and worldly-minded man, that can scarcely be imagined by the non-professor of christianity; namely, the hope of inspiration that lies within the mind of every follower of the Lamb of God. Well might David say, "My soul fainteth for thy salvation; but I hope in thy word." "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth." Again, in Romans we read, "For whatsoever things were written aforetime were written for our learning; that we through patience and comfort of the scriptures might have hope." Evidently, the writer, in the last quotation in particular, has direct reference to the Old Testament scriptures as fulfilled and confirmed in a great measure in Christ the great centre of the Christian's hope. Here is where the wayfaring pilgrim receives the "patience and comfort of the scriptures," in which consist the glorious hope of a future glory.

This hope is the main-spring in our holy religion, and has the tendency to lift us up from the base turmoils of the things of the earth, and urges us on to a sense of our duty, which is nothing less nor anything more than strict obedience to the divine will of God. Upon the conditions of obedience to the scriptures, follows the hope in the resurrection; and where there is no obedience, there can, of course, be no hope of a future and blissful inheritance in the kingdom of our God. To the Israelites it was said, "Let Israel hope in the Lord from henceforth and forever;" and in Romans we read. "For we are saved by hope." Hope and obedience sustain the same relationship to each other, as love and obedience, but the author of our salvation has so arranged matters in the scheme of our redemption that, the terms hope and love as here used stand inseparably connected with obedience, and were one or the other taken away we would have no affectionate regard for the Deity, and likewise no longing desire and expectation of a future reward. Our hope in the resurrection of the just would be lost sight of, and the love of God which is obedience to the scriptures could not find a place in our minds "for this is the love of God, that we keep his commandments."

W. G. SCHROCK.

Berlin, Pa.

Christan Familv Companion.

DALE CITY, Pa., June 17, 1873.

Our Report.

It will be observed that we are giving a complete report of the proceedings of our late Annual Meeting. It will require two numbers more to complete the report. In many cases cases our reporter was unable to obtain the names of the speakers, and of course we could not give them. It was also the advice of the Annual Meeting that the names of the speakers should not be given, from which we have deviated, for the reason that in some cases it was necessary in order to make the report intelligible, as for instance in explanations, acknowledgments, &c., and therefore we have given all the names, so far as we could obtain them.

Our readers now have what they have long desired, and what we have long labored to procure for them. It has cost us much money and labor, and many trials and perplexities. We hope our friends will appreciate it, and use it to their own instruction and edification, for which purpose it has been obtained.

As a slight remuneration for our expense and trouble, we would respectfully solicit our friends to make some extra effort to enlarge our circulation. We will send the COMPANION with the full proceedings of the Annual Meeting, to the end of the year, for eighty-five (85) cents. A few hundred subscribers could no doubt be procured by a little effort, and the report may be some inducement.

Those who wish to do so may commence with the half year July 1st, the balance of the year for seventy-five cents.

After this we can supply no more full sets of the Daily RECORD. All they contained of the meeting may be secured through the COMPANION. Those who wish what numbers we still have on hand (three) can have them sent on receipt of ten cents.

James C. Shirley, of Cove Station, Huntingdon Co., Pa., known to many of our readers, died very suddenly, on Thursday night, May 8th. He was aged 40 years and 15 days. Friend Shirley was one of our youthful associates, was a man of great business talent, and of an amiable disposition. He was unmarried.

Error.

On page 333, we published a note from brother Paul Wetzel, in the translation of which an error occurred. Brother Enoch Eby's name is associated with it, while brother Wetzel had written only for himself as he and brother Eby have not been traveling together and do not expect to do so on this trip.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

Announcements.

Lovefeast on the 18th and 29th of June, commencing at 10 A. M. The meeting will be at the residence of brother JOHN SHICK, two miles South of Grove City, Christian county, Ill., and ten miles North of Taylorville.

There will be a Love-feast meeting at Antioch, Indiana, June 15th.

S. M. MINNICH.

There will be a communion meeting at the house of Henry P. Strickler, Grundy county, Iowa, on the 5th and 6th of July.

H. P. STRICKLER.

Change of Address.

Brother E. P. Petty has changed his address from Gosben, Indiana, to Centropolis, Kansas.

Dear Brethren and Sisters:—I am a reader of the COMPANION, and often, while reading in its precious columns, do I stop and ponder over things which are brought to my mind, through its instrumentality. I feel like saying to you, dear brethren and sisters, let us become more earnest in the cause, and pray to our heavenly Father to assist us, and to remove every thing from among us that has the "appearance" of evil," and make us willing and anxious to forsake everything, that is wrong in the sight of our Father in heaven. Think of the one thing needful; try to save yourselves from everlasting distruction; for your brethren or sisters can not do it for you.

Your Sister,

M. A. CULP.

Answers to Queries.

In looking over the back numbers of the COMPANION, I notice, on page 73, a query calling for scripture for reinstating lawfully expelled members. Perhaps 2 Cor. 2nd chapter will be sufficient.

JOS HOLSOPPLE.

MARRIED.

On the 25th of May, at the bride's residence, by brother Wm. Sadler, brother JOSIAH HOCHSTETLER, of Holmes Co., Ohio, and sister KATIE BEEGHLY, of Ashland Co., Ohio.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In Lick Creek congregation, Owen county, Indiana, Elder MOSES HOCHSTETLER, on the 21st of May, aged 62 years, 11 months, and 8 days. The deceased was a native of Pennsylvania, and had been a member of the church some forty years, a teacher for some sixteen years, and in the office of Bishop for five years. The family have lost a good father; the church, a faithful minister; and many friends, a good neighbor. The funeral occasion was improved by Elder David Culler, assisted by R. R. Goshorn and Daniel Summer, to a large congregation. Disease, sore throat. He was sick but a few days. He attended meeting only four days before his death, although he did not labor, as he did not feel so well. Such is mortal man: in the morning, may be like the roses in the garden, and at eve, may be withered, and laid out as a dry leaf. But for such we need not sorrow; as he has fought a good fight, we hope, as the Apostle Paul said, that there is a crown laid up for him in the world to come.

JOHN LONG.

Near Albany, Oregon, May 24th, brother JOHN MYERS, aged 59 years, 1 month, and 28 days. Deceased was born in Union county, Indiana, and in 1824, moved to Carroll county, where his fami-

ly now resides. On the 7th of last April, he left his home to visit Oregon, and arrived in Albany April 23d, 1873. Whilst our brother was on his way to Oregon, he was taken with peritonitis, resulting in abscess. Although he was under skillful Physicians, and cared for by kind friends, he could not be healed, so that he might again return to his earthly home. He leaves a sorrowing wife, eight children, and numerous friends to mourn their loss. Mourn not, bereaved children, for we believe your father has found a home on high, that far exceeds the richest this earth can afford. Dear sister, weep not; though your companion be dead, yet shall he live again. Although you were denied the privilege of bending over his dying bed, you may rest assured, dear sister, that his dying hours were calm and peaceful, being fully resigned to his Heavenly Father's will. He retain his right mind until our Heavenly Master's call; then his spirit passed from its tenement of clay without a struggle. By his request, the funeral occasion was improved by brother David Brower, from Job 14: 14, to a large concourse of people.

Visitor please copy.

AARON H. BALTIMOE.

In the Yellow Creek branch, Bedford Co., Pa., May 10th, MYRTLE BRUMBAUGH, daughter of D. S. and Mary M. Brumbaugh, aged 5 years, less 15 days. On the morning following, (the 20th), ELLIE C. OBER, daughter of O. S. and S. A. Ober, aged 9 years and 6 days.

Two plants, so fresh and green, were visited by the terrible disease, diptheria, and in less than ten days they were in the cold embrace of death.

May the Lord enable us all so to live that when death comes, we may be prepared to say:

"Hinder me not, come welcome, death,
I'll gladly go with thee."

S. A. MOORE.

"ESTHER WISE was born the 22nd day of May, 1815, and died April 24th, 1873, aged 57 years, 11 months, and 2 days. She was born in Stark Co., Ohio, and was married to Peter wise at the age of nineteen, and with her husband moved to Holmes county, the same year, where she remained until her death. Sister Wise was converted and United with the U. B. Church in the year 1844, and lived a consistent Christian life, trusting in Christ as her allsufficient Savior. She had started on a visit to her daughter, residing in Indiana, and before she reached the ears, was stricken down in an instant by the hand of death. She was buried on the the 27th ult. Attended by a very large funeral. Funeral services by Rev. Clark and Jno. Nicholson."

The above was taken from the Holmes County *Farmer*, by request. Brother Wise above named, has been a brother for a number of years, and we feel to sympatize with him and his family. May God bless them in their sore affliction.

J. NICHOLSON.

In the bounds of the Quemahoning branch, Somerset Co., Pa., May 23d, CATHARINE ANN GARDINER, aged 77 years, 1 month, and 17 days. Funeral discourse by Elder Tobias Blough, to a large concourse of people, from 2 Cor. 5: 10.

J. W. BEAM.

In the Yellow Creek congregation, Bedford Co., Pa., May 11th, brother ISAAC CLAAR, aged 23 years and 11 days. Funeral occasion improved by Elders Jacob Miller and J. A. Sell.

In the same congregration, May 24th, DANIEL FACKLER son of —— and sister Fackler, aged 7 years, 1 month and 13 days. Funeral occasion by the Brethren.

S. A. MOORE.

LIST OF MONEYS RECEIVED for SUBSCRIPTION BOOKS, etc.,

J H Moore	1 50	J Brower	85
John J Blough	85	J I Johnson	10 00
Abraham Zelgler	85	Wm Moser	1 25
L R Brallier	6 05	D Hildebrand	2 01
Peter Baer	80	P J B for Mr Bear	1 00
S Knauss	1 50	John Dieter	1 50
Jos Mack	1 50	J A Miller	1 00
David Wise	5 00	H J Miller	1 50
F P Shriver	1 50	Brbe Seil	11 25
D Meyers	1 00	G Posterhaugh	1 50
J S Holsinger	2 00	G N Brumbaugh	12 00
J Glotfelty	25	C Brumbaugh	1 90
Maggie Grater	5 00	C Wrights	1 50
J F Oller	1 50	A H Fike	8 85
J B Meyers	1 50	I Brumbaugh	1 00
J Kessler	12 75	T R Fleck	5 50
F T Murray	25	S Hillebrand	10 00
P C Musser	85	J L Wineland	10 00
D Culler	1 00	J R Niswanger	1 50
D Fyock	85	A Helman	1 25
Jos Cable	1 50	Cyrus Bucher	18 00
Christian Miller	3 00	J C Ulery	75
C Schrock	1 20	G W Hoxie	2 10
David Schrock	85	B R Gerhart	1 7
Barbara Long	85	J Dumbaugh	1 00
E K Bechly	2 50	F Smith	2 35
S Staver	3 00	E Anvil	85
D Buckingham	85	C Bucher	25
J Knisely	1 50	E Brumbaugh	4 50
D Gibbon	51	J Knisely	1 50
J Shank	85	D B Gibson	85
Michael Bashore	3 06	J Montgomery	85
J H Fishel	1 50	M E Dosch	75
C T Good	50	Samuel Leedy	85
Wm G Lint	1 50	Wm Bowser	1 50
J A Foust	1 50	J Holsopple	35
John Horner	85	Robt Badger	85
D Moyer	85	D S Wagoner	85
J L Wolford,	1 50	D Workman	1 16
Henry Hess	5 00	G Meyers	1 00
S Baker per W. Bookwalter	95	Samuel Fox	1 00
Josiah Kelm	5 00	Noah Sulder	75
D B Sturgis	10 00	Maria Baer	1 50
P Overholtzer	1 00	J Beeghly	1 00
John Young	1 00	E S Miller	85
D Mayer	50	E L Yoder	1 6
S Stuckey by		A H Cassel	25
J B Shoemaker	10 00	B A Myers	25
D J Meyers	1 50	S J Livengood	15
J I Johnson	75	A Schaffer	25
C H Sprenkel	10	I Baer	5 00
Wm Stephens	60	A W Thomas	3 00
S T Bosserman	1 00	J E Bowser	25
S P Miller	2 50	A E Seward	1 00

WE will admit a limited number of select advertisements at the following rates:
One insertion, 20 cents a line.
Each subsequent insertion 15 cents a line.
Yearly advertisements, 10 cents a line.
No standing advertisement of more than 20 lines will be admitted, and no cuts will be inserted on any considerations.

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1780 1873

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It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements*, that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Nonconformity to the world, and a full resignation to the whole will of God, as he has revealed it through his Son Jesus Christ.

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Helpers.

"Poor old fellow! he can hardly get along. Let's lend him a helping hand." And so they did. And the old man, with the help of the two lads, soon got his truck to the top of the hill; and then it was easy work after that.

Are you a helper? Are there any who are the better for you? any whose load you lighten? any to whom you are a comfort? Are you trying to lead any to God? We can not tell what power our words may have; but one day we shall know; and, if we are faithful, we may find many souls won, to shine as stars in our crown of rejoicing, who might have been lost if we had spoken no word for Jesus.

If you are not a helper, are you hindering?

Does your course of life give pain to any heart? Does your example lead any into sin? Do those who are laboring for Christ find you a hinderance?

Learn from these lads. Help, and do not hinder. Help the poor, the old, the ignorant, the ungodly; help all you can. Do not spend time and strength in sin or folly or selfishness. Try to do good for Christ's sake.

Yes, for Christ's sake. That is the true motive. They who feel what Jesus has done for them are the best helpers. He went about doing good. He died to save sinners. May you be lead by the Holy Spirit to be a helper for his sake.—*Young Reaper.*

For the COMPANION.

Ordaining Deacons.

On page 202 of current volume of the C.F.C., brother W.G.S. takes exception to the method by which ministers are chosen, thinking it is not the mode practiced by the Apostles in appointing a successor to the traitor Judas.

I, for my part, fail to find any warrant in scripture for their proceeding; and, therefore, can not think it proper to fault the Brethren, or any other body, for not proceeding just as they did. They never commanded "that they should not depart from Jerusalem, but *wait* for the promise of the Father;" namely, the baptism with the Holy Ghost. But Peter thought good to have one appointed instead of Judas, and they named two. Now can any body tell us just how or why those two were appointed? Were they the only ones "which have accompanied with us all the time that the Lord Jesus went in and out amoung us?" Acts 1: 21, *et seq.* Or were others also with them, and the disciples selected these two by vote, and perhaps a tie vote, and therefore were compelled to decide the choice by lot? The truth is, I often thought this was the case. As Peter only wanted *one* successor to Judas, he was necessitated to devise a plan to decide the tie. Now the brethren would generally install both, since they are not limited to *one*, when they wish to send forth *laborers* into the vineyard.

Again, in the second column, he says, "In the sixth chapter the appointment of deacons is recorded." Now when I refer to that chapter, I find nothing about the *appointment* of deacons; but rather, I find a record of the appointment of a committee of seven brethren, whose duty it became to investigate a charge which it seems was preferred against the deacons, or table servants. This is written in love; and I hope that brother W. S. G. will take no offense at the liberty I take.

JOSEPH HOLSOPPLE.

THE strength of a nation, especially of a Republican nation, is in the intelligent and well ordered homes of the the people.

FRIENDSHIP closes its eyes rather than see the moon eclipsed; while malice denies that it is ever at the full.

MARRIAGE can never be attended with honor, or blessed with happiness, if it has not its origin in mutual affection.

THE great error is in placing such an estimate on this life, as if our being depended on it, and we were nothing after death.

For the COMPANION.

Stand.

QUESTION :—Is it sinful for a ministering brother at any time to occupy a stand, elevated above the level of the surrounding space occupied by the assembly, for reading the scriptures, praying, or preaching ?

Some of our brethren take such strong ground in the affirmative as to make the occupying of such a stand by a brother a cause of offense to them, presenting it as a grievance to the Annual Meeting again and again ; and although the advice of said meeting has, in similar cases, always been that brethren should be careful how we give and take offense, and that we bear with one another in such matters ; yet these brethren are not content, but seem determined to continue the agitation, with apparent intent to force the A. M. to a conclusion that it is sinful to do so, and so to make it a test of membership. To know whether this grievance is well founded, I propose to search the scriptures, and they being the law of God, transgressing a single precept is sin. But if there be no precept, either in letter or spirit, there can be no transgression, and hence no sin.

Here I might rest the case, and demand the aggrieved to cite the law, which in letter or spirit forbids the occupying of such a stand, and the cause of his grief is sustained, the brother doing so is a transgressor, and has given just cause for offense. But until this is done, the aggrieved may be angry, or grieved with his brother without a cause ; and to do this, brings him in danger of the judgment. Matth. 5 : 22. But as in all cases where there is no express law to forbid a thing, one will take offense at the liberty the other takes, so in this ; forgetting what Paul says in reference to such matters—"Let every man be fully persuaded in his own mind." Rom. 14 : 5.

But are we really at sea, and without a scripture precedent to guide us in this matter ? The Lord had a worshipping people on earth a long while ago ; and we may search the record, and see how they did. "If thou knowest not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids besides the shepherd's tents," is counsel given a long time ago ; and while it was good counsel then, it is good still. I open my Bible and read : "And he stood before the altar of the Lord in the presence of all the congregation in Israel, and spread forth his hands ; for Solomon had made a brazen scaffold, of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court ; and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands towards heaven, and said, O Lord God of Israel," &c. 2 Chron. 6 : 12, 13, &c. Here we have a stand over eight feet square and five feet high, from which the first prayer was made to God in a house built for his worship ; and while we are sure that God heard and answered it, it does not appear that there was one in all that vast congregation grieved or offended at Solomon for kneeling on such a scaffold to pray to God in the hearing of all the people. But I have heard it objected to on the ground that Solomon afterwards fell ; and the brethren actually seemed to think his praying on this stand was the cause of his fall. O Lord, bear with our great wickedness.

I read again, "And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose ; and beside him stood &c.," (six on his right, and seven on his left). And Ezra opened the book in the sight of all the people ; for he was above all the people ; and when he opened it, all the people stood up. And Ezra blessed the Lord the great God, &c." Nehemiah, 8 chapter. Here Ezra stood on a pulpit of wood, made for the purpose, large enough for thirteen besides himself to stand on, and high enough for all the congregation to see him ; and it does not appear that God or Israel were offended at him for doing so. Yet in our day I have heard brethren say that he learned the idea while he was in Babylon. How strange that those brethren did not conceive the idea that he might have learned it in reading the law which he was now restoring to Israel. But whether he learned it in Babylon, or from the precedent Solomon had given him, is immaterial under the circumstances; common sense would suggest it.

In the New Testament scriptures I read that the Savior stood, or sat, on the ship and taught the people, while they stood on the land. Now any one that ever saw a ship knows that the deck is higher than the shore of a fish land-

ing. But his object in going on it while the people stood on the land, certainly was that they might see and hear him; "for faith cometh by hearing," and it was just as necessary for the people to hear him to believe, as to hear any of his ministers.

"In the mouth of two or three witnesses every word shall be established;" and in this case I think the scripture testimony and precedent is sufficiently clear to establish the negative, that it is not sinful. And since the scriptures sustain this fact, taking offence at those brethren who may do in this matter what Solomon, Ezra, the Savior, and St. Paul did, certainly is without cause, and the judgment falls upon the causeless offended.

All the scriptures I ever heard offered to sustain the affirmative, that it is sinful, are the following: "The Scribes and Pharisees love the uppermost rooms at feasts, and the chief seats in the synagogues," "and sit not down in the highest room;" and, "Mind not high things, but condescend to men of low estate." If I would take a view of anything, and had to bring to its support such far fetched, and irrelevant testimony, I would doubt whether I would be competent to preach the truth at all. Every unbiased mind knows that neither of the above cited scriptures has any reference to the subject under consideration, and to force such an application does violence to the truth.

"The uppermost rooms at feasts." Does any one suppose that the rooms at the feasts were arranged in stair-step order and style? Does not every one know that the room occupied by the father, or head of the family table is the highest room at that board? To occupy the head position in the feast was what those proud Scribes and Pharisees were striving after. "And the chief seats in the synagogues." Does not the most ordinary mind know that the place occupied by the elder or highest officer, is the highest seat in the church? or, as we say, the head of the table? And if this place be above, below, or on a level with the surrounding space, it does not detract from, nor add to the honor of him who fills the position. It was the honor of the position those proud men were after; for they loved to be called of men, Rabbi, Rabbi. If any minister be proud in his ministry, it is the spirit of exaltation which has exalted him in the position in which the church has placed him, and not the place on which he sits or stands while preaching.

In the days when our fathers had no meeting-houses, the brethren used to preach in barns, houses and cabins, in which there were no elevated stands to read, pray, or preach from, but where all stood together on a level. In these days there lived an elder who had the oversight of a large territory and many members. He could not attend to all properly, and it was deemed necessary for the good of the membership to district the territory into more church districts and to appoint elders over them, &c. But the old brother strenuously opposed it for awhile, but finally yielded by saying: "You may organize as many churches as you please, and appoint as many bishops as you choose, but I still remain the head, and chief bishop over them all. I very much fear this brother loved the uppermost rooms at feasts, and chief seats in the synagogues, though he stood not on a raised stand to preach, and for all I know he might have thought it proud to do so, and taken offence at his brother, if he did.

My dear brethren, I have brought the scriptures bearing on this question before you, and I hope you will comprehend them, and cease your murmurings and fault-finding in reference to it; for unless you have cause for grief, be not grieved nor offended. In this case, you certainly have not one clear or direct word in the scriptures to sustain you in your position, while they abound in precedents against you. I wish not to be understood as advocating the putting up elevated stands in our common meeting-houses, (we have none in ours); yet it is clear that the scripture precedent would sustain the putting up of such stands; and to a large congregation I prefer speaking from an elevated stand, and hope that while the brethren continue to hold our A. M. as it is now held, sound reason will suggest the propriety to erect a stand at least twice as large as that on which Ezra on a similar occasion stood; and if any one will be proud for being on said stand, be it known that such an one will be proud if in the cellar, as well as on the garret. It being the position he holds, and not the stand he occupies that makes him proud.

D. P. Saylor.

Proceedings of the Brethren's Annual Meeting, June 2--5. at Dale City, Pa.

(CONTINUED.)

gives the whys and the wherefores. Even to-day, when they were asked to point to the word of the Lord, they refused to do it, but the arguments that were presented in favor or against the answer, may help our brethren to come to the same conclusion. If I could be led to believe that it would lead to an injury to the brotherhood, I would certainly not publish them. It costs me a great deal more than if I did not give the report. It costs me labor, and time, and money to give the rest of the brotherhood the same satisfaction that we enjoy who are here. Why do I do it? I do it in order to give my brethren satisfaction, and I believe that that satisfaction is conducive to retaining unanimity in the brotherhood. I believe that the only way we can keep our brotherhood together is by giving reasons for what we do. If we cannot give them the "Thus saith the Lord," we can give them the next best thing, and that is, good, sound reason.

Wise. It has been asserted that I used sophistry. Sophistry is unfair reason, and an allusion to the light minded portion of this congregation has been made, to support that declaration. I spoke of members of the church. I spoke of those who profess to be brethren, and if the publication of a report will make them so light minded that they will speak disrespectfully of their own brethren, I say, *put it down*. I am here to declare, and I think I am ready to substantiate the declaration, that it is those who read the "Christian Family Companion," and those who read the report furnished. I speak that which I do know and declare that which I have seen and heard. There were about as many cases as there were instances that fell under my observation of persons who opposed the general order of the church, as of those among whom these sentiments prevailed. As I said, before I would like to see something done to restrain that influence if possible, that might produce some happy result to the cause of the general order of our brotherhood; nay, I will say more, the teachings of our New Testament. Humiliation will be respected more. I would like to see something brought about to benefit those persons and not encourage them in their wickedness, and if this is sophistry or unfair reasoning brother Henry is entitled to his position.

Holsinger. Sophistry is not unfair reasoning. It is plausible but unsound reasoning—something that appears to be very correct but is found wanting when set in its true light.

Brother —— stated that from the same question having been raised in his own church some years ago, it was discovered, in consonance with the theory of Brother John Wise that it was those who were not sound in the faith that were in favor of these things.

Sharp—We have had it asserted that those churches who are out of order favor the report of this meeting. When they prove to us that this disorder was in consequence of these reports, I say stop them; but if their disorder was not in consequence of these reports, it does not bear upon the question, and should not be permitted as an argument.

Wise—I will just say to brother Sharp that I am quite sure that these reports foster this feeling.

——, Referred to the beneficial effects of reports in other churches, and that they are deemed necessary above all, for the sake of their tendency to foster a unity of sentiment. If they might in isolated localities, foster a spirit of dissension, that is no reason why they should not have the opposite effect in other localities. The preaching of God in some places gives rise to abuse, but we should not therefore argue that the Gospel should be prohibited. I do not think this assertion bears upon the question, even though true.

——, I am young, but know a good deal from experience, and from those among whom I have traveled, and know what is acceptable to the majority, especially of the youth. If an educated man arises and makes a long and plausible speech, it is very acceptable with the youth, while if our own brethren speak to us through and by the Spirit, it is often cast away. I know this by experience, and I know that many things have been said against the Annual Meeting, and whenever a query is decided, not in accordance with the feelings of the people, and one speech is published it will knock the others all to pieces, when it comes before a great many of our younger brethren, and I am opposed to publishing such things. I think it is enough that we come here.

——. If the general report will hurt the brethren who are not here, then listening to the speeches will hurt those who are here, and therefore it would be better for fewer of us to attend the Annual Meeting, for fear it would get up a party spirit. I am in favor of letting the brethren abroad know what we were curious enough to came here for to hear.

Adjourned until morning.

WEDNESDAY.

MORNING SESSION.

The Moderator said that the answer to the query before the meeting last evening had been modified by the committee.

Wise—Before reading the answer, stated, that the discussion last evening was quite as warm as was becoming a Christian, and that he was informed this morning that his replies to Northern Indiana, where he was sent with the committee were placed in language which would convey the idea that all Northern Indiana was referred to, and that he wished to disabuse the minds of his brethren in regard to the matter. But while he found many there that were faithful, he found many that were not, and it was of this fact that he spoke in his address. He also remarked that some called in question the truthfulness of the remarks he made in regard to the older brethren, in calling them old fogies. It is a fact that I have heard such a remark from members of the church.

—— stated that he had heard several such expressions used.

The Moderator stated that he also heard the remark frequently, but that it came from very few individuals, as he was happy to know.

Wise—The question is we request this Annual Meeting, that no report be published of the proceedings of our Annual Meeting, further than the queries and answers thereto. The answer from the District Meeting was not fully satisfactory to us, and consequently we, the standing committee, have sent in another, namely: "A synopsis of the reasons given as the basis of the decision, but no names of speakers used, and those who publish shall be responsible to the Annual Meeting for their report."

Passed without objection.

Bro. Wise then read the following resolutions:

WHEREAS, The C. F. C. and *Pilgrim* have published articles with reference to the decision of queries at Annual Meetings, diverting from the sentiment as expressed by said decision, and communications published from others, even from those who are not members of the church, and even from expelled members, re-

fleeting seriously on the Christian character of the Annual Meeting, therefore,

Resolved, That they be requested to make acknowledgments for this offence, and they be further requested to promise to be guarded in the future, in this respect. Passed.

The following acknowledgment was then made by brother Brumbaugh: As far as I am concerned, it has always been my desire and wish, to labor for the church and for the glory of God, and therefore, if we have come short of this duty, as this counsel have said we have, or that we have made a mistake, we make the acknowledgment for that mistake, and accept the advice which has been given us. We would have our dear brethren and sisters understand that we are yet young in experience, and that our position is a very critical and responsible one. We are often brought into close quarters, and it is a hard matter for us to decide, and on account of these things we sometimes make the mistakes we have made; therefore, when we are willing to subject ourselves to the decision of our brethren, we hope they will feel themselves under responsibility to stand by us and give us all the advice we need. It is certainly understood that we ask the pardon of the church for the wrong we have done.

H. R. Holsinger—I require a little time, brethren, because you have made this decision in my absence. You have got me linked with another party here, while I think the aim and object is exclusively upon me. I don't see the propriety of that. I also require a little time, because I am conscientious. When I say a thing, because I believe it, I am conscientious in taking that back, unless I am convinced that it was an error. I am not conscious, at the present time, of having ever published anything in regard to the proceedings of the Annual Meeting, that diverted from the decisions made. If that can be pointed out I will make an acknowledgment. If you will show me that I ever published anything that was contrary to the decision of the Annual Meeting, I will make that acknowledgment.

In regard to the other matter, I have this to say: So far as I am concerned, I will take all back I said yesterday, if this Annual Meeting will show that that letter had reference to it, I will take it back, and say it was wrong to publish it.

In the next place, I will say I did not publish it; brother Beer gave it to the printers, but I am of course accountable for what he does, as he is my assistant. After these explanations, I will do it no more. If it has created dissatisfaction and wounded the feelings of the brethren, I am sorry it was published; I will publish nothing again of that kind, when I know it, and will endeavor to avoid publishing anything that is injurious and that I regard as slanderous upon the Brotherhood, for I think I love the Church of God.

Moderator—I would only say in order to set the standing committee in the proper light, before the Brotherhood, that these papers have come up before the committee from the different churches, and hence, as to the idea that brother Holsinger has been linked with another party, it is not the work of the standing committee, as one of the communications referred to the number and date of the paper, and we concluded they had examined it.

Brumbaugh. What we want to know now is whether we are to publish the report of this meeting with the names of the speakers.

——. Said there was no objection to a true report, if their own comments were left out.

——. Remarked that brother Brumbaugh was willing to take back the word "if," which seemed to be objectionable to some of the brethren.

"Holsinger. I said, If they are wounded, and they are wounded, therefore I am sorry that it has occurred so; since it is proven to be so, I shall endeavor to avoid the recurrence of such a thing in the future. When we look upon the action of our lives as having been offensive, as having caused any one pain, we always ought to feel regret, remorse and sorrow, for having unnecessarily wounded any of our fellowmen, our fellow members in Christ.

On this occasion I ask those members whose feelings I have wounded to pardon me, I ask them to forgive. I wish to say in regard to this acknowledgment, if I did publish as the proceedings of the meeting, or even give as my own views at that time, in regard to the proceedings of the Annual Meeting, in regard to the double or single mode of feet washing, anything contrary to the expression of the meeting, I want it to be understood here that my acknowledgment will cover that; there are, however, none of the brethren here willing to say that it was so.

Moderator—The report will show for itself, as we will show this afternoon.

Two or three voices—"We are satisfied."

Moderator.—"Keep quiet."

We will now read what we have written. "Whereas brother H. R. Holsinger has committed grave offences to the brethren of our present Annual Meeting, by pursuing the course he has pursued, complaints have been presented from various places or districts of the brotherhood, of the language he used in his paper, and when an ample explanation was expected by the brother, brother Holsinger, before the whole congregation, made assertions which grieved the brethren more than his previous offences, and to the dishonor of the brotherhood.

1.—The spirit he has shown as a minister of the gospel, we consider altogether contrary to the gospel, and to the profession and character of our brotherhood.

2.—He declared that the brother, and the connection in which he made the remarks, shows that it was a brother of some eminence, who would suppress the printing of the Bible. With no testimony before him to make such a declaration, we consider the charge an injury to the brotherhood.

3.—In alluding to the business that had been done in the morning, and which business pertained to what had given the brethren much trouble, and which was apparently settled quite as satisfactorily as could have

been expected,and when we felt pleasant over it, he said, alluding especially to the letters, "They were asked to give the word of the Lord, and they refuse to do it." We consider this remark in the connection in which it was used, injurious to the influence of the letters.

4.—In saying one of the brethren used sophistry in his speech, we consider this a great violation of christian courtesy and brotherly love.

5.—Bearing in remembrance the subject under consideration, he plainly showed a spirit of disobedience and insubordination to the church. (The rest of this charge did not get in full). Now in view of the foregoing considerations we require a very humble acknowledgment of brother H. R. Holsinger, for this offence, and that his course in the future be more respectful to the church and the elders, and more brotherly love commanded by the gospel.

Moderator—I would only say myself that as the business was transacted yesterday afternoon, pretty sharp words were used ; the feeling seemed to be manifest to us, we were driven to do something to satisfy this assembly,to satisfy the brotherhood present, and to vindicate the honor of the brotherhood, hence we felt our duty as a representative of the brotherhood of the different states, to our duty in the matter, and to satisfy the brethren and sisters, is the reason we have got this matter before you.

Sharp.—I would like to say one word. Perhaps these retractions are very good, and may tend to make us more cautious and inculcate that christian spirit,but I would say, show no partiality. I suppose I shall not be compelled to refer to any one individual, but others have heard the remarks as well as I have, and I should be far better pleased if the criticisms that are made would include others besides brother Holsinger, and that it would be more just.

Moderator.—I would only say to brother Sharp, in regard to your remarks, that there was no charge presented to us except against brother Holsinger.

——. Remarks that, while brother Holsinger said he was ashamed of what brother Wise had said, a great many were ashamed of brother Holsinger's remarks—that his remarks reflected very unfavorably on the gray headed brother.

Brother —— followed with remarks in the same strain, and made an eloquent speech on the reverence due to old age.

——, said we should treat another as we would wish to be treated, that he was glad to see the tender-hearted brethren and sisters sorry when they heard words spoken that were too harsh and appealed to the brethren to conquer one another with meekness.

H.R.Holsinger. Much has been said in support of this demand that I agree with. I ask this congregation to keep quiet, for I desire not to talk loud, that I may be able to control my feelings.

As the brother in the congregation who has taken his seat has given me a very good lesson, it is possible that that brother also needs a little lesson. I have learned this one thing, my dear brethren, those of you who have known me from a child know that I have always loved to be in the society of the aged brethren. When I was a child I would just as soon be in the society of old men and old women as I would in the society of the young, and perhaps on that account it is that I know what I do know in regard to the brotherhood ; but by reading the Bible I found that "great men are not always wise ; nor do the aged understand judgment." In my experience afterwards I have been most woefully disappointed in men whom I have regarded as men of God: men whose gray hairs should have been an honor before men, and a glory upon their own heads, have gone so far down, have so far denied Jesus Christ as to be lost to christianity. I have now before my mind not less than three or four men who occupied positions upon this standing committee, who fell down as low as men could fall in this world. I looked up to them, and regarded them as men of God, and now they deny the very Christ who died to save them, and I have been so badly disappointed, that I only look upon a man's life and conduct to revere him. It becomes me to extend courtesy to old and young alike. Now, because of this, and because of my radical views, it may be possible that I have not got that reverence that I ought to have. It seems to me that I do love the old brethren that have proven themselves by their life and conduct to be men of God ; but it does occur occasionally that I come in contact with these brethren who differ with me in sentiment so widely, that I cannot recognize their notions. Must I do it ? It don't seem to me that you are taking the course that you are justifiable in doing. Why is it that I have got to be brought up before this Annual Council from year to year ? Why don't you bring this matter up before my own congregation ? How is it that I have to be held before this meeting from year to year ? In regard to my manner of address, and to the things that are alluded to in this charge, I have this to say : "The spirit that he, a minister of the gospel." Brethren, if you can judge my spirit not to be the spirit of Christ, I ask your forgiveness ; it seems to me I have the spirit of Christ, and would like to do the will of Christ.

With regard to the remark, that the brother said he would suppress the Bible, we think the very man, he is not now a member of the church even, he is gone entirely away from the brethren. It seems to me that that very spirit of ignorance is going to drag everyone out of it. I make this

remark, because there are others who hold very nearly that sentiment, and it is my opinion that the brother who is the getter up of this objection from Missouri is of that opinion, but he is opposed to all our publications, don't take a single one of them. That is my impression, but if it is a mistake, I will make the acknowledgment. I have communications coming from the clerk of this man, for he cannot write himself. If I am mistaken I make this acknowledgment. I have this advantage over you: I think I know who wrote and who promoted it, and hence I feel as I do feel. If I am mistaken, then it is a big mistake, for I would not say it in regard to these brethren here.

In speaking of a matter that was apparently settled, but I am not clear about the decision. A brother holding a prominent position, said: "They evidently did shirk that matter." I am not going to expose him but I have got to bear it all, because I alluded to it. Now, brethren, my mind is not so clear; if these elders and representatives have voted, as a body, in favor of that decision, then, it was wrong in me making that remark, and I would not do it again.

In regard to sophistry, I don't think I should have done that, and I don't think brother John should have taken it up so hard. I did not mean what he means by it. I don't mean false doctrine at all.

The foregoing we by no means confine to the elders, and the standing committee. If you had reason to believe that I had reference to the standing committee, I will take it all back. I had reference to those parties that did say it. The decision I do not know. The question asked for scriptural authority for it. Did you give it brethren? If this body did give it, then I was wrong. Did you give any scripture? (No answer.) I leave it to this body, if they did give the scripture. If you did not give it, then I cannot be expected to make the acknowledgment.

Brother Wise suggested that "they failed."

Wise.—No I just suggested refusing and failing are different. You said they refused to give it.

Holsinger.—The District Meeting pointed out the 6th chapter and 6th verse of Acts, and this meeting did not leave it stand—they refused to let it stand, that is the reason I said they refused. Scripture had been upon it, and they refused to give it.

——. The idea went forth here, that we had not the same officers; now you all know that the arguments were brought up and agreed upon, that they were not the same officers; but I don't want the congregation to understand that the brethren refused give an answer, we did not refuse it, but we differed upon the officers.

Moderator.—You recollect I said in the beginning of this subject that we were driven to it, when we came before you. Brother Henry in his remarks wondered why he must be arraigned before the Annual Meeting; why not refer the matter to the church? The answer is, because his offence has been given to the whole Brotherhood, both in his papers and in this assembly, and as many come to us, several with tears in their eyes, and ask why we let it continue in this way. Its passage was called for and it was announced passed.

Holsinger.—In regard to this one matter relating to the decision made by this meeting. I had not, I said a clear recollection of the manner in which the decision was made, but if it is as the Brethren say, that they cannot agree, then it is certainly true that my remarks were out of order. My understanding was that they had refused to let the Scripture reference stand as it was; but as that was not the case, as they say they tabled it because they could not agree, because they thought these are not the same officers, some thinking they were the elders, some the preachers, and some the bishops, and some the deacons, just as we have now, I must acknowledge it was out of order and I ask your forgiveness.

E. Slifer.—Some brethren have requested me to move, in order to go on to other business, that we accept Bro.. Henry's apology.

Bor. Wise, then read the requisitions as follows: Now in view of the foregoing consideration we request a very humble acknowledgment of Bro.. H. R. Holsinger, for his offense and assurance that his course in the future shall be more respectful to the church and elders, and more in accordance with the meekness and brotherly love inculcated in the Gospel. (A number of voices called for its passage and it was passed.

Holsinger.—You shall have it brethren. The only assurance I can give you is my word, I don't suppose I can give you any further security. By the grace of God I will try to serve my Master with the best of my ability, and have that respect toward my brethren that my faith and confidence in their ability will warrant, regarding God at all times as the Supreme Judge, before whom I and you must appear.

This being satisfactory, the business of the day proceeded.

Bro., Wise then read the following paper from the Eastern district of Pennsylvania. "Is it according to the Gospel, or is it conforming to the world, when brethren subscribe for railroad stock. Considered that there is no scripture forbidding it, but inasmuch as it brings us into a position in which we are liable to violate our christian principles, we would advise brethren not to engage in it.

Its passage was called for, and some having called for its reading in German, it was done by brother Gerlach.

——. Said he thought it would be better to change a clause in the resolution which reads, there is no scripture, to read, we know of no scripture.

——. Will this go under the same heading as bank stock?

——. It is generally under stood that it does.

Passed.

The following paper was then handed in from the representatives from Northwestern Ohio. Is it according to the Scripture, and the order of the Brotherhood, to have two or more house-keepers in the same church at the same time?

Answer. It is in accordance with the order of the Brotherhood, and also in accordance with the spirit of the gospel. See Titus 1st chap. 5th. verse: second Timothy 2nd chap. 2nd. verse.

——. If that implies more than one, then it would be necessary to have more than one in every church.

Wise. The question did not say ordained elders, it says house-keepers.

Moderator. The explanation is called for, I will explain. Two brethren living in the same church, in the second degree, in the ministry, have the oversight of the church, hence these two brethren will look upon themselves as being housekeepers. If they work together, they will work harmoniously, but if they don't, there will be trouble. In that case the church would have to decide the matter.

——. Proposed an amendment, that where there is a division, or where it does not work well, the church should call for help to regulate that. Passed.

Sent back for an answer.

Would it not be advisable to pass a resolution, that when any one of our members die, or members' children, that, at the same time they should not neglect to inform all the speakers in their own branch if possible, and at the same time to send for any other brethren in other districts. Answer. We think it is advisable to inform all the ministers, in the church or congregation in which the death occurs. Whoever may be called by the deceased, before his death, or by the family of which the deceased was a member, to officiate on the occasion.

——. That will answer probably where the congregation may not be scattered over 150 or 200 miles. I would propose this amendment, where it can be done.

——. I have known a case where one minister was out all the time, while the others were not called at all.

——, I have known a circumstance of this kind, that was in all probability the cause of bringing this case up. At the adjoining church to which I live, and the parties residing there agreed I should preach the funeral and never invited any of the other brethren in that church. I went there and found no brethren, and I said, where are our brethren? Why don't you send for them? If you send for me, I would like you to send for the the rest. I would like to have that passed just to avoid such occurrences.

Moderator—In the Southern District of Ohio, there are many churches near together. Now a death occurs in one family. Here is a preacher that preaches in that congregregation, and they send, may be 5 or 20 miles for a brother to preach, and the brethren in that congregation are not called for.

——, I think it should be passed, including this proviso, that they are at liberty to send also for whoever they choose.

Brown—Now that the proviso is here that they can call whoever they please to speak, and the rest are called to avoid jealousy. How far will that avoid jealousy? I don't see any reason in this. I think the brethren ought to be above having their jealousies aroused by such a thing. As long as we feed this feeling it will result in evil, and I say table it.

(Could not hear the remarks of the next brother.)

——, I believe that we should not foster jealousy, and inasmuch as it seems to be confined to certain localities, I agree with brother Saylor, that it would be perhaps the best thing to send it back.

——, It was moved and seconded that it be sent back to the district from which it came. Agreed to.

Query—Last Annual Meeting has given the liberty to hold Sabbath-school, if held according to the Gospel.

The District Meeting thinks the Annual Meeting should give the order for the future.—Answer.

This query is answered, or designed to be answered, by the answer given to query 14, on minutes of 1868, and in addition to said answer, we would say that our Sabbath schools should be held as all our meetings should be, to the glory of God; and as the object of our Sabbath school is to teach our children Christianity; Sabbath sheool teachers should observe the admonition given by Paul, in which he admonishes to bring up our children in the nurture and admonition of the Lord. Eph. 6:4.

Moderator—When this query came before the District Meeting, I said, inasmuch as the Yearly Meeting had good authority for having the Sabbath school, send it up to them and let them give the Gospel order. Let the Yearly Meeting give the Gospel order for the schools as called for in the query, and then it was transcribed and put in the present form.

Reading of minutes of 1868 having been called for, they were read.

——. A Sabbath school, properly conducted, is a very good institution, and that answer there commands that they be conducted in gospel order, and that we bring up our children in the nuture of the Lord. Now, where that is fully carried out, when our meetings are conducted in the gospel order, our brethren are in order, and all that come as teachers, are in order, and we have understood that the Sabbath school is a little better than meeting; now if it should be the case, for the benefit of youthful minds, and if the gospel order is carried out, it would be a very good thing. But when we, in that school, tolerate teachers who don't look like our members, and who do not believe our doctrine, and we train up our children, after their example and appearance; if we allow a man to come up here and deliver an oration on Sabbath schools, who has cuffs and gold buttons, and then claim the Sabbath-school as a good institution, and the means of converting a child to grace; that is not in gospel order. We only speak of these things to remind our brethren. When we have teachers who are not in gospel order, it is worse than no Sabbath-school.

Again where Sabbath-schools are running, I find that the church is running very wide after the world. I drop these few remarks as a matter of caution. Passed.

Query. This district meeting requests the annual meeting of 1873, to reconsider article 15th, of 1866, touching the propriety of brethren going on stands to preach. The article referred to reads thus: Can there not be a more scriptural answer to the query of going on stands to preach, than they passed in our A. M. of 1866, query 23?

Answer. We can give no better answer to it than that already given in the minutes of 1866, article 23.

——. It is a matter of conscience, as I understand it. I am not conscientious, but my brother here is conscientious. We go to meeting, how are we to preach?

——. You stay down with the brethren that are too conscientious to go up.

——. I would certainly go up or stay down to avoid a showing difference. If I understand the teachings of the scripture it is more safe to keep down. We want unity of practice, and we beg you to consider this sensibly.

Saylor. The brother has said that we should be governed by the scripture, or New Testament. Now if that brother can point out a passage of scripture from the Testament, upon which he bases or draws his principle, upon which he has his conscience based on going up, let him produce it. As far as I have read the scriptures, they are silent.

I want to call attention to the fact, that where Solomon dedicated the temple of God, that prayer was made by him kneeling on a pulpit, made for the purpose, the height and all is given, and on that pulpit the prayer went up to high heaven, and God accepted it. And when the service was revised, and Jerusalem rebuilt, and the law read by Ezra, the priest, in the streets of Jerusalem, there was a pulpit built in the street, large enough to accommodate thirteen men, I think, beside Ezra. God was pleased with that. Then I don't see where the brethren get the grounds upon which they base their conscience, and find so much fault with the brethren who feel at liberty to rise up as we do here, so that we can be heard. I think brethren, those that are so very conscientious about this matter, are the ones that should bear a little more with the others, for they have thus saith God for doing so. If I thought that the position I keep when speaking to the public, had something to do with my humility, I would have the brethren to cut a hole in the floor, that I might stand down lower than the congregation; but I hold the idea that it is not necessary to sit down on the floor to be at the feet of Jesus. We can be at the feet of Jesus, no matter what position we hold. We can get down into a hole, and yet not be at the feet of Jesus. It is the mind, not the body that exercises humility. Some of our brethren will not even stand here on this elevation, because of their conscience. I don't know where they found the authority for it, when God's book says that his people did so pray. I think I am safe in saying that half the houses built by the brethren have more or less elevation in them. Therefore I don't see why the brethren should be restricted when they come into other churches to preach.

——. When Cornelius sent for Peter, he was on the housetop praying and God heard his prayer. I don't think his prayer was better nor worse for being on the housetop, but if the heart is right before God, it is not the pulpit, or the housetop, or the mountain or the valley, but the time is come, said Jesus, when men shall not worship me in this mountain or in Jerusalem, but in the spirit. Let us exercise that liberty one with another, that we will not restrain our brother.

Nead. As regards Paul preaching on the steps, I am inclined to think he was pressed on the steps. That is just my impression. If I am wrong, I want you to examine the matter.

——. I fail to see the scriptures to justify us to go up there. Remarks have been made substantiated by scripture under the old Mosaic law. We know that Solomon and Ezra had high places, but look at the consequence of these high places, you will find that they had all to come down. I don't claim that I am so conscientious that I can't come up, I have been up, but it is only to avoid showing a difference, when we meet together, when my brother goes up I feel like going with him; but I have seen that some were up and some were down, consequently I would like if we could have more union. One brother said there were many stands in our meeting-houses, but that does not make it right. I have been up but I never felt as good as when I was down.

Passed with the instruction that we try to keep down.

NORTHERN DISTRICT of INDIANA.

Since the word of God commands us to preach the Gospel to every creature, will this District Meeting ask the Annual Meeting to appoint a committee of five, to draft and present a plan to the Annual Meeting of 1871, for the successful carrying out of the Gospel into all portions of our country, where there are any brethren.

Answer. We fully sanction the above, and agree to ask the Annual Meeting to do so.

Sturgis. In 18—, just such a question came to the Annual Meeting, and the Annual Meeting did appoint a committee, and they did draft a plan, and submitted that plan in Tennessee. It was accepted there, but on account of the war, and not being in correspondence, it was not attended to until 1865, and then the question came up, and was passed, I believe about unanimously, and I believe that is sufficient; but the brethren thought it was best to wake up the minds of the members, as it appears that the decision has not been very extensively carried out. We think it needs a fair trial. One thing I promised. I stated in our Annual District Meeting, and I thought that would be sufficient: they said they had not that plan on the minutes. Since I have been here, I have talked with the brethren on that subject, and they claim it is full on the minutes. I told them I would see the editors, whether they would not publish it, so that the brethren could all get to see it. I take this opportunity to discharge this duty, that that should go into the publications, that all who have not seen that decision, may see it. This decision was that any church could hold counsil with their own brethren, and see what they would do, and then report it to the District Meeting, and every District Meeting was at liberty.

—— That is not in the present case at all.

—— I take this opportunity of saying that no decision will ever execute itself; whatever is passed at the Annual Meeting, is expected to be put in force by the congregations. Because the congregations fail to carry out a plan that has been adopted, shall we therefore pass another?

A case occurred in Virginia, when the requests were made to change this plan; but when it was inquired of them whether they had tried the plan, and evil had grown out of it, it was discoverd that they had not tried it.

Wise—I move that it be sent back with the answer, with the instruction given in the minutes of 1868. Carried.

Query—What is the duty of the committee sent by the Annual Meeting, to adjust existing difficulties in the church? Is it not to hear the case in question, with the evidence thereunto pertaining, from its origin, then to form their decision according to the evidence and the gospel, irrespective of former transactions of the church, or any former committee, would have submitted to the church for acceptance or rejection?

Answer. Yes.

——We had to bring it here; we could not convince the delegates of that meeting. Hence I think we should send it back from whence it came.

On motion it was carried, to send it back.

A brother asked for information as to the difference between tabling and sending back; and brother Brown explained, that when matter is tabled, it has the privilege of being brought up again at any time.

Adjourned.

WEDNESDAY JUNE 4, 1873.

AFTERNOON SESSION.

Before the meeting was regularly organized, and while the audience were waiting for the arrival of the committee, a short address was delivered by a Friend, Daniel Hill, of Ohio, upon the subject of "Peace," dwelling upon the importance of keeping peace with individuals and with nations, and expressing the hope that the time was not far distant, when war would be known no more. The address was very well received by the congregation, and at the conclusion several of the brethren spoke upon the subject, giving their knowledge of the speaker and of his publication—the "Peace Messenger," a number of copies of which were distributed among the audience. Henry Meyers remarked that he had reason to know that the 'Society of Friends' originated from the same source as the 'Brethren,' namely, the Waldenses, and that the spirit of persecution which surrounded the first of those who are now known as the Brethren, on account of their refusal to take an oath, was one of the principal causes of their coming to the conclusion to keep the commandments of the Lord entire.

At 3 o'clock P. M., the standing committee arrived, and after singing a hymn, the following query was submitted.

Query—This District Meeting respectfully requests the Annual Meeting to reconsider article 19, of Annual Meeting of 1858, concerning the manner of advancing brethren in the ministry, from the first to the second degree. "What is the ancient and established order of the brethren in advancing brethren to the second degree of office? Are they received with hand and kiss? Considered that the proper way to receive them is with hand and kiss.

—— moved, that the query as read be readopted, and the motion was seconded and passed without objection.

Query—When churches or individuals call for committees, shall the party calling for the committee pay the expenses of said committee, or shall the committee say which party shall pay the expenses?

Answer. We think the committee shall say who shall pay the expenses.

Passed without objection.

Wolf then arose and said he thought the query was not understood or it would not have been passed.

A number of the brethren announced that it was perfectly understood, and brother Wolf withdrew his remark.

Query—Is it agreeable with the Gospel, or the old order of the Brethren, for the members to have musical instruments in their houses, such as organs, or a fiddle, for the youngsters to amuse themselves and even after returning from preaching, on the Lord's day?

Answer—It is unauthorized by the Gospel, and clearly opposed to the order of the old Brethren and the doctrine of self-denial—not calculated to promote vital Christianity.

Longanecker—There are two things in that query: one is whether we shall play on them on the Sabbath, and the other is whether it is wrong to have them at all, under any circumstances.

Holsinger—To the general sentiment, as brother Saylor would say, I would have no objection to let it pass, but I am of the opinion, that is not the intention, of those who asked the question. "Is it agreeable with the gospel, or the old order of the Brethren, to have musical instruments in their houses" is the way the query opens, and then it goes on and enumerates such instruments as the organ, or fiddle to be played for amusement by the youngsters, on the Lord's day, and on return from the house of worship. I am opposed to the manner in which the names of the instruments are associated. The objectionable word, "fiddle" is evidently coupled with the "organ," with the design of getting at that instrument, because that is the main point in the question. I cannot consent to this answer at all, but as institutions of mere amusement, I object to the use of musical instruments.

Jacob Steele—We are to sing with the Spirit and with the understanding also, and I believe it would be a blessing to our church, if the brethren would dispense entirely with the use of musical instruments. If we have them in our houses, it will not be long before we have them in our meeting-houses. I would like to know what is meant by sounding brass and a tinkling cymbal.

——, The apostle says, that if we have not charity, then we are as sounding brass. It is the person that has not charity, that is like these instruments—it is not the instruments that are condemned.

The passage of the resolution being called for by many voices, it was declared passed.

Query—Will this District Meeting, petition the Annual Meeting to grant the right to the districts at their meetings to appoint, if necessary, committees to investigate, and settle matters of difficulty, that may exist within the bounds of the district, such selection to be made of brethren residing within the limits of the district when such difficulties may exist, except in cases in which a majority of the churches composing the district are involved?

Answer—We think it best to make no change from our present practice in selecting committees. Passed without objection.

Query—Since the District Meeting of Middle Indiana, last year had under consideration the orphan's home, or a home for orphan children, the meeting expressing itself favorable, but laid it over for further consideration, will not this meeting take into consideration the propriety of erecting a home for orphan children, and members who are a church charge?

Answer—This meeting approves of erecting an asylum for the benefit of the orphan children of the brethren, and all that may be considered subjects for such an institution, but it deserves the decision of the Annual Meeting, and therefore we send the query with its answer for prayerful consideration.

Answer (from the standing committee)—This meeting does not see the propriety of adopting such measures at present; but if the Middle District of Indiana desires to do so, we will not oppose them.

——, I don't believe in such a plan at all. If it starts at one place it may follow along like many other things, which we are now sorry to see. Let each church take care of its own members, which are a charge to the church.

——, And may be that may be agreeable to many of the citizens of Indiana.

——, I think it would be better to refer it back to the District Meeting.

Wise—The answer says this Annual Meeting does not see the propriety of passing it, but will not oppose it. The next Annual Meeting may view it differently.

Holsinger—I would suggest, that instead of passing this answer, we bid the project God-speed. I am favorable to any measure that looks toward the elevation, improvement, and benefit of our fellow-beings; and I am opposed to anything, and shall always give my voice and vote in opposition to everything, that

has a downward tendency; and therefore, to act consistently with my principles, I would favor this measure. Certainly the motive that originated this plan must have been good; and if this Annual Meeting does not approve of the plan, and does not see the propriety, or necessity of the plan, let them not object to it. And if it is not objectionable, I think they should bid the brethren God speed, when they undertake such a noble work as this. Where is there a more laudable enterprize in all our land, than to build up an institution of this kind. It is our duty to provide for the wants and necessities of the poor.

—— I think our brethren have always provided for the poor and have an order adopted for that purpose.

The passage of the resolution was called for and it was declared passed.

Query. It is right, and according to the Gospel, to have different styles of hymn-books, and to annex the names of those who composed them to the index?

Answer. This meeting desires a good, substantial hymn-book, and not a different style, as at present; and as to the name of those who composed the hymns being printed, we think it is not necessary.

Sharp—I am led to believe that we often attach the words "Is it in accordance with the Gospel?" to carry a query through. Now I do not believe that the Gospel says anything about hymn-books; but the term is often attached merely to give strength to the measure. I hope we will be a little more considerate, and things that are so trifling will not be brought before the body, when questions of greater importance ought to be considered. I hope that the meeting will table that measure. It was moved and seconded to table the question, and it was tabled.

Southern Indiana asks the Annual meeting to adopt a plan to have the different papers the brethren are publishing to be consolidated in one! and if they cannot be consolidated, let the Annual meeting establish a paper, under its own control.

Answer—we recommend the Editors to arrange this matter before next Annual meeting, and if they do not do so, then let the Annual meeting act in the matter.

H. R. Holsinger—Perhaps a few words may be in place and to advantage upon this subject. I am altogether in favor of a consolidation, and am also in favor of the Annual meeting taking charge of a paper. I would however not like very well for the Annual meeting to monopolize the publishing business altogether,—but I should be satisfied to pass that answer, if it were not for the threatening part of it—giving us only one year's time to make the arrangements. I do not know that those arrangements can be made, by the present proprietors of our publications, and I think the best plan would be for the Annual meeting simply to buy out all the present publishers, and then continue to publish the papers, and I now say that I am ready to sell out at a fair price. If my price does not suit you, I will appoint a man and you appoint a man, and let those two appoint a third, and whatever they say I will take.

I am tired of the business. The time was when I was exceedingly zealous, and exceedingly fond of my business, but the crosses I have had to bear, and the labors and the difficulties I have had to endure, have completely satisfied me, and I am ready at any time to turn it over into the hands of the Annual Meeting. But, as I say, I do not believe it would be good for the meeting to monopolize the business. None of the churches that have pursued such a course prospered in the business; but for a time it might do very well, to have but one publishing house. I think that in this way a great many publications, might be be brought forth with great advantage to the church. At present, the publishing being divided, it has a tendency to seperate us somewhat—We have our friends, and the otherpapershave their friends,and the tendency is towards division; especially when either of the papers would take a radical stands on opposite sides of a question. Another reason for havingonehouseis,that some ofour present publishing houses are poor—I know that is the case with our establishment. We need books, tracts, sunday school papers—we need to publish a number of small books for sunday school purposes; for you heard to-day that the brethren don't want to have just any book thrown into our sunday-schools. We have several books now ready for publication, but we have not the type to print them with. But we think that the Annual Meeting could command themeans to secure the publication. Brother Beer's book on the Passover has been ready for over a year, but we have not the means to publish it. We have a work that has been published in the Pious Youth, and which would make an excellent sunday school book, if we had the means to publish it. Let the Annual Meeting take the matter in hands, and appoint Editors of the different departments, and have a regular publishing house, and I believe the plan would work remarkably well. The only fear I have is, that after awhile this meeting would run the thing too exclusively. I would not like to see any enterprising brother cut off from the privilege of commencing a publication for himself. But I think that there would be no contingency of this nature for many years to come. I will do precisely what I said; but I would not vote in favor of the present question because of that one clause, that if we do not consolidate within one year, then the Annual Meeting will commence a publication of its own. Rather than that, I will sell to this meeting. If you pass the resolution, I want you to take my paper off my hands. I do not want another paper started in addition to those we have at present.

——,Certainly, if the Annual Meeting sees cause for starting a publication, no individual power can stop the Annual Meeting from doing so.

Forney—In regard to the brethren of this Annual Meeting publishing a paper, I am fearful that it will lead to the very same trouble we have now to contend with. In order to carry on this house properly, Editors must be appointed, and if our Editors do not keep within bounds they must be considered as all the disobedient members, and if the church has it in hands, it will be more difficult to reach the matter than it is now. I do not know that we can do better than to table the matter,and bring our present Editors to account whenever they become out of order.

H. B. Brumbaugh—It certainly places us in a very unpleasant position. We of course expect to publish a paper. If this Annual meeting will say to us, that, if they stop our papers, they will not see us lose by it, I am satisfied. the nature of this decision is such, that it would seem to discourage us from meeting our expenses; and I would say, with brother Holsinger, that if such a decision is made, I am ready to sell out.

H. J. Kurtz, also offered to sell, in the event of the passage of the resolution.

Selected by SUSAN PORTER.

Jesus be Thou my Comforter.

A pilgrim in this desert land,
Beset by sin on every hand,
To earth I look for help in vain,
To soothe my heart in hours of pain.
Where, then, dear Jesus, but to thee,
Where else can sin-crushed spirits flee?
Jesus, be Thou my Comforter.

Thou know'st the sorrows of my soul,
The tears that stain life's blotted scroll;
Thou know'st the grief that fills my breast;
Thou know'st the yearnings after rest.
Oh, then, dear Savior, from above,
Smile on me with a smile of love.
Jesus, be Thou my Comforter.

Oh, while the waves of trouble roll,
While unbelief distracts the soul,
While dark temptations o'er me lower,
Oh! save me from the tempter's power.
When dangers rise, and doubts assail,
And earthly hopes and friendships fail,
Jesus, be Thou my Comforter.

Oh, lead me by thy loving hand,
Thine own way to the promised land;
And teach me, while I bend the knee,
Submissively to bow to thee;
And should death claim life's dearest one,
Still may I say, "Thy will be done."
Jesus, be Thou my Comforter.

And thus, with heart in love resigned,
May I no other refuge find;
But give me strength to bear my cross,
To count as gain each earthly loss
That leads my spirit nearer thee;
And let my heart's prayer ever be,
Jesus, be Thou my Comforter.

For the COMPANION.

The Authority of the Church as Shown by the Scriptures and Logical Reasoning.

Some brethren, who discard the Annual Meeting, profess to find a "thus saith the Lord" to settle every case of difficulty in the church; and tell us that nothing is binding unless covered by a "thus saith the Lord." But they signally fail to find an express direction for every case; and hence the Savior says, "Tell it unto the church," and," if he neglects to hear the church, let him be unto thee as a heathen man and a publican." The language of Jesus implies that there may be cases for which we can find no direct gospel then let him hear the church. Hence Jesus has delegated certain power to the church to adjust difficulties where the gospel is silent.

I will refer first to Matt. 18: 15—17. By this quotation it is evident that cases may occur in the church upon which the gospel is silent, or Jesus would have said' "If he will hear the *Gospel*." But he says, If he neglect to hear the CHURCH" Hence the church must decide those cases where the gospel is silent. But the decision must be in harmony with the general tenor of the gospel; And when this is done, Jesus says, "*If he shall neglect to hear the Church let him be unto thee as a heathen man and a publican.*" And again, "*Whatsoever ye shall bind on earth, shall be bound in heaven.*" When the church acts in harmony with the general tenor and spirit of the gospel, the action of the church is approved in heaven. Hence there are fearful responsibilities resting upon the church, and she should be careful to cultivate the right spirit.

But sometimes the congregation cannot adjust or settle a difficulty resting in it. Then there should be an appeal; and the scriptures give directions for such an appeal. See Acts 15 chapter. The matter of circumcising the Gentiles was not spoken of by Christ, the great head of the church; and there arose a disputation between Paul asked certain others at Antioch about this matter. The church, or congregation, at Antioch could not agree; hence they could not settle the matter, and they appealed to the Apostles and Elders. And certain from Antioch went up to Jerusalem about this matter. And when they came together, and after finally settling the case, they sent their decision to the church at Antioch by hands of brethren selected for that purpose.

There the Apostles and Elders, who had most wisdom and experience, were together, and the Holy Ghost asisted them; for in their decision they say, "It seemed good to the Holy Ghost and us." This then decided the question of circumcising the Gentiles; and I consider it perfectly safe to follow the example of the Apostolic Church. When the congregation, assisted by adjoining Elders, cannot settle a dispute satisfactorily; let the appeal be made to Annual Meeting, where brethren are assembled who have wisdom and experience, and let them consider the matter; and after proper consideration, decide as it may seem good to the Holy Ghost and the church, as above; and I believe Jesus will be with his people "always, even unto the end of the world. Amen"—so let it be.

I have a case in point, I think. Let us compare. Brother n. e. (using the finals), considered that sister h. r. had done him a great wrong, or as Matthew has it, "trespassed against him." He went to her alone, but she would not hear him. Then he took another brother with him; but with no better success. Then he told "it to the church." But there was no positive scripture for that special case; the church had to decide the case according to the spirit of our holy christianity, and the nature of the case. And if he (she) will not hear the church, let him (her) be unto thee as a heathen man and a publican." This is the authority used in the church.

Another case: the Apostle Paul, 1. Cor, 11: 5, teaches that "a woman praying or prophesying with her head uncovered dishonoreth her head." But the Gospel does not specify what shall constitute the covering. Hence, like in the circumcising of the Gentiles, disputations arose upon the subject, some saying one thing, and some another. Then the proper appeal was made to the A. M.; and the church assembled, decided that a proper covering for the sisters is a" plain cap," But some members now are dissatisfied, and say "the church has no right to decide where the Gospel is silent." I have shown above that the church has such right, and Matth. 18th chapter proves it. Also Acts 15th chapter show the rght of appeal, where the congregation can not agree. Our A. M. is the highest tribunal in the church; hence I consider the above decision of A. M. to be correct, and I do hope all the dear members will submit to it so that we can fraternize together from all parts of the country.

I will now offer some reasons in favor of the above decision. First however, I will state the fact that a difference obtains among us, as to what constitutes the covering in question. Some say the hair is the only covering referred to. I will answer as I proceed. How can you, my sister, pray or prophesy *uncovered*, if the hair is the only covering? You must *cut off your hair*, or *pluck it out*, in order to pray *uncovered*. Then, if you do this how can you be shorn? Paul says, "*If the women be not covered let her also be shorn?*"(V. 6).

If you have *no hair* on your *head*, how can you be shorn? and if *hair* is the only covering, and you have *hair* on your *head*, you are not *uncovered*; Hence you must be wrong in your conclusions.

Another says, "*A vail* "is the proper covering; and refer to Rebecca, Ruth and the ancient Hebrew women. I am quiet certain that, if we would require such to wear such a vail as the Ancient Hebrew women wore, it would be more objectionable than a *cap*; because it would be more unfashionable. Again the New Testament does not say the proper covering is such a vail as Rebecca and Ruth wore. The Prophet Isaiah says, the Lord will take away the "vail," &c.

Others say, a bonnet is a covering. Let us see. Paul says a woman praying uncovered dishonors her *head*. Christ is the "head of the church; hence she dishonoreth Christ. She dishonors God; therefore the covrig spoken of by Paul is for the honor of God. Now, sister, why do you wear your bonnet? You say, "For comfort." Then it is not for the honor of God, but for your own comfort.

I dispose of the handkerchief, breakfast-shawl, &c, in the same manner. They are used by our sisters for their own convenience and comfort, therefore *not* for the honor of God.

Paul says, "Be of one mind, speak the same thing." Then our Annual Meeting is the place for appeal, where the wisdom and experience of the church is assembled; and that is the proper place to decide which of the many is the *one thing*, that all may speak. I have never heard any person speaking on this subject, who did not admit that a *cap* is a suitable covering for a Christian woman to wear in time of worship for those who wear it. Very well, then *all agree* that a *cap* is a suitable covering; but *all cannot agree* that any one of the others proposed, is a proper covering; Therefore the A. M. decided to adopt the *cap* as the only covering that all say is *suitable*: then all can speak the same thing, God be honored, and the light shine. May all our dear sisters *do* as well as speak the same thing. Then peace, and harmony and a fraternal agreement will exist forth in the church; and we can go through presenting an unbroken front. Then shall the church come forth "clear as the sun, fair as the moon, and terrible as an army with banners."

May God lead forth his host to the conquest. Amen.

Written in the love of Jesus.

JOHN WISE.

Searcy Hill Pa.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

A Mission.

Ministerial labor for Bristolville, Trumble Co., Ohio, as agreed upon at the North Eastern District Council of Ohio. All congregations from which ministers go, should pay their expenses to Warren and back; and the brethren of Bristolville to pay expenses from Warren to Bristolville and back to Warren. Brother David Byers said he would make all failures right (in want of defraying expenses.

Lewis Glass,	25th of May;	1873.
Geo. Irvin,	22d " June;	"
Geo. Worst,	20th " July;	"
Josiah Keim,	17th " Aug.;	"
P. J. Brown,	14th " Sept.;	"

A. M. Dickey or Sadler, 12th of Oct.; 1873.

J. B. Shoemaker,	9th " Nov.;	"
Jos. Bollinger,	7th " Dec.;	"
D. M. Witmer,	4th " Jan.;	1874.

Michael Schrantz or I. Mohler, 1st of Feb.; 1874.

David Byers,	1st " Mar;	"
	29th " Mar.;	"
	5th " Apr.;	"

The above is the best that could be arrived at, and brother Worst's name was used without his consent. If not satisfactory, he will please to inform brother David Byers in time. We had not enough to fill two appointments. Each of the above appointments has 3 meetings, by going the day before. Any information wanted previous to going, please address John Strom, Bristolville, Trumble Co, Ohio.

WM. SADLER.

Raleigh C. H., West Va.

Dear Brethren and Sisters, greeting: We have long felt the necessity of having a meeting-house, and as we are not able to build with our own means, we take the liberty of asking the aid of the general brotherhood, in assisting us to build. We would be very thankful for the small sum of five, ten or twenty dollars, from any source or any of the church.

By way of inducement, we offer to any person or any of the church, who sends us ten dollors, a recipe to make a medicine that will cure any case of the scrofula or dropsy.

Money can be sent by registered letter or draft. Address, Wm. H Bailey or C. P. Spangler, Raleigh C. H., West Va.

By order of the church.

WM. H. BAILEY,
ASA SPANGLER,
P. SNUFFER,
JOHN GRAY,
C. P. SPANGLER.

Corrections.

BRETHREN EDITORS:

I see in our letter, to Brother Jacob S. Snell, &c., on page 334, current volume, several typographical errors and omissions, some of which I would like to have corrected. By omitting a line of the manuscript you make me say, "We are still striving, and contending for the faith, and timely things," &c., instead of, "We are still striving and contending for the faith, and we hope when we are done with timely things."

Also, "We have no congregation here," should be, organization.

In my post office address you leave out the name of the county, which leaves our story very unintelligible. It is Greenfield, Howard county, Kansas. Since writing the previous article, one more has been added to our little number by baptism.

J. C. ULLERY.

BROTHER HENRY:

Our lovefeast, in the Upper Codorus congregation, York county, Pa., was held on the 5th and 6th of June, at the house of brother John G. Miller. We had a very good and large meeting. The ministering brethren from other churches, that were with us, and labored for us, were Eld. Adam Brown, Jacob Lerew and Peter B. Hauffman, from Upper Conawago, Eld. Wm. Hartzler from Dauphin county, and brother Thomas Gray from the Codorus congregation, York county. On the morning of the 6th an election was held for a brother at the word. The lot fell on brother Daniel N. Bucher.

JOSEPH E. BOWSER.

Christian Family Companion.

DALE CITY, Pa., June 24, 1873.

Our Western Tour.

As stated some time ago, we contemplate taking an excursion to the West this summer, upon which we expect to set out about the middle of July. Our programme has not yet been completed, and cannot be for several weeks. So far as has been concluded, we expect to stop off several days at Columbiana, Louisville, Wooster, and perhaps run over to Dayton, Ohio.

Then we think of visiting our relatives in Elkhart county, Indiana, for which we suppose we shall have to change cars at Plymouth, but should be pleased to have some instruction. Let it be remembered that we pass free over the Ft. Wayne and Chicago Railroad. My wife will accompany me. Thus we will likely reach Chicago about the first of August. Then we expect to stop off at Mendota, and branch off to a place called Prophetstown.

At Burlington it is likely—but not yet certain—that we will branch off to Cedar Rapids, Vinton, Waterloo, &c., returning in about ten day. Then from Burlington to Chariton Station, and thence by branch road to Decatur county.

By the first of October we should have reached Kearney Junction, Nebraska. Then we may find it necessary to return.

Acknowledgment and Appeal.

The following amounts have been relcved, since our former report, to aid us in completing our meeting-house. We are thankful to the brethren for their assistance; and still hope that more will respond to our appeal, as we would not have asked had we not been needy.

Former Report,	$ 2 00
Shade congregation,	17 00
D. Horner,	1.00
Chess Creek,	8 85
A Brother,	.70
Total	$ 29 55.

HENRY STICKER.

NOTE: We wish to say, in reference to the above call, that the brethren in the Montgomery congregation, are both needy and worthy of our charity. They have labored under very discouraging circumstances for many years. Their field is extensive, and they are doing what they can to cultivate it. Will not our brethren, especially in Western Pennsylvania, contribute liberally, so that they may be able to complete their house for the worship of God? They should have about four hundred dollars yet; and we are sure that twice that amount might be raised without sacrificing a single comfort. Let some one act as solicitor for them in each congregation act immediately, before it is again forgotten.

J. W. BEER.

Correspondence.

DEAR EDITORS: Permit me to relate quite a sad occurrence, by accident, near Shelocta, Armstrong Co., Pa., some 4 miles from Elderton, on the 8th inst.

Mr. Moses Wood, his wife, Miss Etta Martin, a niece of theirs, and Wm. Russel, driver, were on their way to church, when suddenly the horses affrighted at a load of bark which stood by the wayside, on the top of a steep hill. The driver missing his foothold on the lever, and the hack, or spring wagon, shoving hard, the horses run faster and faster. Mr. Wood seing the danger to which they were now exposed, leaped out of the hack, telling the rest also to jump out, and in so doing, he had his breast bone broken in, and was otherwise a good deal hurt and bruised. He died next day, Monday, at about midnight. His wife, Mrs. Wood, was found dead at the foot of the hill; having her neck broken. And the above named girl lay close by, having her scull fractured, and also other wounds on her body. She was unconscious for about three days; but it is now hoped that she will recover.

They were highly respected by all with whom they were acquainted. They held to the United Presbyterians. We regard this as a solemn warning to us, showing the uncertainty of life and the certainty of death. Therefore let us be ready, so that when the Master comes we may enter into the joys of our Lord.

JACOB KELSO.

MODALE, IOWA, May 17th, 1873.

BROTHER HENRY:

The COMPANION is once more in our little family. We cannot do without it. We took it before we united with the brethren, and ever since; but last year it seemed as if one of our family were missing, being without it. It always brings something from our native home in the East, Pennsylvania, where many of our dear brethren and sisters live, and oh, how rejoiced I feel to hear of my once young companions, now on the road that leads to life eternal!

Dear sisters and brethren, strive for the crown of bright glory is waiting for you. Pray for us, that we may meet you. We often think of you. We are distant in body, but, thank God, near in mind. How we do love to hear and read of our dear old ministering brethren! The good admonitions you once gave us, thank God, are not forgotten yet, and may heaven bless you. We often think of the dear sisters and brethren in Dupage county, Ills., where we set out to serve the Lord, according to his righteous will. We would like to surround the table of the Lord with you, and hear our dear old brethren's voices sounding the gospel truth.

"I've travelled o'er the spacious earth—
For many, and many a day;
I've been in lands where art and wealth
Their monuments display;
Though sights undream'd of met my eyes
Wherever I did roam,
My thoughts, despite of all I saw,
Would wander back to home."

The COMPANION brings the sad news of many dear brethren and sisters, young and old, who are gone; yes, gone. No more will we meet their smiling faces; no more meet with them at lovefeasts, to enjoy the pleasure we once did, in washing their feet, and surrounding the table of the Lord, and partaking of the emblems of our blessed Redeemer. No, that pleasure is past on earth. We are done meeting with them here; they are gone before—gone to help to prepare the great feast of the Lord that he has for us, and all that serve him according to his precious will. Oh, blessed thought, we never shall be parted from that feast.

Dear sisters, let us strive to gain that heavenly enjoyment. I know many who have parted with dear friends, and gone to far distant lands: some for their Master's cause—a glorious one—and soon the sad news comes of a dear father gone, or mother, sister, or brother. Oh, what heart stings! But let us press forward; we shall meet them and strike glad hands with them on Canaan's happy shore, where parting is no more.

What a meeting that will be, when our Father's face we shall see, and we will all worship around God's bright throne. Our brothers will be there, and our children will be there.

Farewell, sisters and brethren, till we all shall meet at home. Your sister,

ANNA D. HUTCHISON.

The Covering.

BROTHER HOLSINGER:

I have been thinking over brother Enoch Eby's letter in COMPANION No 14. I think he is too exacting with the Iowa sisters: more so than Paul, or the A. M. I saw sisters from five counties at a lovefeast in Monroe county, and visited some in other counties, and I felt that they had the love of God in their hearts, and all I saw were in gospel order, in appearance. As I

have my home with the Iowa sisters, I feel like defending them, and will not admit that they are proud. I feel that it is an imposition to call them so, in generality. If they had been worshipping without a head covering, I would not blame brother Eby; but he admits that they were all covered. The salutation of the kiss is commanded five times; but where is the commandment of the caps. I believe the Iowa sisters are just as zealous to obey the doctrine of our Lord as brother Eby, as they understand it; and I think if the elders admonish the sisters to obey all the gospel commands, they do well. It is not easy for them to enforce more, especially the Western sisters, who are chiefly guided by the plain reading of the Testament. In reading brother Eby's letter in COMPANION No. 18, I fear he lacks charity; in particular in his reference to obituary notices. We all have faults and must bear in these minor things, for love's sake, lest some of those for whom Christ died might fall back.

HANNAH KNEFF.

BROTHER HOLSINGER:

I thought it might be well to say to you, that our spring communion on the 26th of May is over. Brother J. Nicholson was with us and labored for us quite faithfully, and we trust the good seed sown is not all yet reaped. During our meeting two precious souls were received into fellowship. On the 8th of June two more were also received by baptism. One of these four come prepared for baptism about 30 miles. And thus, while this congregation has the credit for the reception of members, there is, we trust a little colony of a church being planted near Latrobe, Westmoreland Co., Pa., four of ours going there inside of two years. Now if the congregation embracing these members cannot give them meeting, should not they be waited on by the District Mission laborers. They are of age, let them ask, and I trust they will receive. The church here is not holding its own; for by death and certificate we lose more than we gain. Yet God doeth all things well and all things work together for good to those who love God.

We have many cases of sickness in our section of country, but no epidemic yet. The health of our family I think is improving. Yours in hope.

LEWIS KIMMEL

Uldston, Pa.

Correction.

In No 21, present volume, page 324, the article headed "On Salutations 5: 22, 23," the writers name should read ABRAM STEMEN instead of STONER.

There will be a Communion Meeting in the Rock Grove congregation, Floyd Co., Iowa, July 12th and 13. Those coming by R. R. will stop off at Nora Springs.

W. J. H. BAUMAN.

LIST OF MONEYS RECEIVED for SUBSCRIPTION BOOKS, etc.,

E E Devil iss	1 50	S A Garber	1 50
J B Miller	30	Edward Ralle	2
D C Moomaw	1 20	D P Sayler	1 00
J P Ebersole	1 50	Dan'l N Wingert	1 75
S U Shober	1 50	John Bowman	1 00
J D Trostle	85	Mary M. Reed	1 95
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Solomon Hafford	25	J S L Miller	15
Isaac B Horner	1 60	Daniel Wolf	25
C Swigart	25	J M Snyder	28
Jacob Bahr	8 30	Wm Leatherman	2
Michal Forney	85	Joseph Hershey	1 50
Daniel Crofford	25	Wm H Quinn	1 75
Mary Sperry	1 50	Lewis Bowman	85
Jos Connell	2 60	Abram Stemen	1 25
Dan'l D Sell	75	Lewis Kimmel	50
R N Emmert	1 50	Allen Boyer	25 90
Fahrney Bros	23 02	J T Meyers	6 00
George Riceley	10	L H Burkhart	4 00
Wm H Blough	1 50	Mrs E Bobb	85

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For the COMPANION.

Intemperance.

Intemperance in eating and drinking is one of the greatest abuses of the gift of providence. Our bodies owe to it the most painful diseases, and generally a speedy decay. Few things so soon affect the mind. An eminent physician says: "Intemperance is the chief cause of all our diseases." It is not confined to individuals, but its ill effects reach future generations. Diseases are hereditary, when brought on by intemperance, thus the evil scarcely has any bounds, and it becomes a crime of the most deadly order. Excess in drinking, especially, is sinful, because, when the mind is inflamed, the body is in danger, all rationality ceases. Man in a state of intoxication, degrades himself infinitly lower than the beasts, that have no souls to be saved. But should the excess not produce intoxication, the slightest excess in drinking is injurious; for it injures the mind, injures the body, degrades the intellect, destroys the affections, encourages the hateful passions, and introduces misery and troubles which are the harbingers of death. It often happens when men are drinking the health of others, that they are destroying their own fellow mortals. Beware, there is a roaring lion going about seeking whom he may devour! Beware, beware! death is often in the cup and about the platter: poison is often in the most delicious morsels, and the golden bait is ever before us, but death lies concealed within. Beware!

SUSANNAH S. SPOHN.

Ontario, Iowa.

For the COMPANION.

A Conversation.

We present to you the following conversation, as having taken place between a Christian, A., and brother B.

A—"Good morning, friend B., I am glad to meet you this morning. You said something in town, last night, that I want you to prove or take back."

B—"Well, friend A., I am sorry I have insulted you. But what did I say that you want me to prove?"

A—"I am not insulted; but when you were asked, why your people dress so odd from every one else, you said, you are commanded to do so. It was a new doctrine to me. I profess Christianity; and I think I am just as happy the way I dress as you are."

B—"Yes, I said we are commanded to separate ourselves from the world. We are to condesend to men of low estate, and not to dress with costly apparel; and James, in his first chapter and last verse, says, "if our religion is pure, we will keep ourselves unspotted from the world." We are not to exalt ourselves, but to humble ourselves. Also, by the fruit you shall judge the tree, whether good or bad. You judge a tree by the outward appearance."

A—"Well, every man to his notion; but the people make fun of you—the way you dress."

B—"I have long known that they do. It is recorded in the holy scriptures, that the true followers of Jesus will be mocked and derided; and even in the last times they will suffer persecutions for Jesus' sake. In Matt. 5th chapter and 10th verse, we read, "Blessed are they that are persecuted; for theirs is the kingdom of heaven." In the 11th and 12th verses, we read, "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad, for great is your reward in heaven."

A—"Well, to admit that you are doing right to dress as you do, don't you think you would get to heaven just as well if you would dress as we do?"

B—"I will tell you how I feel about that. The Savior has not given us the privilege to violate or leave undone any of his commands; and James says, "if we keep the whole law, and yet offend in one point, we are guilty of all." Now can you assert that we can be true followers of our Savior, and not show a difference from the world at large in our dress?"

A—"Well, I think you will not be condemned for dressing as you do; but I think you would make more converts, if you were to let them dress more as they please."

B—"Friend A.,I think you ough to tread Matt. 16: 24, where the Savior says, 'If any man will come after me, let him take up his cross and follow me.'"

A—"What is meant by 'the cross,' here?"

B—"The Christian soldier has more than one cross to take up. Everything in which he must deny himself, is a cross. I think it would be a cross to you, to conform to the order in dress, that the Scriptures require of you—to come on the narrow road we are trying to travel on."

A—"Well, I cannot talk any longer on that part, I must go. There is something else I want to talk on. Why do you wash feet in a church capacity."

B—"Friend A., I am astonished at a man, professing to live up to the requirements of the Scriptures, to ask such a question. I think if you read the 13th chapter of John's gospel carefully, you can see why we wash feet. We, as a church, try to live up to the commandments in the New Testament. In the 13th chapter of John, you will read, that he arose from supper and washed their feet. After that he said, 'Ye call me Master and Lord, and ye say well, for so I am. If I. then your Lord and Master, have washed your feet, ye also ought to wash one another's feet; for I have given you an example, that you should do as I have done to you.' John 13: 14, 15. The 17th verse reads, 'If ye know these things, happy are ye if ye do them.'"

A—"You believe that is still to be observed at this time?"

B—"I think it is just as binding on us today, as it was in Christ's time. If you think differently, please tell me where you get your ground for thinking differently."

A—"Well, brother B., I must go. I want to talk some more some other time. I will not accuse your people of dressing too plain hereafter, and about feet-washing I will speak hereafter. Good-bye, brother B."

B. A. Fellspar.

Girard, Ill.

That life is long that answers life's great end. —*Young.*

For the Companion.

Pride.

"Wherefore come out from among them, and be ye separate, saith the Lord." 2 Cor. 6: 17.

This scripture is one of great importance, since we see so many, who have given us the promise, "to come out from among them," and lead a holy life, still engage in the simple lusts and fashions of the wold; wearing apparel not at all becoming to persons professing godliness. Oh, dear sisters, let us be faithful in the discharge of our duties. *I* have heard some remark, "If the heart is right it matters not how we dress." *I* think, if our hearts were right we would not be in danger of following all the fashions of the world; but instead we would be full of love to God, and ever ready and willing to obey all the commands of Jesus.

It is true, we are sometimes mocked and laughed at, for being so plain, but we need not care for that. If we have the word of God on our side, who can be against us? Our light afflictions, which are of short duration, work for us a far more exceeding and eternal weight of glory.

Dear sisters, it is out of love that I am addressing you. I love you dearly. I love the brotherhood; but I think we ought to be more of one mind. We see some of the brethren's children dressed in all the gaudy fashions, and mingling themselves in the society of the world; which, I think, is very unbecoming, since we are commanded, by the scriptures, to bring them up in the "nurture and admonition of the Lord." Are you doing this, or are you bringing them up in the nurture of the wicked one? Dear mothers, take warning! Prepare your little ones for heaven, We have no abiding city here, but we have a building of God, a house not made with hands, eternal in the heavens; and in order to obtain that happy place we must be obedient in all things.

In conclusion, dear brethren and sisters, I will say, let us be more diligent in the cause, read the scriptures more, for therein is contained the will of our Father in heaven for our instruction.

Harriet Shank.

Sipesville, Pa.

No man is a better merchant than he that lays out his time upon God and his money upon the poor.—*Bishop Taylor.*

For the Companion.

Intemperance.

Intemperance in eating and drinking is one of the greatest abuses of the gift of Providence. Our bodies owe to it the most painful diseases, and generally a speedy decay. Few things so soon affect the mind. An eminent physician says: "Intemperance is the chief cause of all our diseases. It is not confined to individuals, but its ill effects reach future generations. Diseases are hereditary, when brought on by intemperance; thus the evil scarcely has any bounds, and it becomes a crime of the most deadly order. Excess in drinking, especially, is sinful; because, when the mind is inflamed, the body is in danger, all rationality ceases. Man, in a state of intoxication, degrades himself infinitely lower than the beasts that have no souls to be saved. But should the excess not produce intoxication, the slightest excess in drinking is injurious; for it injures the mind, injures the body, degrades the intellect, destroys the affections, encourages the hateful passions, and introduces misery and troubles which are the harbingers of death. It often happens, when men are drinking the health of others, that they are destroying their own fellow mortals. Beware! there is a roaring lion going about seeking whom he may devour. Beware, beware! death is often in the cup and about the platter. Poison is often in the most delicious morsels, and the golden bait is ever before us, but death lies concealed within. Beware!

S. S. Spohn.

Ontario, Iowa.

For the Companion.

Sin Against the Holy Ghost—A New Idea.

"Whosoever speaketh a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost it shall not be forgiven him." Matth. 12: 32; Mark 3: 29.

Much has been said by many able brethren about the sin against the Holy Ghost; and yet there are still some, besides myself, who agree with the fewest of writers in this thing.

One of the latest of writers has said, "All the explanation that is needed, is in the 30th verse of Mark, 3rd chapter." This, however, only shows to me why the Savior spake as he did; but it does not prove that he charged them with sinning against the Holy Spirit.

Another brother some time ago, in reply to brother Adam Beelman, spake very positively, as if the Savior did charge them; a thing which I could not yet see.

Read again, Mark 3: 29, and tell me why he did not say, he that *hath* sinned instead of he that *shall*. My idea is that he gave them a warning for the future, and even some some consolation, that all this that they are speaking against the Son of Man may yet be forgiven them. "Yes, I am willing to suffer all this, and even to die, and yet pray for you, Father forgive them; 'for thus it it is written, and thus it behooved Christ to suffer and rise again, that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.' But beware, when the Holy Ghost comes to convince you of your sins and that I truly am the Christ, that ye repent, and speak not against the Spirit, lest it should be impossible for you to repent." Afterward Jesus himself said that the Holy Ghost was not yet given, because he was not glorified, (John 9: 39). In German it reads, "Not yet here." How could they sin against that which was not here? The plan of salvation was not yet completed, and Jesus knew what he was yet to do. No doubt, in my mind, he spake this that they should be reminded of it when he would send the Holy Ghost on the apostles on the day of Pentecost, when they would do that greater work than Jesus himself did. John 14: 12. May we not believe that young Saul, and many others, had spoken in the same way, before they were enlightened by the Holy Spirit, and yet were converted? For my part, I cannot yet believe that those men committed the unpardonable sin previous to Christ's death; but it is explained in Hebrews 6: 4—6; 10: 26.

But whether those men did, or did not commit that sin is not as important for us as it is for us to know what we are doing; for I am verily afraid that some brethren come as near speaking against the Holy Spirit as those Jews did, since we are living in a time of which was said, "I will pour out my Spirit upon all flesh, Acts 5: 17, Ezekiel 11: 19; 36: 26. I will put my Spirit within you, and cause you to walk in my statutes." Now if a family like that of Cornelius were living away from the brethren, not knowing much about them, but would fear God and be engaged in fasting, and praying to God always, repenting and believing, and it would please God to send them the Comforter, shed his love in their hearts by the Holy Ghost, to cause them to keep his statutes, yet some Jewish brother would not hesitate to say he is amongst those who are a little wrong shipped, and, perhaps, more than that. Beware, brethren, that we do not speak against the Holy Ghost unawares. Why not do as Peter and the other apostles did?—"what was I, that I could withstand God?" "When they heard these things, they held their peace and glorified, because that God had also granted to the Gentiles repentance unto life." Acts 11: 17, 18. Repentance unto life is what we want, brethren, and that we cannot have without the Spirit of God; and I am afraid, if our sins are not pardoned when we go into the water, they will not be washed away. Jesus said to the Jews, "If ye were blind, ye should have no sin;" John 9: 41. Saul was made blind, and again to see, before he was baptized. Acts 9: 17, 18. Therefore I conclude that his sins had been pardoned before they were washed away, or covered. Psalm 32: 1, 2. We do not bury a man before he is dead. "He that is dead is freed from sin." Rom. 6: 7. "Despise not prophesyings. Prove all things; hold fast that which is good."

John S. Newcomer.

Columbia, Pa.

Remarks:—It is not our purpose here to discuss the questions whether or not the Scribes and Pharisees had, or had not, committed the unpardonable sin; whether converted persons only, or the unconverted also, can commit this sin; and whether there is only one way, or many ways, to sin against the Holy Spirit. It seems to us that it would be more profitable to study the law of righteousness, than to inquire into the nature of any sin, even of that sin which cannot be forgiven either now or hereafter.

But why should our brother leave his theme, and try to advocate the pardon of sins before baptism? Does he mean that it is committing the unpardonable sin to oppose, or even to denounce, that popular doctrine? Is he not aware that to *pardon* sins, to *remit sins*, to *wash away* sins, to *forgive* sins, to *blot out* sins, to *cleanse from* sins, to *cover* sins, are just so many different ways of conveying the same idea? Surely he does not expect to have the sinner *pardoned before* he is baptized, and then still have the old, dead, black, pardoned sins hang to him until they are washed away by water? That the Holy Spirit enlightens, convicts, and converts sinners before baptism, we freely admit; but to say that the Holy Spirit pardons the sinner either before, in, or after baptism, is assigning to him a work that the Scriptures do not. If the scriptures do not teach that it is the office of the Holy Spirit to pardon sinners, surely it is not saying anything against the Holy Spirit, nor any of his operations, to say that there is no promise of pardon before baptism: and hence, if this is the "new idea," we will let it pass, with this brief notice, and still cling to the old promise.

J. W. B.

Proceedings of the Brethren's Annual Meeting, June 2--5. at Dale City, Pa.

(CONTINUED.)

Quinter.—There must be a pretty extensive feeling that there is something wanting in our periodicals. I feel satisfied of that myself. If the wealth and intelligence of our brotherhood were more properly directed, we could produce something that would do more good, both in and out of the church. On that account considerable has been said about consolidation and other courses to be pursued.

But few of you have a full appreciation of the amount of labor and care and of the duties which will be thrown upon the Annual meeting if they publish a paper. However, this matter has been brought forward for suggestion on the part of us all. That being the case, I think it is well enough to have been brought forward. Brethren Holsinger, Kurtz & Brumbaugh need not take alarm that this will go into immediate operation and injure their business. We would like the talents of our church more concentrated.

Many voices here called for the tabling of the question, and it was tabled.

Query—Is it right to put a brother into office to serve as deacon or minister, who does not conform to the order of the church, or allow them to serve in any church business at district meetings or yearly meetings? and would it not be best for brethren that officiate when an election is going on to instruct the church not to give their voice for any that do not conform to the order?

Answer—We advise the brethren to be very careful in giving power, or office, to brethren who do not conform to the order.

Saylor spoke of the manner of installment of officers, and stated that no difficulty would arise where the elders of the church are careful to ask the proper questions at installation, as laid down in the order passed in 1835.

H. R. Holsinger—The question arises here, what is the order? Shall a member be received as a deacon, if he had been found drunk or guilty of any other crime?

——, I think it refers to non-conformity with the world.

H. R. Holsinger—If his character be not a good one, if he has not the qualifications required according to the Apostle Paul, and it is to this that the query refers, then I say, pass it; but if it has reference to the cut of his clothes, &c., I think it is objectionable.

——, The order of the church is to observe plainness and humility.

Sayler—That is certainly the general order, and when he presents himself for installment, I think, he should conform to that order.

Passed without objection.

NORTHERN ILLINOIS.

Query—What is to be done in case one of the members of the church pleads guilty of the act of fornication? Is it the duty of the housekeeper of said church to take the voice of every member present, whether such a one is only to be excommunicated or put in avoidance; or is it the duty of such housekeeper to put the avoidance upon such a member at once, according to 1 Cor. chap. v.?

Answer—An elder has no right to either expel from the church, or put a member in avoidance, without the counsel of the church.

Passed without objection.

Query—Do the brethren not think it proper to exert their influence against the admission into the church, of the new hymn book with notes?

Answer—We advise all districts to keep them out of the church in public worship.

——, I want to know why we cannot use them?

——. I think it is necessary for some one to have the notes to start the tune properly.

Sharp—I want to know what is meant by "the new hymn book."

——, It means the Tune and Hymn book—the Brethren's hymn book with notes.

Sharp—We understand that that hymn book was authorized by this body—all the hymns in it. I am speaking of the hymns alone. They were published by brother Kurtz—were subjected to a committee of inspection, and afterwards adopted. Then, some of the brethren, thought that if they had notes in connection with the hymns, it would be an advantage. If these are the books referred to, I understand the question.

——, The Brethren's Tune and Hymn book is the one referred to.

Sharp—Then, if any brother does not wish to use that book, should he not have the liberty of using a book that has no notes in it? We would not suppose that a brother here would rob him of that privilege. But on the other hand, where some member can lead in the singing, provided he has something to guide him, it is questionable whether we should cut him off from the privilege of using the tunes we all sing. It simply comes to this point: you may sing the tune, but you must not look upon certain characters which tell you how to sing it—you must sing from memory. The query narrows down to this. The book does not present any new tunes, tunes that we do not sing, nor does the query say that we shall not sing new tunes. The only objection seems to be that the Tune and Hymn book contains a certain musical alphabet by which we can spell out the tune, and afterwards read or sing it. Now shall we rob the members of the church from singing a tune which we have been in the habit of singing, just because we have the aid of certain characters which we understand? I don't use that book myself; but I want to have charity for those who need it.

Saylor—I do not know that the objection is against singing from the book because of the notes being in it, but I have heard other objections. When the Tune and Hymn book was introduced among us, we made no objection against individual members buying the book; but, as we did not sing in our church by lining, the church has bought hymn books, and scattered them around through the meeting-houses. I objected to introduce the Tune Book in that way, and perhaps the same objection I had against it may be the cause of this matter being brought up here.

I considered that the publication of that book was an infringement upon the right of brother Quinter to his hymn book; hence I made no objection against members buying them, for their own private use. It is the general use of the book in the church that I object to. It is very well known that if the publishers had published the tunes, without the hymns, there would not have been any sale for them; but they took the hymns of brother Quinter's book, and put tunes to them, thus infringing upon his right. I like the book, but I think that the book should have been gotten up with a different kind of understanding. That is my objection.

Enoch Eby—Since this comes from our District, I will say that the sentiment of the body I represent, for I am not here to express my own sentiment, is, that the matter of using Tune books will result in choir singing. I have no experience of them, as we do not use them, but this is a prevailing opinion. On this ground, that by such a practice we will lose our simplicity in worship, this matter has been presented. It is not intended to prohibit members from having the books in their houses, but to keep them out of the house of public worship.

Metzger—I agree with what the brother has said.

Longaneeker—Related that he knew of an instance of something very like "choir singing," in the churches in Maine, and that they had note books; but that on his telling them of the practice in Pa., they soon got into the habit of congregational singing.

Brown—I wonder whether you would object to our using them at Sabbath-school?

Saylor—My objection was that it interfered with the sale of brother Quinter's books.

Brown—If brother Quinter is aggrieved, I think he should speak.

Saylor—He has the copyright.

Brown—I have a little personal interest in this matter. I was authorized to get some books for the Sabbath-school, and if you are going to stop me, I want to know before I purchase them.

Moderator—Since these books have got among the brethren, I have seen it come to just as brother Eby has related—the young people sit in the middle of the church in a choir, and the old brethren sit around the outside and don't sing; therefore I think we had better be on our guard in regard to this matter.

H. R. Holsinger—I feel almost like apologizing to this congregation for appearing before you so often; but you will observe that all the questions I speak upon are, directly or indirectly, aimed at me or some of my measures; therefore I hope I am excusable for appearing before you so often. It happens that I am the publisher of this Tune and Hymn book, and it was my impression that I had liberty and authority from this body to publish that book. I got it and had it passed and it is entered on the minutes, and you will find it so when you examine it. That is my impression.

Now in regard to the infringement, I think certainly it is a little strange that brother Quinter should hold still so long and allow the Annual Meeting to give me the permission to publish it without objection. I do not like insinuations of infringement thrown out upon me at all. I never felt the least compunction for infringing upon brother Quinter's publication; and I suppose I have sold as many of brother Quinter's hymn books—perhaps more than he has sold himself—except those he has sold to me at wholesale prices; and I have been extensively engaged in selling his hymn books at starvation prices. I am willing that brother Quinter should make a statement of his profits and losses.

Again, in regard to the danger of getting to choirs, I would say, that I am opposed to choir singing; but I saw more choir singing when the Tune and Hymn Books did not exist, than I ever saw when they did exist. As to stopping old brethren from singing, it was for the very purpose of keeping the old tunes in existence, and not allowing them to be supplanted, that we have introduced this Tune Book. I am not aware that a single one of our old popular tunes has been omitted, as I was very particular in getting all the old tunes. I believe in congregational singing, and I have been annoyed considerably in going to church when tunes were sung that were new, and in the singing of which we could not join; and I know just how one feels under those circumstances. The object in view in getting up this book, was to prevent this and choir singing. You can never learn to sing a new tune unless you practice it, and as the brethren are not generally in favor of singing schools, we come together and have exercises before the regular exercises begin. If we go there and take up a book and begin to sing, and find the tune strange, we find the sentiment new; and how are we going to bring our hearts into harmony with this sentiment, and to lay our offering of devotion befor God, when we have to think of the tune at the same time? But when you have learned the hymn, you can sing with the Spirit and with the understanding also. Every tune you sing here is in our Tune and Hymn Book. It is for the purpose of aiding us in devotional exercises that the book was introduced, and not for the purpose of introducing new tunes.

Quinter—Brother Holsinger asks why I did not make any objection to the book in earlier days. I never objected to the book At the Yearly Meeting in Iowa, when brother Holsinger asked the Annual Meeting to give him some liberty, I believe the meeting made no objection, if brother Holsinger would print the book. He had a part of the book on the stand at the time. I examined it and said, "Brother Henry will you print all the hymns?" He said, "I think not." Therefore, I expected, of course, it would be a book with some of the hymns in it, and tunes in it. When it came out it had all the hymns in, except eight or ten. I wrote immediately to Cincinnati, to business men—for I know there is an honorable way to do business—who knew the nature of business of this kind, and they said if the parties had used the book I got up, to add notes to it, they ought to have consulted me. So I passed the matter and never mentioned it to, I think, as many as three persons. Brother Henry knows that I have said nothing, and have nothing to do with bringing this here. As he said he was surprised that I have said nothing, it was because I did not want to have trouble. Brethren wrote to me from Maryland intimating it to be an infringement; but I never thought it exactly an infringement, except an infringement upon Christian courtesy.

Moderator—I want to say in regard to brother Henry saying that he had got consent of the Annual Meeting, for the publication of this book, that it is a mistake. It is not on the minutes. You that were there recollect. He had a plan laid, pretty deeply, too, and I was watching the congregation, as I frequently do, when they were talking; the brethren asked me how I discovered that when I was attending to something else. When it was nearly ready to pass. I said, "No! I discover something in it that you have not seen." Then I brought that out, and showed it to the brethren. Then No! it could'nt pass. It did not pass. It was not by consent of the meeting. It was the object, no doubt, to get the consent of the meeting; but it is not on the minutes.

——. I recollect it. He asked the Yearly Meeting to grant him the privilege to get up this book; but, if I am not mistaken, it was answered him that if he got one up, he did it on his own responsibility.

Several brethren corroborated this statement.

The query and answer were reread.

H. R. Holsinger—I would ask that you defer this until to morrow morning, and then we will bring the documents to show in support of our statement.

Cries of "Pass it, pass it!"

Miller arose, and spoke of his regret, that the matter should have come to this point—that they had no trouble about the books in his district—always left the Tune Books at home.

Brown—If the resolution simply asks to keep the books out of the church, I am satisfied.

Many voices: "That's all."

Holsinger—I would be very sorry to have it pass in this way; because I feel very confident of what I have said in regard to the Annual Meeting. Besides this, I carry a Tune and Hymn Book with me, so that, when I come to a place where no one can lead in singing, I can take out the Tune Book and lead myself.

Brown—Give brother Henry a chance. Remember that it was the last feather that broke the camel's back.

Cries of, "Give him a chance," "grant him the privilege!" The matter was then deferred until Thursday morning.

——, If brother Holsinger cannot prove what he says he can, we want to hold him accountable.

Cries of, "Oh, no—oh, no—give him a chance."

Holsinger—You shall have what you ask.

Query—Inasmuch as that part of the instruction for holding the Annual Meeting, recommended for trial to the Annual Meeting of 1866, which recommends that no boarding tent shall be put up for the purpose of feeding and entertaining a mixed multitude, and also that part which recommends that there be no meeting in the building where the Annual Meeting convenes, do not seem satisfactory, would it not be well for the A. M. to reconsider, and so amend that part of the instinctions as to give the commitee of arrangements leave to feed and entertain the multitude as seems most convenient for them, and also to select the places for holding meetings for public worship?

Answer.—Yes.

Saylor.—I suppose, if you pass this and burden yourselves in this way, we have no objections—we will travel to you.

Brown.—If they want to do that in the West, and God has given the means with which to do it, I say, God bless them.

Eby.—Ever since this resolution was adopted, the place of Annual Meeting has violated the rule. The rule has been violated here. A large tent has been put up, and preaching has been conducted here; and when the Annual Meeting violates its own rules, it is no wonder that the members at home fall back on us and try to hold us responsible.

John Metzger.—We want to have the privilege of welcoming our brethren; and we have hungry souls out in Illinois, and we want the privilege of hearing you preach to us. This query came from the Southern district of Illinois, but I think Illinois is a unit on that matter.

Moderator.—The question is, to reconsider a portion of our previous minutes. I would only say that, when the meeting was held at Price's, in Franklin Co., a good many of the old brethren went four or five miles away before they got anything to eat. It cost a little more than $4,000. The next year, in the state of Maryland, t cost about $2,000; and all was satisfactory. Every one was fed that came, and I heard no complaint at all. Preaching went on through the neighborhood, and some fifty odd meetings, Brother Daniel says, were held in that neighborhood. Now if you see fit to hold them in this way, and pay the expenses, I am inclined to think you will drive a good many old people from the tables. That has been done here. The young people rush in before us, and take the seats that were designed for us.

Metzger.—You see it is in the minutes not to erect a tent to feed a mixed multitude, and you have seen the rule violated from year to year, and the brethren think it cannot be avoided. Now if it cannot be avoided, let us not have it on the minutes and transgress it. When we get the brethren out west, we want them to preach. The people will come to our neighborhood probably on Friday or Saturday, expecting to hear preaching at the place of meeting; and they will be disappointed. We would like to have arrangements made for the brethren that visit us, to preach where it will do the most good.

H. R. Holsinger. The difficulty arises, as I understand it, principally on account of the restrictions relating to preaching. Last Sunday morning arrangements were made to have preaching at the meeting-house, and at the town hall, and that is all. At 8 o'clock I went over to the meeting-house and the house was crowded, and the yard was also crowded, and people were still coming in. I went to the bridge and a train of nine cars stopped at the depot. In about an hour afterwards six more cars came in from the East, giving us fourteen car loads of people swarming into town, and every available place was occupied. What was to be done? Why, the first thought was, to go to the barn. "But that is forbidden by the A. M.? What! the A. M. forbid preaching, and yet feeding the multitude? Were we to let the souls of these people starve? We at once announced that we would have preaching in the barn, and we had as many in the barn as we have now. The brethren preached Jesus Christ. The Bible commands us to preach in and out of season, and if that was out of season, the word was preached anyway.

You that have come from a distance could not have arrived here in time if you had left home on Monday morning; consequently you had to start on Friday, and get here on Saturday. Could it be possible, that, where we had two hundred and fifty preachers in town, we should forbid to preach God's word? The only remedy I see is to change the time of meeting to Wednesday. But I am not in favor of cutting off these pentecostal outpourings of the brethren. I think we do more good outside of the council, sometimes, than we do in the council, by mutual interchange of thoughts, feeling, and counsel.

Sturgis. I am in favor of passing the query.

Metzger. It is possible that some may think that the passage of this resolution might warrant the conclusion that we would spread the news broad-cast over the land, that we will feed a mixed multitude; but nothing is farther from the intention. Do not deprive us of our privileges though; and trust us to make the proper use of them.

The Moderator suggested, that the minutes be allowed to stand as they are, but give brother John the privilege to have it as he pleases.

——. That will satisfy us if you place it on the minutes, so that our brethren from a distance can see that we are not transgressing the minutes.

——. I would not like it to go out that we will feed all who come, but simply to leave it to the committee to do what they can do. We have never had a meeting there; and Springfield is only 25 miles from that place, and people may come from there and also from St. Louis, and press us so that we cannot work at all.

Saylor. I have been at many yearly meetings, and I have lain on hard boards; but I won't do it again; and I think that a multitude has no business to crowd in on our business. I have attended yearly meetings where, when an individual came in who did not belong to the church, he was told to go out. That is the way we held our first meetings; and we want to get back to the old way, and hold them as we have a right to hold them, if I understand the gospel.

Preaching at the place of meeting, has been the cause of breaking up that custom. We used to meet on Friday and Saturday, and on Sunday we gave the people preaching; and the word only went out on Saturday afternoon, that there would be preaching on Sunday. It is the spirit of insubordination on the part of some of the members that has caused us to hold them as we now do. It has occurred that the crowd has forced us to leave the place and go into a private house, to hold the meeting and do the business. It got so bad that we had to entreat churches to take the meeting, and it will get back to that again. I will preach to you a week, but when it comes to conference meeting, I want that to be a church meeting.

——. We did not understand that our minutes prohibited the erection of a tent, except for a mixed multitude; and we gave it out in the papers in that way, and we were not troubled with the outsiders.

——. I move to leave the minutes as they are. (did not hear the remainder of the motion). Carried.

Query—A brother brings a claim against a sister's husband, and requests the sister to pay it, which she refused to do. Then the brother or brethren, got up a query to cover said case, and sent it to the Annual Meeting; and through the influence of the query a committee was sent; and through the influence of the committee and some other brethren, the sister was prevailed to settle it by giving her own notes, and the other brother for

security; and the security brother was compelled to pay said claim; and the sister's husband says that he will pay the claim if the brother or brethren that got up said query will prove what is contained therein. Should not the brother or brethren be required to prove said query?

Answer—Inasmuch as this case had been virtually settled by a committee chosen by the Annual Meeting to settled it, we consider it inexpedient to open the subject again; and we think they should not again consider it, but that it should be returned to the place in which it originated.

Moderator—I presume there are very few here that know the nature of the case well enough to understand the matter as it is here presented. I would just say, that brethren John Wise, John Metzger, and myself were the committee referred to in the investigation of that matter. Some other parties went to the parties to settle; and accomplished a settlement. As to our influencing the settlement, I do not think we did that; but it was settled, and the parties were satisfied; and now it comes up here for a rehearing. If it must be brought to life, I suppose we can do it.

Several of the brethren called for the return of the query, and the answer was passed without objection.

Query—Inasmuch as oftimes the innocent party must call for a committee, and bear all the expenses, would it not be more just for the committee to decide who shall pay the expenses?

Answer—We think the committee should decide.

Moderator—Was there a question like this passed to-day, brethren?

Several voices—Yes, yes.

One brother suggested, that the present query differed from the former one, by the insertion of the words, "Innocent party," and that it would be better on that account to have this query passed separately. The suggestion was adopted and the answer passed.

Query—Would it not be well for this meeting to give an expression averse for a brother to attach to his publications such titles as "The Brethren's Tune and Hymn Book," and "The Brethren's Almanac;" conveying and leaving the impression thereby that the brethren have sanctioned them officially?

Answer—We think it is wrong to use the name, "Brethren's Tune and Hymn Book," or "Almanac."

Many voices—"Table it," and some voices, "Pass it." The demand for the tabling of the resolution was repeated.

Holsinger—I have just a few words to say in regard to it. I want just to point you to this one thing: what objection has the meeting to calling a book the "Brethren's Tune Book," or "The Brethren's Almanac?" or to call a printing establishment "The Brethren's Publishing House," or what objection have you to the name, "Brethren's Hymn Book?"

——, I am not ashamed of it.

Holsinger—I am asking what objection this meeting can have to it? What is the name of this body? This body has never yet recognized to be called the 'brethren'; they call themselves "German Baptists," and I would like to know where we infringe upon the name 'German Baptists.' When we use the term 'brethren?' we are not infringing upon the German Baptist Church.

——, I would just say, that the word brethren's is a plural noun in the possessive case. Now if you will prove that this property belongs to the church then I have nothing more to say.

Holsinger—Well, the brethren patronize it—it is published in the interests of the brethren, and for the good of the Brethren.

Renewed cries of, "Table it," and the resolution was tabled.

Southern District of Illinois.

Query—Would it not be good for the brotherhood to buy a good, durable tent and have it transported from place to place, wherever needed, for the accommodation of the Annual Meeting?

Answer—This District Meeting thinks it would be good for the brotherhood to have such a tent, and hereby requests the Annual Meeting of 1873 to pass it, if they approve of it, to solicit donations from all the churches of the brotherhood as each feels willing to give; and that said donations be sent to some brother appointed by the Annual Meeting to receive them, before the first of Sept., 1873, and to provide that, if such donations exceed the cost of the tent, then such surplus to be used in spreading the gospel or otherwise forwarding the cause of the Master; and also, that two brethren be appointed to procure such a tent, and have it in readiness for the Annual Meeting of 1874, and keep it thereafter constantly under their control for the accommodation of the Annual Meeting.

——. I would think it would be inconsistent to have such a tent, and yet say in the minutes that we shall have no tent.

——, The minutes read, "A tent for the feeding of a mixed multitude."

J. H. Moore—We considered the question carefully. We can procure a tent at a very reasonable rate, of very durable material, and that can be transported from place to place with perfect safety; and perhaps the amount that you now have to pay for the erection of a tent for one year will purchase a tent that can be used for ten years. We have investigated the matter very carefully, and corresponded with parties who are engaged in the manufacture of tents.

Jacob Berkey—Explained the construction of the tent, and the manner of transporting, and putting it up, &c., and stated that, if the Brethren could see the tent, as he had seen it, they would buy it immediately. The cost would vary with the quality of the canvas.

——, Stated that a tent 50 by 150 will cost $300 at St. Louis.

Wolf spoke at length, urging a favorable consideration of the query, and enumerated the advantages of the proposed plan.

Saylor—I am quite sure that, if we are going to have meetings in the future, as we have them now, we should certainly have such a tent; and I was about to make this proposition: that as the brethren in the West have asked for the privilege of getting the world together, and as they have to prepare for it, that they buy the tent; and I feel quite certain in my mind that when the brethren come there, and see it, they will not let you get into any difficulty. The meeting will probably convene before the obligation becomes due.

——, I love to see the brethren so careful. We have only made the request of the Annual Meeting, that if others will not take the tent, the brethren will take it. We don't want to urge you to do it; but we only want to know if you are willing to do it. All you have to do is just to allow us the liberty. Here is a brother who says Ohio will help. We think Iowa, Missouri and Kansas will help.

——, I know Nebraska will be willing to help.

The passage of the answer being called for the question was put as follows:

"Shall we grant them the answer o shall we let them go on?"

Metzger—I want to make a proposition. I hear the brethren in Indiana like the idea. Some say the brethren in Ohio will assist; and I have heard some remarks about Penn'a. and other parts. My proposal is, that every church or district, that feels like donating can report how much their church will throw in; and do this before the first of August. Do not send money, but just how much each church will donate to get the tent. Then, in case we see that we can raise enough, by the 15th of Sept. we want it sent in. We can report this through our periodicals.

Brown—That is just what I was about to suggest. I think we ought not to do anything until we have the money or the promise of it.

Moderator—Let this meeting grant them the privilege to go on, and make their arrangements, and not let it go on the minutes, and let it be so understood.

Metzger—I would suggest that you send your letters to brother Daniel Vaniman: he is our clerk.

Brown—I would suggest also that you have it published in the periodicals.

Moderator—Does this meeting say, "Grant them the privilege"?

The brethren—Yes.

Moderator—And not let go on the minutes?

A Brother—Why not?

Moderator—There is no necessity for it.

Holsinger—I wish the congregation to take notice of this matter. I wish you to notice that the congregation has passed a decision, and the Moderator says it shall not go on the minutes. We have use for this very thing to-morrow morning. You will not be a bit more afraid to prove a year hence, that this was not done, because it is not on the minutes. I only ask the congregation to make a note of this matter.

Adjourned until Thursday morning.

THURSDAY.

Morning Session, June 5th, 1873.

Query. A man who was living in adultery after making full confession to the brethren, of his standing, was received into the church, and afterwards obtained a letter of full membership from said church and moved into another church, which church then rejected him by the decision of Annual Meeting of 1850, article 12. Would it be according to the gospel and the decision of A. M., if the brethren, that received him make acknowledgment to the man and also to the church?

Answer. Considered that the brethren that received him make acknowledgment to the church, and to the man, and give him the reason for receiving him.

Amendment proposed as follows:

That the church be requested to make acknowledgment to the man in case he asks it.

Passed with the amendment.

Query. Whereas the signs of the times and the public sentiment at large indicate a favorable reception of the doctrine of peace, should not the brethren advocate that doctrine, by preaching and tracts, more than before?

Answer. We believe they should.

Laid on the table.

Application from the Southern District of Ill., in form of a resolution as follows:

Resolved that the district renew its request for the Annual Meeting in 1874.

Adopted.

Query. Will the Annual Meeting of 1873 reconsider article 10th of the minutes of 1872, and define "Put them away," according to scripture? (This refers to likenesses).

Answer. This Annual Meeting understands the phrase 'Put them away' to mean put them out of sight; referring to Num. 33: 52, "Then ye shall drive,' &c. The question was debated by several of the brethren.

Wise remarked that he spoke in favor of reconsideration, and that a calm consideration of the matter will prevent trouble. If the scripture says put them out of sight, the brethren will do what the scripture says, and if it says more it was to be hoped that they would be willing to obey it. If we have any reason from the scriptures for putting them away give it to the brethren, and they will obey.

——. The old brethren have made it plain that we should put them away. The Gospel says, "Abstain from all appearance of evil." It is very hard to go half way in a thing. If a thing is evil destroy it. I had a picture in my house given to my little girl, and a friend who came to the house objected to it. I went to my daughter and asked if I should burn it; and she said I should, and I did, and have not had a picture in my house since, and have never had any trouble. If it is no evil, bring it out, and show it; but if it is an evil, forbid it.

Forney. I don't see why our brethren should object to seeing the question tested by the scriptures.

Moderator. What do you say? drop the matter?

The brethren called out that it should be dropped, and it was accordingly done.

Query.—Inasmuch as query 11 of 1872 is not holden, will not the Annual Meeting devise some place to have it enforced throughout the whole brotherhood? We, the brethren of Kansas and Nebraska, ask the standing commitee to answer.

Answer.—In case the church permits its members to take illegal interest in opposition to the decision of Annual Meeting of 1872, article 11, the aggrieved members may apply to the Annual Meeting a commitee to set in order the things that are wanting.

The article referred to reads, "What is to be done with a church that tolerates its members in taking illegal interest for money loaned, after the Annual Meeting has decided again and again that it is wrong?

Answer.—This Annual Meeting thinks that the district or church should be visited by the elders, to set in order the things that are wanting."

—Lawful interest differs in different states; and what I understand by legal, is, what the law requires. In our state it may be 20 per cent. by contract.

Bro Saylor.—In such cases the only way to get out of it is to get out of the state.

Answer passed.

Wise then announced the question, in regard to the query, "Do the brethren not think it proper to exert their influence against the admission into the church of the new Hymn and Tune Book?

Answer.—We advise all districts and churches to keep that out of the church in public worship." To be considered.

Holsinger—In 1869 the Annual Meeting was held in Virginia. At that meeting there was a request made which reads as follows: "What does this district think of the propriety of requiring brethren who shall hereafter write and publish books, to submit them to a committee, that shall be appointed by the Yearly Meeting for examination and approval, before they offer them to the public? Answer. We think it is advisable for the brethren to do so."

I am reading from the authorized minutes of the Annual Meeting of 1869. In accordance with those decisions I appealed to the Annual Meeting of 1870, for a committee to investigate this book—the brethren's Tune and Hymn Book. At the same time, at the same Annual Meeting, a similar request was made by one of the districts of the State of Indiana, asking the Annual Meeting to publish or appoint a committee to publish a Tune and Hymn Book for the same purposes. The request of that district was not granted, it was tabled; so I read in my report of the proceedings of the Annual Meeting. But then, when my appeal or request came up for the appointment of a similar committee, the Annual Meeting passed the following resolution: Resolved that the brethren's Tune and Hymn book, proposed to be published by H. R. Holsinger, be ruled out of the instructions of article 4, of the last Annual Meeting. The minutes of the previous meeting restricted the publication of the book on account of Thurman's difficulty, who presented a book to be examined and asked a committee, and that committee was granted to Thurman and they examined his book. That was restricting our publishing business. As I could not get a committee, and could not publish without it, the thing was held in check. Then I asked the Annual Meeting, if you will not give me a committee, then relieve me of the restrictions thrown around me, that I may go on, and they did it. Conse-

quently they gave me license to publish the Brethren's Tune and Hymn book. They granted me license for this single case. Since that time, notwithstanding this act that stands upon the Minutes of the Annual Meeting, that brethren should not do so, a number of them have gone on and published books without asking for a committee. I asked for permission. It was granted, and was noted down. That you don't find on the minutes of the Annual Meeting—just as a case that was passed yesterday evening. That is all we have to say in regard to the matter. We considered we were legally authorized to go on with the publication of those books.

Brown.—I don't like to get up in Annual Meeting, because there are so many that would like to say something; but to save time they don't like to do it, and it is a peculiarity of mine, that when I get up in great haste I am apt to make it a little too strong; therefore I beg your indulgence. Now the very reason that choir singing and instrumental music in churches, worshipping God by machinery instead of the human heart, had a tendency to grow up and encroach upon us, and because of the round note system, which we of middle age know but little about, for that reason we looked upon it as necessary to have a Tune book published with the character notes, that we could all read them.

Now the reasons which are urged against this Tune and Hymn-Book are the very reverse to what it was intended to do—to bring back the old style of singing. Now I would like to know where there can be any good reason against singing out of these books because the notes are there, and it seems to me that this thing has been brought up as a target to shoot at, against brother Henry. I as one of his friends have labored for years to keep brother Henry in bounds; he, has again faithfully promised that he will. He is of a peculiar temperament and we all are. Now when we carry this thing too far, there is danger! you will only arouse the younger against the older class. I am glad that I can stand here as a kind of a mediator; I am neither old nor young. Let us exercise forbearance and in so doing we will be able to keep the church together. I move that that matter be entirely dismissed.

I want to know where brother Holsinger got the authority for calling that Tune Book the Brethren's Tune and Hymn Book. I have no objection to the notes, but I want to know where he got the authority for the title of the book.

Brown.—He has the very same authority that brother Quinter had for his book. There was a committee appointed for that.

Holsinger.—But the committee did not act, if you remember.

——. What do we mean by our church music? Music is simply an expression of our thoughts that are revolving in our minds. If we can learn it better by the aid of notes, let us have them.

Saylor.—I think this query should be adopted at once. While I forbid it going into the church, I encourage buying them at home. I have bought one for myself, one for each of my children, and one for each of my grandchildren; but I oppose its introduction into the church, for the reason that I consider it an infringement of the copyright of of brother Quinter.

Holsinger—I am surprised at one thing; especially with brother Saylor. He claims to be one of the leading brethren of the congregation. I suppose if I were to call up the old German brethren here, I could prove that the first hymn book we ever had was printed with notes. (The German brethren corroborate the assertion). These are facts. I have got a copy of the book. You could not buy it of me for money. They had the old round notes; now we make a little improvement—something we can all read.

I am just laboring to return to the old order. You have got so far away from the old order, you have forgotten what it is.

Sturgis—I would just say to these brethren and sisters, that, at the time permission was given, there was no idea that it would ever be brought into our congregations to lead in the singing there. I know that was not the idea. I saw a time 50 years ago, when in a baptist congregation all would sing with note books in their hands, but it is different now.

I think all the churches should have the privilege of saying to the congregation that they shall not bring their hymn books to the church, but shall learn the times at home, and leave their note books there, but bring their hymn books along. Just as sure as you introduce this hymn book, you will drive the other away.

Moderator, announced the order passed.

Query—Inasmuch as there are constant additions to the church, and to the ministry, of young brothers who are desirous of learning the proceedings of our Annual Meeting, would it not be advisable to publish in pamphlet form, all the minutes of Annual Meeting, since the last date of those contained in the encyclopedia, including also those not published in the encyclopedia previous, and have said pamphlet arranged in alphabetical order, &c.?

——, I will move that this standing committee will appoint a committee to attend to the work.

Moderator—I would propose that the matter would be postponed for a year. I have had much thought on the matter. The reason why I am slow in passing it, is because you do not understand exactly what you were doing.

——, I think that is best.

The Moderator then asked if it should be postponed, which was agreed to; and it was also agreed that it should go in the minutes.

Query. Is it right for the brethren to solemnize marriage, in case where parties are divorced and second parties yet living?

Answer. No.

Passed.

Inasmuch as there are differences of opinion among the brethren as to the nature of offences that should be settled between the parties immediately concerned, or that may be brought direct to the church, it is desired that this meeting delineate a plan which will bring about more unity of opinion and action.

Answer. All difficulties that are directly against a brother or sister should be settled according to Matt. 18th; but such as are of a general nature, fitting the whole body, meaning the church, the said body must be concerned in a settled account. In case the brother neglects or refuses to go according to 18th of Matthew, then the church should send brethren to investigate and report to the church according to Matthew 18th.

Passed.

Query. Pursuant to a call for a special meeting by the District Council of the Southern District of Iowa,

to be held in the —— congregation on the —th of Nov., 1873, for the purpose of devising ways and means to send two brethren to preach the gospel in districts where there are no members, and where the people desire to have the brethren preach, A small number of members from Jefferson, and other counties, after a vote was taken upon the following resolution, that two brethren shall be chosen by this meeting for said purpose, and to be supplied with whatever means may be contributed, and sent to such places as may seem to them and this meeting, the most for the advancement of the law of the Lord.

1. Lost.

2. *Resolved*, That this meeting requests the delegate to next A. M. to present the following query to said meeting for its consideration: "Is it according to the gospel for council districts to select brethren from among their ministers, to send them to preach the gospel, in places where there are no ministering brethren, and where people desire the brethren to preach, and to pay the travelling expenses of such brethren.

Answer. It is according to the gospel and the decisions of the A. M. See minutes of 1868, article 21.

——. Brother Wise, can you explain in short what they want to do?

Wise. I do not know that I can explain anything more than what is expressed in the query.

Passed without objection.

Wise.—I now repeat the remark I made awhile ago: If there is any person here entrusted with any business for this meeting, that has not been acted upon, that it may be disposed of before we dismiss. We have now disposed of all business that has been presented to us.

Wise then announced the names of the different committees appointed by the standing committee, as follows:

Inasmuch as the elder of Spring creek church, in Lebanon county, Pennsylvania, calls for assistance to settle difficulties in said church, we grant them the following committee: D. Garlach, C. Bombarger, and Samuel Harley, of Ephrata,

2. A request from the upper Deer Creek church, Cass county, Indiana.

The request was granted, and the following brethren were selected: Joseph McCartey, John E. Shively, and G. Keller.

5. A request for a committee to Indian creek church, Montgomery county, Pennsylvania.

The request was granted, and the following brethren appointed: Moses Miller, D. P. Saylor, Daniel Keller, J. G. Glock, and Jacob Price.

4. A committee to Salamony and Antioch churches, Huntington county, Indiana.

H. D. Davy, Daniel Brower, and John Wise.

5. A request for a committee to go to Astona church, Fulton county, Ill.

The request was granted and the following committee were appointed: H. D. Davy, R. H. Miller, John Metzgar, and Enoch Eby.

A request from the Yellow creek church, Bedford Co., Penna.

Request granted, and following committee appointed: Isaac Myers, Jacob Price, and J. G. Glock.

7. A request from Black River congregation, VanBuren county, Michigan, for a committee.

The request was granted, and the following brethren were appointed: Jacob Berky, H. D. Davy, and D. B. Sturgis.

8. Request from Waterloo church, Iowa, to settle difficulties.

Request granted and the following brethren appointed: Henry Strickler, Peter Forney, Abraham Stamy, and Thomas Snyder.

Saylor.—I will merely say, that, for reasons justifying me to do so, without disrespect to it, I will say that the committee to visit Indian creek church is sufficiently strong to attend without me, and I purpose not to attend to that place, for reasons which are satisfactory to myself.

Committees were confirmed without objection.

After some debate concerning the transportation of the members to the next Annual Meeting,

D. P. Saylor was appointed to make arrangements, for next year's Annual Meeting, with the Baltimore and Ohio Rail Road, and all its branches.

On motion, brother Henry D. Davy was appointed to make arrangements with the Pittsburg, Fort Wayne and Chicago, and Panhandle R. R.

J. S. Flory, appointed to make arrangements with the Chesapeake and Ohio R. R.

John Beachly, appointed to attend to the Ohio & Mississippi, and Chicago, Alton, Mississippi R. R. arrangements commencing at Columbus.

By request it was agreed that the tickets be printed to read Brethren of the German Baptist Association.

Henry R. Holsinger, appointed to make arrangements with Pittsburg Connellsville, and Pennsylvania Central R. Roads.

John Metzger requests that every house keeper lay the matter of subscription for the tent before the members of their churches, to report to brother Daniel Vaniman, Virden, Macoupen county, Ill.

A vote of thanks was returned to the various Railroad Companys for the courtesies extended to those attending this meeting. Unanimous.

The Baltimore and Ohio Railroad Company was especially liberal having granted half-fare rates, and our own time to go and come.

After the singing of a hymn, 688, by the congregation, the following remarks were made by brother Quinter:

A great many of the Brethren have been permitted to assemble here together. No doubt you have enjoyed yourselves. Perhaps brother Holsinger exaggerated somewhat when he said that perhaps more good was done outside of the council than in, notwithstanding, I do regard it as a benefit to the church. We see one another here; our young brethren and sisters see the older ones and the older ones see you. We mingle together, and if there is any difference in the attainments of grace among us, if the older, having improved their season, have got a little more grace, and come in contact with the younger ones, I think there is a tendency for that grace to flow out into those with whom they come in contact. When good and evil persons come together, while there is a tendency for the evil to go into the good, there is also a tendency for the good to go into the evil; and if there is any change, it should be favorable upon the bad: they ought to get the grace, and the worse will be made better. I intended to make this remark that, if we older ones felt as we ought to feel, and those who feel a little wiser come in contact with us, it is to be presumed that they will be none the worse. The idea we want to bring before you is, that the mingling together of all parts of the brotherhood, is promotive of the spirit of love, which characterizes our brother-

hood, and hence I am glad of this another opportunity for the realization of that principle; and while it is true that we could wish, sometimes, that the crowd had not been so great, yet I cannot but confess that I like to see so many of the brethren and sisters together: it shows an attachment to the Brethren.

I do hope we will all go home profited by this interview and intercourse one another, and that our young brethren and sisters will go home less prejudiced against the older than has been the case with some, and that the older will go home less prejudiced against the younger ones than ever before, and then the Meeting will be a pleasant memory to us all.

In conclusion, let me entreat you to remember our principles and our profession, the grand characteristics of our brotherhood, and the characteristics of the Gospel: and do not forget that among these characteristics are love, meekness, humility, and that brotherly love, and particularly, above all, holiness which is characteristic of the brotherhood.

It is perhaps out of season to talk now: but I wish to give expression to the bent of my mind. I am sorry as we all are, to leave; and this indicates that it has been good to be together.

We have gone through a great many kinds of labor, and there is no kind of labor that seems to us more arduous, than the labors of this meeting. We would rather preach the Gospel; feeling that it is easier work than the labor of this meeting; knowing how much some of the brethren want satisfaction, when there is none to be given, and asking for scriptural answers when there are none. But the time will come when all our labors will be completed, and a season of uninterrupted rest, and peace, and joy, will be our portion forever.

After a season of solemn and fervent prayer, the meeting adjourned, at some minutes before twelve o'clock, on Thursday noon; and the vast congregation began to disperse, many having taken the trains a few moments afterwards.

How Did the Apostles Baptize?

In the C. F. C., present Vol., No. 12, Thomas D. Lyon pretends to answer my query on Matth. 28: 19. He remarks, "This query is stated very strangely; and cannot be answered directly, without assenting that the apostles did baptize, different from the commission; a thing that the Bible does not teach, neither should we;" says Mr. T. D. Lyon. I would ask the friend, Did not Christ speak in parables? "And without a parable spake he not unto the multitudes;" Matth. 13: 34; Mark 4: 34. "These things (said Jesus) have I spoken unto you in proverbs; but the time cometh, when I shall no more speak unto you in proverbs (or parables); but I shall show you plainly of the Father;" John 16: 25, 26. Jesus said, "I have many things to say unto you, but ye cannot bear them now; howbeit, when he, the Spirit of truth is come, he will guide you into all truth;" (verses 12, 13), "and bring all things to your remembrance whatsoever I have said unto you." This Spirit is to be sent in the name of Jesus Christ, to his apostles and to us, or to whosoever obeys God." Acts 5: 32. Now this Holy Spirit was to teach them all things—"Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." Now Christ made Peter the spokesman of the twelve apostles, by giving him the keys, or power to unlock his commission in Matthew 28: 19. How did he do it? and where did he do it? When men were pricked in their hearts, and said unto Peter and to the rest of the apostles, "Men and brethren, what shall we do?" Peter knew his business, and having the keys, he unlocked a mystery that was never made known before that day at Jerusalem, or any other place, that men could have their sins washed away in the name of Jesus Christ. Whenever men ask, "What we shall do?" they believe; therefore Peter said, "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." For the promise is unto you, and your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 11: 38, 39. This corroborates with Christ's commission in Luke—"That repentance and remissions of sins should be preached in his name, among all nations, beginning at Jerusalem; and ye are witnesses of these things;" Luke 24: 47, 48. "And so is also the Holy Ghost, whom God hath given to them that obey him;" Acts 5: 32. Does not Peter's commission antecede both that of John the immerser and that of Christ's commission, that were given in Galilee? "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem;" Isa. 11: 3. Jerusalem is the place where the Lord, through the Holy Ghost, had given commandments unto the apostles whom he had chosen; Acts 1: 2.

Paul and Timotheus, as they went through the cities, "delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. And so were the churches established in the faith." Acts 16: 4, 4. So you see by this scripture that the apostles got the commandments and the decrees from Jerusalem, by the Holy Ghost, after Christ was perfected by his baptism on the cross, and born from the womb of the earth, and ascended to heaven. Paul, how did you get the dispensation of the grace of God? "By revelation he made known unto me the mystery (or parables), whereby, when ye read, ye may understand my knowledge in the mystery of Christ, (Eph. 3: 2, 4) which in other ages was not made known unto the sons of men, as it is now revealed unto the apostles," etc., "by the Spirit." Again said Paul, "Keep the ordinances as I delivered them unto you." He did not baptize them into (eis) the three names, but into the name of the Lord Jesus, which is the proper name of the Godhead; for in Christ dwells the fullness of the Godhead bodily; 1 Cor. 11: 2; Col. 2: 9; Acts 19; 5. "Jesus Christ; this is the true Father, 1 John 5: 20. The Father has no body or person, only that of Christ's body; for God was manifested in the flesh, (Christ's flesh). "The Word was God;" "the Word was made flesh and dwelt among us;" John 1: 14. "I and the Father are one." But some men say they are two persons; others say triune God—triune baptism; but Paul says "One baptism;" "One Lord."

DR E. L. MACKEY.

Beaver Creek, Md.

Order is heaven's first law.—*Pope.*

Virtue is her own reward.—*Prior.*

For the Companion.

Who are our Friends?

They who tell us of our faults in such a way that we can not help loving them for it. Oh! how noble and true such friends are. How we love to talk of them, be with them, to please them! How we trust such persons! We look up to them. We are content to learn of them. They exert an influence over us for good. We love them. They do not rehearse a matter to others to injure us; they are not whisperers; they are not back-biters; neither are they deceitful. They carry within their bosoms something which overflows into our own; something which reaches our hearts.

"A little said and truly said,
Can deeper joy impart
Than hosts of words that reach the head,
But never reach the heart."

And again,—

"Thou must be true thyself,
If thou the truth wouldst teach;
Thy soul must overflow, if thou
Another's soul would reach.
It needs the overflow of heart,
To give the lips full speech."

Heaven smiles upon true christian men and women; they are as salt to season and as a lamp to guide the weary wanderer into the port of safety, onward to the haven of rest.

When death takes them away a light has been extinguished; a tower of strength and comeliness has been demolished. The community miss them; the church remembers them, and the family grieve and mourn; but there is a blessed hope left for them.

Your sister,
M. C. Miller.

Polo, Ill.

Helpers.

"Poor fellow! he can hardly get along. Let's lend him a hand." And so they did. And the old man, with the help of the two lads, soon got his truck to the top of the hill; and then it was easy work after that.

Are you a helper? Are there any who are the better for you? any whose load you lighten? any to whom you are a comfort? Are you trying to lead any to God? We cannot tell what power our words may have; but one day we shall know; and, if we are faithful, we may find many souls won, to shine as stars in our crown of rejoicing, who might have been lost if we had spoken no word for Jesus.

If you are not a helper, are you hindering?

Does your course of life give pain to any heart? Does your example lead any into sin? Do those who are laboring for Christ find you a hindrance?

Learn from these lads. Help, and do not hinder. Help the poor, the old, the ignorant, the ungodly; help all you can. Do not spend time and strength in sin or folly or selfishness. Try to do good for Christ's sake.

Yes, for Christ's sake. That is the true motive. They who feel what Jesus has done for them are the best helpers. He went about doing good. He died to save sinners. May you be led by the Holy Spirit to be a helper for his sake? —*Young Reaper.*

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

A few more Words to our Ministering Brethren.

After reading sister Shigley's interesting article, in No. 20, page 308, present volume, headed, "A few Words to our Ministering Brethren," I feel like throwing my mite towards strengthing her arguments, (although I doubt very much whether I, with my poor talent, could strengthen them, or, indeed, whether they need to be strengthen, for I consider them pretty strong,) and also to encourage her, and many more of my dear sisters and brethren, and especially *ministers*, who are far more able than I, to think more upon this all-important subject, to write upon it, and to consider it very carefully, and prayerfully; for oh, how very much it should concern us who profess to be followers of the meek and lowly Jesus. Should not this desire lie nearest our hearts; that is, to have the gospel preached to every living creature, and spread throughout all the nations of the earth? I have very often thought upon this subject; and ever since uniting with the church, have had a longing desire to see the true gospel, in its purity and simplicity, spread till all earth's Nations, have heard Messiah's name; for oh, have not I, who was brought up under the influence of, and taught to believe in Methodism, I say, have not I, witnessed the departure of all, I may say, excepting in a few of its members, of its original purity and simplicity; for I do think that, many years ago, it did possess some of those essential principles, which are so rarely seen now-a-days in most of the professed followers of Jesus Christ; and especially in the M. E. Church, for, I think it is almost universally acknowledged to be farther estranged from the pure and meek religion, which Jesus taught and practiced when here upon earth, than a most any other denomination. But it is with a sad feeling in my heart that I say this; for I have a very dear parent within its pales, and many, *very* many dear relatives and friends, whose soul's eternal salvation I pray for, and most earnestly desire to meet them in the realms of the blest. I think there are many honest hearts, whose great desire is to be saved, but they seem to be in a state of lethargy, and not arouse themselves to the truth, that their church is fast conforming to the things of the world in the display of so much poup and pride, and have even gone so far as to pronounce many of the commandments of Jesus to be non-essential. Perhaps you may think that I am digressing from my subject; but I have only mentioned these sad truths, in order that we may see the necessity more clearly, of spreading the pure gospel as taught by our meek and lowly Savior; and I do beseech the ministers of God's holy word, to arouse from your lethargy, or lukewarmness, or, whatever it may be, that keeps you back from the discharge of your whole duty. It surely is not for lack of talents which the Lord has most richly and graciously bestowed upon many of you; and if it is through lack of support for yourselves and families that you would ask to be excused, oh, brethren, I fear that would not excuse you in the sight of the Lord; for I think it quite probable that all of our church members would soon respond to the call, if the ministers would only ask help of them, and strive a little more to show them the great necessity of such help in order to hasten to the rescue of many sinsick, starving souls.

Oh how can you linger, and hesitate, and engage so much of your time in worldly affairs, when you have so often read of Paul's persecutions and sufferings, who yet said, "But none of these things move me; neither count I my life dear unto myself, so that might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." Acts, 20: 24.

I think, if Ministers in those days would have to be imprisoned, persecuted, or suffer as Paul did, they would have a better excuse for not Striving more earnestly for spreading the gospel throughout the earth; but, notwithstanding all of Paul's suffering and trials, he evidently devoted the greater portion of his time and talents in preaching.

Some of the brethren seem to think that Paul did not receive any help from the churches. If not, what then did he mean, by speaking as he did in 2 Cor. 11: 8, 9?

But for fear of being too lengthy, I will, in conclusion, ask our ministers how they suppose we, as lay-members, feel, when, as is often the case, we are interrogated by people of the world with such

questions as these: "What is the reason that some of your ministers don't come into this State, or country, or wherever it may be, and preach for us? Is it for lack of zeal in the cause?" And some will say, "It seems to me that your preachers are always so slow about going to preach anywhere; other denominations always get ahead of them," &c., &c. Will some kind minister tell us how to answer these and many more such questions?

Written in love for the good cause, by your unworthy sister.

CARRIE HOLSINGER.

Carleton, Nebraska.

A Sketch.

DEAR BROTHER HOLSINGER:—Our communion season is now passed, but not forgotten, nor ever will be; because we truly feasted on the fattest of "fat things." The good Lord put it into the hearts of many brethren and sisters to leave their homes and come and feast with us; which, of course, made us very happy, and also made us feel that we were enjoying a little heaven here on earth, from the fact that we were surrounded with many things that were lovely; and were so richly and bountifully fed from the ministers lips, and thus nourished and refreshed with the very richest of spiritual food—sufficient too, we think to keep us feasting for some time to come. The thought came to us many times, that, if this meeting were to continue on through a never ending eternity, we could then be forever happy with those whom we have many and just reasons to love and regard, with an intimacy stronger than the strong tie of nature.

During our meeting, harmony and felicity prevailed, not anything occurring to mar the feelings of any; all love and peace. But alas! the parting hour came. Our joy was then turned into sorrow; to think that we were parting with many, perhaps for the last time, to meet no more on earth. How heart-piercing is the thought! Our attachments were so great, with some, that it almost seemed impossible to give the parting hand, and caused us to desire the time to arrive when we will all meet in our Father's house, never to part; but to be more united, as well as enjoy each other's society better, and love each other more fervently; for then our dwelling will be the Father's dwelling, and the Father is all love, consequently, we will be lovely. Oh! what a glorious thought, to think that if we prove faithful to the end of our time, we can all meet together, and ever remain happy in the delightful and beautiful presence of our good Father.

We were pleased to have our beloved brother Martin Myers to visit us, at our own home, and we do not hesitate in confessing that his visit has done us much good, and buoyed us up in our great weakness. We can never forget him, nor the many good and instructive lessons, he left with us. May he be richly blessed for the same is our desire.

Conversing with the brethren and sisters is not only joyous to us, but it is calculated to elevate the mind to things of sublime form, and cause the divine nature to become more pure. Our mind is quite crowded with the many lessons recently set before us, therefore we do not feel to write, but to meditate. As we were requested, different times, to inform the readers of the C. F. C. of our lovefeast and good time, we thought it right to do so, and thus be obedient to those whose desire it was. Your unworthy sister,

REBECCA SNAVELY.

Hudson, Ills.

ANTIOCH, IND. June 19th, 1873.

BROTHER HOLSINGER:

I sent a notice to the COMPANION, of the time for holding our lovefeast meeting; hoping said notice would inform the brethren and sisters of our meeting, and induce them to meet and enjoy a communion season with us; but from some cause this notice did not appear until the 17th instant, two days after our meeting.

However, the object of this sketch is, not to complain, but to report the meeting.

The meeting had been appointed to commence on Sabbath, June 15th, at three o'clock p. m., but on Saturday arrangements were made to have preaching at 10 o'clock a. m.

Brother Davis Younce, late from the Germantown Church, Philadelphia, but now located at Syracuse, Ind., brother Jesse Calvert, of Milford, and brother Hamilton, of Wells county, Ind., preached the Word with power to an attentive audience. Forenoon services closed at 12 o'clock. Dinner was not prepared at the meeting-house; but all from a distance were invited to accompany our brethren to our homes for refreshments.

At 3 o'clock a very large congregation assembled who gave brethren Younce and Calvert an attentive ear and a sympathetic heart. At the close of the services seven persons came forward and asked to be received into Christ's kingdom. No one forbidding water, the audience repaired to the banks of the Wabash River, into which brother Calvert led the candidates, and baptized them in accordance with the great commission.

Assembled again at the church at 7 o'clock, to commemorate the death and sufferings of our Lord. Two hundred members celebrated the ordinances, as Jesus commanded on the night in which he was betrayed. Brother Kingery, of Camden, brother Binkley, of Huntington, and brethren Calvert and Younce did the labor in word and doctrine. Services did not close until eleven o'clock. Notwithstanding the late hour and sultry atmosphere, the audience remained quiet and left the house in the best of order. Many of our brethren, and we trust, all, did all they could to provide lodging for those who had no place to rest. Most of the brethren and sisters met at the house for worship and breakfast in the morning.

After breakfast the brethren again preached Jesus to an attentive and weeping audience. At the close of the services three more came forward and were received by baptism. No public tables were spread during the meeting; but the bread of Life and the fountain that never runs dry were so kindly offered to all, that some joyfully accepted, and others are made to hunger and thirst so much, that if the brethren and sisters continue pressing this Bread and Water to the lips of the sinner, they will eat and drink and live forever.

Notwithstanding, we were discouraged and cast down, our brethren, sisters and people unite in saying that Antioch Church never before witnessed such a quiet, orderly lovefeast, and one in which the Spirit seemed so richly to dwell in the hearts of the communicants.

On Friday, the 13th, there was a communion meeting in the Huntington branch of the church, at which there were ten persons added to the church. It was a meeting that seemed to break up the fountains of the

great deep. Brethren and sisters, and hungry, starving souls came from this meeting to ours, bringing the Spirit in the Spirit's power with them; hence the results. Oh that God would bless this leaven, until the whole lump will rejoice with joy unspeakable. Much more remains to be said, but time forbids me to add more at this time.

S. M. MINNICH.

H. R. HOLSINGER: Dear Brother, Please say through the C. F. C., to those who wish to know, that my address hereafter will be Cornell, Livingston county, Ill., instead of Bourbon, Ind.

I have been taking your welcome visitor from the commencement of same, and expect to take it as long as I live and can raise $1.50 per year to pay for it. I think it is money well spent.

DAVID HECKMAN.

Cornell, Ill.

From Owen Co., Ind.

DEAR BRETHREN:

I desire to contribute something for your worthy paper, if thought worthy, and of interest to its many readers. I am aware that it will be of interest to some, at least many of my friends, with whom I have not conversed for many years, and may never be privileged to do so, while living in this world.

I left my home on the 29th of May, for Annual Meeting, at Dale City, Somerset county, Pa. I took cars at Spencer, Owen county, Ind., via Indianapolis, Richmond, Ind., Columbus, Dayton, O., Pittsburg and Connellsville, Pa. Arrived at Dale City on Saturday night, and was met at the train by the brethren who live there, who conducted me and others to their houses, where we were cared for with all the kindness that could be asked for.

On Sabbath, June 1st, meeting was announced to be held at five or six places in the vicinity and country. I listened to several sermons during the day, and enjoyed myself very much.

On Monday the conference commenced, and lasted until Thursday noon, when it closed.

I was present every day, and heard chiefly all the business that was transacted. I thought that the standing committee was composed of brethren who managed things in a nice way, and disposed of the business as speedily as could be expected. The place where the meals were served was well conducted, and good order prevailed during the conference; as much so as could be expected where such a great number of people had assembled.

The weather was favorable during the meeting, although very warm, at times. I saw no disorder during the progress of the meeting; nor were there any accidents so far as I have any knowledge. During the time of the meeting I saw and conversed with many of the brethren, sisters, and friends, whom I had not seen for the last twenty-seven years. Of course, many seemed strangers at first, but after a conversation opened, then all seemed natural again. I saw some of my old friends from the various states, with whom I had spent many pleasant hours, in manual labor, singing-schools, &c. With such I had the pleasure to speak face to face, which I never expect to do again in this life.

After the close of the meeting, or conference, I went over the Alleghany, to visit my old home in Greenville township; which place I left in the fall of 1845—nearly 28 years ago. There I found many of my relations and former friends, with whom I spent a short visit. My health was not as good as usual, or I should have made my stay longer.

After I had made my visit in Greenville, I returned to Dale City, from which place I, in company with brother Samuel P. Miller, took the cars for Cumberand, Md., where I desired to see an old and respected friend of mine. I had the pleasure of finding him and his family all in the enjoyment of good health. He, Samuel M. Haller, conducted me through many places of note and interest. After we had visited those places, he invited me to his place of abode, where we partook a hearty dinner together. We bade each other farewell; and I returned with brother Miller to Dale City again, the same day, Wednesday, June 11th inst. Lodged for the night with brother and sister Gideon Lint. On Thursday morning I made a short visit in Dale City, and the longest stay in the COMPANION office, where I enjoyed myself in conversation with the brethren editors, Holsinger and Beer. They presented me with the Daily News of the Conference, &c., for which I return my most sincere thanks. I also purchased a Tune Hymn Book which meets my approbation, and introduces to me some of the old tunes. I bade farewell to the brethren and sister Mary S. Buechley. I took the 11 o'clock train, bound for Pittsburg. Arrived home on Saturday, June 14th, and found my family only in moderate health—Whooping cough in the family. My love and best respects to all whom it may reach. May God bless us all.

JOHN LONG.

Hausertown, Ind.

Answers to Correspondents.

A. J. SCHRADER: You only sent us 1.00; which pays for your paper from No. 17, to end of the volume. The few back No's. you got were only given in, gratis. We can furnish the full set providing you pay the full subscription price.

I. A. B. HARSHBARGER: We do not keep the Testaments called for in such quantities. The Christian Harps will cost you $3.00 per dozen.

WM. STEPHENS: 50 cents.

ABRAM STEMEN:—Yes if you should order a dozen, or more, we will send them at dozen rates.

J. T. MEYERS:—You have a credit of one dollar over pay.

J. S. L. MILLER:—We have not got the 25 cts edition. We cannot sell the Tune Book any cheaper than $10.00 per dozen.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

At her residence, on the 12th inst., in the Fulton county congregation, sister MARY RIHARD, wife of brother George Rihard, in the 49th year of her age. Disease Consumption. She leaves an interesting family of children, nine in number, and many relatives and friends to mourn their loss.

Also in the same congregation, on the 16th of May, of Lung Fever, brother ISRAEL TENNIS, aged 77 years 4 months and 21 days, leaving the sister, (his wife), in the 80th year of her age, and many relatives and friends to mourn his departure. The above, with their families, came from the Welsh Run congregation, Franklin county, Pa., about 20 years ago. Funeral services by the writer and others, from 1st Peter 1: 24, and James 4: 14.

JACOB NEGLEY.

In the Yellow Creek branch, Bedford Co., Pa., in October, 1872, CHAS. ELMER, son

of S. B. and sister Catharine Kochenderfer, aged 3 year 9 months 19 days. This promising son, in almost a moment met his fate. His father having let his horse go(unbridled) from the stable to a place of watering, Charles was seen near the horse. Shortly after he was found speechless, lying on the ground. Upon examination by the family physician, it was discovered that he received a kick from the animal.

In the Sandy church of Columbiana county, O., on the 3rd day of May, brother DANIEL WOLF, of Consumption, age 1 47 years and 5 months. Funeral services by brethren D. Byers, L. Glass and the writer. Text: Rev. 14 : 13.

JOHN A. CLEMENT.

Brother JOSEPH J KESSLER minister in the second degree, departed this life April 16th, 1873, aged 73 years, less twenty days. Funeral services by the brethren.

JONATHAN KESSLER.

Within the bounds of the Conemaugh congregation, Cambria county, Pa., April 19 1873 JOHN ROSE, aged 75 years 11 months and 12 days.

Also, May 14th, little daughter of Hiram and —— BENKEY aged about 3 years.

Also, June 11th, CATHERINE NEFF, wife of Joseph Neff, aged 17 years 2 months and 7 days.

STEPHEN HILDEBRAND.

In the Yellow Creek congregation, June 1st, sister CAROLINE KOCHENDERFER, aged 31 years 11 months and 21 days. She was an exemplary Christian. Funeral services by the brethren. Text, 2 Tim. 4: 7.

S. A. MOORE.

In the Nettie Creek congregation, Wayne county, Ind., MARTIN LUTHER HEASTEN, April 18th, aged 1 year and 6 months. Funeral services by the brethren.

In the same congregation, May 15th, brother DANIEL WAMPLER, aged 78 years 3 months and 11 days. He was a consistent member of the church for more than forty years. Funeral services by the brethren.

Also, May 24, our beloved brother SOLOMON BOWMAN, aged 56 years 1 month and 12 days. Disease, palsy; he received the first stroke about two months before his death. He suffered much, but bore it all with christian fortitude. He was a very consistent member of the church for many years. He left a widow—a kind sister—but no children to mourn his loss; but he left the blessed assurance that her loss was his eternal gain.

Funeral discourse by Elders George Hoover, Jacob Rife, and Lewis Kinsey, from the forepart of the fourteenth chapter of the book Job. The solemn ceremonies of interment were attended by a large number of friends, relatives, and brethren who attested their sense of the loss by mingling their tears with the bereft. He was an exemplary neighbor, and brother; was loved and respected by all who knew him. His hospitality was without restraint; he was the poor man's friend and the sick man's comforter. May we all be so wise as to profit by his good example.

At the residence of his father, near Hagerstown, Wayne county, Ind., our much beloved young brother GEORGE D. HOOVER, aged 25 years 11 months and 22 days. His disease was consumption. His last days were attended with much suffering, but he bore it all patiently, longing for the time when he might take his leave to join the blood-washed throng, who have washed their robes and made them white in the blood of the Lamb. He left a dear young wife, [a sister], a little boy, and a large number of friends to mourn his loss. Funeral discourse from Job 14: 1, 2, by elders Daniel and Jacob Brown, David Brown, Lewis Kinsey, and John Holler, it being requested for all the laboring brethren to say something.

B. F. KEOSE.

In the Bachelor Run church Carroll county, Ind., June 6, our beloved brother JOHN G. NEHER, aged 53 years 6 months and 27 days. He was formerly from Rockingham county, Va., and a member of the church for upwards of forty years. He leaves a wife, [a sister] and two children to mourn over their loss, which is his great gain. He was buried Sunday, the 8th, in the presence of a large congregation of people. Funeral services by the brethren.

CHRISTIAN LESH.

MARRIED.

In Dale City at the residence of Dr. P. Fahrney, June 3rd, by Elder George Brumbaugh, of James Creek, Pa., brother P. P. BRUMBAUGH to Miss ROSIE RUSSEL, both of James Creek. Wedding dinner at the Wigwam.

LIST OF MONEYS RECEIVED for SUBSCRIPTION BOOKS, etc.,

Isaac Price	5 00	J Falkenstine	1 35
George Mohn	1 50	Eliza Walker	75
J. B Tawzer	1 50	J Z Replogle	75
D H Miller	5 80	D L Miller	85
Daniel Crofford	1 50	Sadie Leatherman	10
D B Flokinger	20	E L Yoder	85
Wilson Match	Co.	Jesse Wogaman	1 50
	5 00	Samuel Driver	1 00
E J Fadely	85	Mary F Gary	1 50
I L Glass	6 00	Samuel Bock	75
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BY

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VOLUME IX. DALE CITY, PA., TUESDAY, JULY 8, 1873. NUMBER 27.

The Farther Shore.

The night is long and lonely, and we wait
With silent watchfulness, with sleepless fears,
For One who shall unlock the shining gate,
And end the darkness of this night of tears.

Before us, through the gloom, a river runs
With silent tide, forever dark and still;
Reflecting no white moons or golden suns,
Tossed by no waves—so ghastly—calm and still.

No murmuring ripple and no friendly roar
Warns, in the darkness, of the dangerous brink,
We know not, even, whither lies the shore,
Nor at what moment we may slip and sink.

Close at our feet may be these waters wide—
So we grope darkly, and one footfall more
May be a leap into the swallowing tide,
Where countless thousands have gone down before.

A chilling plunge—an end of life's swift dream—
And the still river shall flow calmly on,
As silent as before. O ruthless stream!
So cold and pitilessly thy waters run!

Yet this dark river has another shore,
And yonder, yonder is the golden gate!
A flood of light shall break these waters o'er,
When He unlocks it—he for whom we wait.

Then shall the sleepers wake. The hungry tide,
His dead shall gather to its arms no more.
The glad and glorious throng, cleansed, purified,
Shall stand in white upon the farther shore.

—*Sel.*

For the COMPANION.

Energy.

"I magnify mine office." Rom. 11: 13.

Under every distinct idea, expressed in appropriate words, there exists, in some respects, an unlimited signification.

Ideas are thoughts, impressions, convictions, or consciousness—the substance or essence of the soul.

Words are forms—essential, tangible enclosures—of what is contained inside. They are literal covers of infinite worlds of matter and spirit: they are the imperishable roof, which will forever protect the spiritual house eternally in the heavens. Reciprocally, words are the central points from which everything proceeds; and thus they are the kernel or quintessence of everything that can be known by men.

In all essential purposes, it is sufficient only to know, practically, what the apostle did with his office—where he magnified it. It seems to me, that if the meaning of this word, in its application to represent the relation between the apostle and his office, was better understood by those who profess to be the children of God, there would be much less occasion for shame and reproach, to "mar the good we might do here."

As applied to pictures, landscapes, or wealth, and many other things, the true idea of this term is very well understood. Everybody knows that the process of magnifying anything, is an apparent or real enlargement of it. The process is just as simple and as easily understood in the kingdom of Christ, but because men love darkness rather than light, they will endeavor to magnify self and contract their office. All the Dictionary makers in the world could not give a more full or more perfect definition of the term magnify, in the relation or application under consideration, than that given by the apostle himself, in the gospel. The record found of him in the Bible, absorbs every possible explanation of the passage under consideration. "Without are dogs," &c., that is outside of the adopted family, or children of God, are those who do not and will not, at present understand. Within are 'babes," children, young men, and men grown to the full stature of manhood in Christ Jesus.

J. B. GARVER.

Mt. Union, Pa.

THE heart is, as it were, the pasture in which multitudes of thoughts are fed every day; a gracious heart diligently kept, feeds many precious thoughts of God in a day.

For the Companion.

Speak to the Fallen.

BY S. M. MINNICH.

In passing over the country, not long since, a lady hailed me and said, "I have been wishing to see you for sometime, to tell you how much good you did talking to John. He has been drunk only once since he promised you to quit drinking."

I was surprised and condemned to hear this speech: surprised that my little talk—for I am a poor talker—had such influence for good; and condemned that I had not talked to him before, nor since, of the woes of the drunkard and the blessings of a sober life.

Many thoughtless ones have gone down to the drunkard's grave, who, to-day, might be ornaments of society, a solace to the bereaved, and soldiers of the cross in the kingdom of the Master, if that human sympathy and kindness had been extended to them that a common humanity demands of us all.

The perfect Teacher has left us precepts and examples how we should treat the erring and the outcast. The Scribes and Pharisees brought a woman unto Jesus who, they said, was guilty of a great crime, and that Moses had commanded that such should be stoned; "but what sayest thou?" He did not answer them, but "with his finger wrote on the ground." Finally he said to them, "He that is without sin among you, let him first cast a stone at her." Their own conscience condemning them, they went out. Jesus being left alone with the woman did not upbraid her for her sins, but said, "Neither do I condemn thee: go and sin no more."

In his teachings the Master said, "I came not to call the righteous, but sinners to repentance." He ate with publicans and sinners. Are we more holy than our Savior, who always spoke to the fallen in accents of love and words of encouragement? May our faith in his word enable us to cast our bread upon the waters; confident we are, that it will produce a fruitful harvest not many days hence.

Antioch, Ind.

The Successful Superintendent.

1. He was a man of prayer. He prayed much in secret, and God did reward him openly. When he prayed in his school his prayers were short and earnest. The children loved his prayers; they could understand them; they listened to them. He prayed for them.

2 He was instructive. He loved God's word, and studied it. He was conversant with the standard works of the church. So thoroughly was his school instructed in divine things that it was said of the young converts there, "They were born two years old."

He was full of energy. He would visit a deserted neighborhood, procure a place to hold a school, and then, in strong reliance upon God, would begin his work. He would walk miles every Sabbath to attend his school. Seeing a visitor in school one morning, he asked her if she would like to teach? "Yes, sir," was the reply. "There's a bench you can have then." "But where are the scholars?" "Go out and find them." Thus the school grew and flourished.

4. His aim was to glorify God and save souls. Everything tended to this; nothing was tolerated that interfered with it. His Sabbath school exhibitions were directed to this end. They were pre-eminently religious, full of the sweet spirit of piety and love, brimming full of religious truth, and full of facts calculated to make a child fall in love with Jesus.

5. He was never dry. Such a man could not be dry. He had too much real feeling for that. His soul was filled up fresh every day with precious truth and holy love; and whenever he addressed his school, teachers and scholars felt he loved them, and felt too that they must love Jesus.

6. He succeeded. It was no wonder. The wonder would have been if he had not. His schools flourished. Churches sprang out of them. Teachers and scholars were converted; some were called into the ministry.

He stood by the bedside of some as they, with joyous smiles, welcomed death. He has joined them in glory. The harvest field is still white. God give us more laborers!—*Sunday School Journal.*

Were society or the Church of God as it ought to be, in each man, like a piece of complex mechanism, would fall into his place and fit happily in it; and the wear and tear of friction would be greatly lessened.

For the Companion.

The Mourner's Bench.

I see in the *Companion*, page 318, a *reply to an answer*, which advocates the Mourner's Bench. Though the reply is not made to any answer or question of mine, I feel like making some remarks on it; and if the editor thinks my remarks out of place or out of order, I am willing that they may go under the table or into the waste basket. Great care should be taken that the Mourner's Bench religion does not creep in among the Brethren, as the doctrine of Balaam did among the children of Israel. While I bear testimony that no man can get religion without experiencing, more or less, the travail of his soul, nor without repentance and prayer, I repudiate and *denounce* all the doctrine of this popular, latter day, Mourner's Bench religion. It is an invention of men, and has no part or ground in the scriptures.

The author of that reply, (it appears a brother, or may be one of that kind who calls every man his brother.) seems to think a person could not get religion otherwise than at the Mourner's Bench; and to prove his position, he cites a number of passages from the Old and New Testaments, which have no parallel with the Mourner's Bench, and in doing so only exposes his great weakness. Does he really believe that Jacob wrestled with the angel over the Mourner's Bench, or at the Mourner's Bench? Why, I never heard of such a thing—never thought of such a thing—never read of such a thing before; and there is no such thing. Jacob knew nothing about a Mourner's Bench. He might just as well conjecture that the Savior had been on the Mourner's Bench in the garden of Gethsemane. But people did not think of such a thing before the Mourner's Bench was invented.

In the next reference he makes, he represents the lepers and the blind crying unto Jesus from the Mourner's Bench. Oh, horrible! It is not only astonishing, but shocking, to see how some people will turn and turn the scriptures to suit their views. According to his manner of writing, whosoever rejects the Mourner's Bench, has no religion; which sounds just as if no one could get religion otherwise than at the Mourner's Bench; while, on the other side, it is very doubtful whether any true religion is attained at at the Mourner's Bench.

Next, he introduces a "young lawyer," who could boast of strict morality from his youth up, and yet lacked "one thing." I do not read anything in my Testament about a young lawyer who lacked anything. But I read about a *young man*, a ruler who lacked one thing; to whom the Savior said, "If thou wilt be perfect, go sell that thou hast, and give to the poor." &c. Now, it is made by our essayist, that the "one thing lacking," is not having been on the Mourner's Bench. It seems to me such a gross, wilful misrepresentation of facts should receive not only the disapproval but the denunciation of all lovers of the truth. I have seen these fanatics, as I call them, jumping and shouting around the Mourner's Bench until they got one or more into a mesmeric state, and he laid on the floor like one that is dead, and after recovering from his mesmeric somnolence, was declars to be through. It was called a conversion, and through, all in a few hours. I take the liberty to say it is not the religion of Jesus. It has no ground in the whole Bible.

Jas. Y. Heckler.

Harleysville, Pa.

For the Companion.

The Covering.

In reading the C. F. C. we find several articles on the above subject. Those especially I noticed, by brother Eby and sister Deardorff. Too much cannot be said about this beautiful order. Paul says, "Woman should have power on her head, because of the angels." Angels are what we should strive to become, for they constitute Christ's family. Dear sisters, just for one moment turn your thoughts back to the time of the crucifixion of our Lord. What was his covering? Was it a fashionable covering, such as we see worn to day? Nay, it was a crown of thorns. Oh, the agony! And he had to bear it all for our sake. Just let one thorn prick your finger and you will say it is painful! Now think of the crown the Savior wore, and he never murmured once. But, oh! how hard it is for some of our dear sisters to wear the plain, light cap. What excuses they do make to avoid wearing it. What a cross that beautiful order of Christ's church appears to be to some. Dear sisters, remember, if you shun the cap you cannot expect to wear the crown of righteousness, as the two are combined.

Now, dear sisters, as brother Eby has given you a beautiful pattern to cut by, and also how to wear it, just take the advice; try it a little while, then let us hear from you, through the C. F. C., how you like it. Faith tells me that you will say, brother Eby, Just is the most befitting pattern I ever tried on. I have written out of love to Christ's church and order. Yours in Christian love.

Annie D. Hutchison.

Mechanicsburg, Pa.

A Blessed Friend.

Christ is a friend, a friend indeed,
A friend in every time of need,
A friend sincere, devoted, true,
A better friend none ever knew;

A friend in youth, a friend in age,
A friend in life through every stage,
A friend in sickness and in health,
A friend in poverty and wealth;

A friend at home, a friend abroad,
Throughout this rounded earth of God,
A friend at sea, a friend on land,
A friend that's always near at hand;

A friend whose sympathizing heart,
In every trouble bears a part;
A friend whose smile lights up the soul
When clouds of darkness o'er it roll.

When other, human friendships die,
Christ is a friend that's always nigh;
With open heart and hand he sheds
His choicest blessings on your heads.

He wipes away the rolling tear,
And hushes every rising fear;
He warms us with his gentle breath,
When passing through the night of death.

With fingers pointed to the skies,
He bids us there to fix our eyes,
Where living pleasures ever flow,
Which none but they that feel them know.

Who would not have this blessed friend,
To guide him to his journey's end?
Who would not trust his loving care,
And feel his presence ev'rywhere?

For the COMPANION.

Mourner's Bench Religion.

Several articles have appeared in the COMPANION under the above heading; and in connection with those, one that is headed, "Reply to an Answer." After reading the above named essays, a few thoughts have suggested themselves to my mind, that I feel a desire to communicate to the readers of the COMPANION, if I shall be able to do so without offense or intrusion.

First, it seems that the question is, "Can any one obtain religion at the Mourner's Bench?" This query was sufficiently answered in No. 9, present volume; and again in No. 18, where it is a religion of no sanction in God's holy word, but is of human origin, and consequently of no avail to the possessor, except that he may thereby put on a cloak of self-righteousness, styled the religion of Jesus; or, in the language of Dow, it is taking "the Lord's tools to do the devil's work with." For an illustration we will refer the reader to an instance that occurred some time ago.

During what is now called a revival meeting of the advocates of Mourner's Bench religion, one of the most prominent members of that denomination, while some were at the anxious seat apparently laboring under great distress of mind, on account of their sins, was passing through the congregation, trying to persuade sinners, not to come to Jesus, but to come forward to the Mourner's Bench and join the church; giving as his reasons, that he (this sinner) could, by taking upon himself a profession of religion, do better in his daily occupation —his customers would have more confidence in him, generally. This language is easily understood.

But, my beloved, I do not wish to be understood that none are sincere in their endeavors to obtain salvation. There are no doubt, some that are thoroughly convinced of sin, and are brought to see the true state of affairs in regard to their spiritual state in the future, if they continue in rebellion against God. Here the foundation of our Christian religion is laid. When we are brought to a knowledge of our own guilt and depravity, as sickness teaches the patient to prize the physician's aid, or as condemnation makes the criminal cry for mercy, so the knowledge of our condemnation and guilt prepares the soul for the reception of Jesus Christ. But instead of pointing us to the Lamb of God, the only name given by which we can be saved, some would lead us to an institution of their own device—the Mourner's Bench—as the place where Jesus will bless. While this may be so in one case out of ten, there are, on the other hand, nine out of ten, that will not only deceive you, but themselves also, by saying they are through, when they are only at the threshold of sovereign mercy. Thus it is proclaimed that they are through. They become attached to some denomination, and all is well. God's special commands are lost sight of, and, in many cases, utterly disregarded; say that these are nonessential, only that we have had the evidence that we are at peace with a sin avenging God. Here, then, is said, if not in word, at least in deed, "I have got religion now: it is done; I need not live religiously only to observe some few things, such as my minister, my own denomination, or my own conscience shall dictate. I need not read my Testament farther than is agreeable with the dictates of my conscience, else if I read it all, my conscience might become smitten at the sight of our Savior's commandments. Perhaps I might see something that would tell me to renounce sin in all its various forms, and thus reduce my conscience to a life of humility, such as was that of our blessed Savior and his holy apostles. And further, it might subdue in me the pride of life, the lust of the eye, the lust of the flesh: in short, it might bring my stubborn will into humble subjection to that of our Savior and our God, and then, in consequence, I would be so small in the estimation of the world. They would neglect to call me to their social gatherings, fourth of July celebrations, and so forth. They would altogether disown me as a companion. And not alone the world would disown me, if I were to read God's holy word with an honest, enquiring mind and heart, and thereby be convinced of the truth as it is in Jesus, and, as a natural consequence, live in strict obedience to all its teachings; but my brethren of the Mourner's Bench faith would also forsake me. What then would I do if forsaken by worldlings, forsaken by the advocates of Mourner's Bench religion? What am I to do as an outcast from the society of the fashionable and the proud—those that constitute the great mass of society, and in which I see so much to cherish and admire? To think of making such a sacrifice as this, is too humiliating. I can not do it. I think I can get to heaven, without some of those things that are so humiliating, and some of the commandments. God is so merciful that he will allow us to modify a little, so as to make it more convenient and popular with the world; and by this means raise greater salaries for our preacher. This looks so grand in the eyes of the beholder! Then our minister can sit and copy sermons all week, and on Sunday, in his new suit of latest style drive his noble and well fed steed to the place appointed, and read his copy with great eloquence." But lest we be wearisome we will close this part of our subject.

In conclusion, we would say, that the above are some of the characteristics of Mourner's Bench religion, as we have actually observed them. We do not pretend to say that this is universally the case; but, generally speaking it must be admitted. To say that by earnest prayer and supplication we cannot obtain a blessing from the Lord, would be to utter words of blasphemy; but this blessing being once enjoyed, whether at the Mourner's Bench or elsewhere, for us to trust in that alone to bear us out in the day of final accounts, and boast of our conversion from darkness unto light, and trust in that as a safe-guard against the final judgment, is equally blasphemous. I maintain, temporally speaking, that, as a child is born to its parent, it is its duty to obey: and when born into the world, it is subject to death at any age. So with the child of God. When born of God, (not in our own way,) it is required to obey, or die a spiritual death.

Yet a few words to our friend Edgar, since he thinks, or seems to think, that the Mourner's Bench is the only place where God sees fit to call sinners, there to pray and labor for a certain length of

time before he will bless them, while it is declared in God's word, "To day, if ye will hear his voice, harden not your hearts." Whilst it is called to-day with us, to-morrow it may be too late. This does not so well apply to the Mourner's Bench system, which is only kept up during certain seasons of the year, when its friends cannot enjoy the out-door atmosphere so well as at other seasons: to be a little plain, when the merry jingle of the sleigh-bell is better enjoyed than domestic labor without overcoat and blanket; and then only by night, time when the labor and toil of the farm must of necessity be laid aside. Then only it is that they pretend to give God the time that they cannot well otherwise employ. Are those meetings protracted over a holy day, or Sabbath day, sinners are never invited to come forward and seek religion during daytime. Why is this so? Are we ashamed to call upon God in daylight? What a pity, if this be the case with us! Yet one more thought and we will close.

Friend Edgar, I am always willing to receive instruction, but I have failed to understand you in reference to this scriptural ordeal of repentance, in those very important passages of Scripture. Various thoughts have arisen in my mind, as to what might be your object in these quotations. I have read those passages of Scripture, time and again, since my early boyhood; and I fail to see any argument there to establish the Mourner's Bench. If the brethren in reply to the query have denied the right of any one to call upon God, and cry for mercy, then those scriptures will come in order; but this we fail to see.

H. H. WEIMER.

Kingwood, Pa.

For the COMPANION.

Salvation.

The word salvation, in its ordinary meaning, implies deliverance from present danger, but as used in Holy Writ, the term has a far more comprehensive meaning—too comprehensive for finite mind to fathom; for in it is couched the infinite and eternal wisdom and power of God. It is therefore a term of heavenly origin, and is of all words most significant in meaning to a lost and ruined world. When there was no eye to pity and no arm to save, and a sin-polluted world was drifting to eternal ruin, God provided salvation. And shall we attempt to picture the greatness of this salvation—the salvation of God?

When we consider man in his fallen state, how far from God, how deeply stained with sin, pollution, and depravity, how utterly helpless his condition, and how justly he merited everlasting destruction, and then that God should devise a scheme or plan for his restoration, and to such a high and exalted state as to be kings and priests of God, it is the wonder of men on earth and of angels above! I suppose the angelic hosts above never imagined such a display of Almighty power and wisdom, in behalf of a guilty world, as to bring salvation that should reach all the nations of the earth, and extend from the beginning to the end of time, and offer it to guilty man without money and without price.

God completed the work of creation in six days, and it cost him but little more than breath; but when he undertook the great work of salvation, it took him nearly four thousand years, and not only cost him breath, but the sacrifice of God's dear and only Son, before he could reach man in his depravity with a salvation able to save, and that to the uttermost.

Salvation is the theme of the Bible. It was salvation that dropped with sweet but mystic accents from the lips of mercy, so far back as the exit of Adam from Eden's lovely bowers. It was the subject in which centered the promise of God to Abraham, in whose seed all nations of the earth should be blessed; and salvation was the subject which glimmered forth in the types and shadows of the Levitical economy, and to which the Psalmist struck his harp, and came forth in the rapt ecstasy of David. And when the time had fully come as designed of God, that salvation should visit the earth, and the great plan to be made known among men. Jesus, the Son, the well beloved of the Father, laid by his kingly robe, descended the throne, and amid angelic adoration and wonder left the celestial plains of glory above, condescended to the earth, while the eastern star indicated and pointed out the sacred spot where lay the babe—Israel's hope and salvation—while the angel of the Lord sent from heaven proclaims the glad tidings to men on the earth, being suddenly attended with the angelic host, praising God, in the song tuned to the all glorious theme of salvation: "Glory to God in the highest, and on earth peace, good will toward men. For unto you is born this day, in the city of David, a Savior, which is Christ the Lord."

Good old Simeon saw this day, and said, "For mine eyes have seen thy salvation." In him centered the hope of the redemption of the world. To him pointed the prophetic promises of God, in dispensations past, in behalf of guilty man; and in him was God, reconciling the world unto himself—God on earth manifest in the flesh. Now the two great antagonistic powers have met—the conflict is begun; hell, with all its Satanic fiends conspires against him; Herod, a fiend incarnate, proclaims a general infant massacre; but heaven gives the timely warning, Jesus escapes, the Bethlehem babe is saved.

Jesus grew in stature and knowledge; and after his entering upon his public ministry, to do the work given him to do, to complete the plan and accomplish reconciliation between God and man, the powers of hell were aroused in opposition, to frustrate the design of God in Christ concerning man's redemption. For in him reposes salvation, and upon him, his faithfulness, his merit and power, now hang the eternal destiny of the world, the glory of God, and the final victory over death, hell, and the grave. Jesus accomplished it all. In that he lived, he gave us the gospel which is the power of God unto salvation to every one that believeth. In that he suffered and died, he redeemed us to God, regained for us paradise lost, and made way to the tree of life, that man may eat and drink and never die. In that he rose from the dead, for our justification, he became our resurrection and victory over death, and our hope of eternal life beyond the grave; and in that he ascended up on high, he is seated at the right hand of God, our Advocate and Intercessor. Glorious Jesus! Oh, how wondrous thy salvation! In thee let me trust—the Rock of my salvation. On him let us build in the one faith, by doing the commandments, and he will not only save us from our sins, but will raise us up at the last day, give us a body like his glorious body, take us unto himself that where he is we may be also, and be like him and with him, clothed in spotless white, walking the streets of gold in the Holy City, with palms of victory, ascribing eternal praises to God, through Jesus Christ, for our salvation. Amen.

M. J. THOMAS.

Shinbone, Pa.

For the COMPANION.

Thoughts of Heaven.

Sweet thoughts of heaven! how oft they come,
To cheer our pathway through this life,
And sooth our hearts, with anguish riven
By pain and care, by toil or strife!

Sweet thoughts of heaven! they come to us
When day declines and night draws near,
They seem to whisper, 'Soul, look up
To yon bright world, there's no night there."

Sweet thoughts of heaven! they bear us up—
As death, our jewel's, one by one,
In his cold, icy arms doth clasp—
Bid us, not weep, but follow on.

Sweet thoughts of heaven! oh, sinner, thou,
Who art weighed down by grief and sin,
These thoughts shall cheer thee, if thou'lt bow,
And to Christ's service enter in.

Then we shall all, when death draws near
With promises which Christ hath given,
Be cheered through Death's dark, lonely vale,
And walk the golden streets of heaven.

CARRIE HOLSINGER.

Carleton, Neb.

A Man With An Aim.

Give me a man with an aim,
Whatever that aim may be,
Whether it's wealth or whether it's fame,
It matters not to me.
Let him walk in the path of right,
And keep his aim in sight,
And work and pray in faith away,
With his eyes on the glittering height.

Give me a man who says,
"I will do something well,
And make the fleeting days
A story of labor tell."
Though the aim he has be small,
It is better than none at all;
With something to do the whole year through,
He will not stumble or fall.

But Satan weaves a snare
For the feet of those who stray,
With never a thought or a care,
Where the path may lead away.
The man who hath no aim
Not only leaves no name
When this life's done, but ten to one
He leaves a record of shame.

Give me a man whose heart
Is filled with ambition's fire;
Who sets his mark in the start,
And moves it higher and higher.
Better to die in the strife,
The hands with labor rife,
Than to glide with the stream in an idle dream
And live a purposeless life.

For the COMPANION.

"Let your Light so Shine before men;

Matth 5: 16. There is no doubt in my mind, the Savior had refferenc to his followers, in the above text, when he says, "Let your ligth so shine before men; and if we are what we profess to be, our lignt will shine. What for? That eur neighbors and all the surounding community may see our good works. Now Brethren and sisters, as meek and lowly followers of the Lamb of God, who demands a work, we are not to be lazy and sleepy runners for Christ, or we will fare like the foolish virgins, when the cry was, "The pride-groom eometh—we will have no oil in our lamps. How are we to get that oil in our lamps? by going to meeting, taking our seats, and soon after the servises of the Lord begin commence nodding or sleeping, so that worldliugs begin to whisper to each other, "See Mr. or Mrs. Is sleeping. This we often see and hear. Let me say to all, let us take heed to our ways, and not let our farms and property have our whole heart, so that when we go to meeting we soon commence sleeping under the sound of the preachers word of high heaven, and thus have our light evil spoken of. Let us hear the savior, "Let your light so shine before men; that they may see your good works, and glorify your Father which is in heaven," Matth 5: 16, "Ye are the light of the world. A city that is set on a hill cannot be hid." Matth 5: 14. Written in love by your weak sister in Christ.

C. D. RANDHAM.

The Two Malefactors.

By the bleeding Savior's side,
Two were hanging when he died;
One reviled and mocked him there,
One confessed his name with prayer.

Both expired upon the cross,
One was saved the other lost;
One no ray of hope could see,
One in paradise shall be.

Lord, while others mock and hate
By thy cross I humbly wait;
Faithless they thy death may see,
I will pray, "Remember me."

Jesus, Lord, behold my pain!
Heavenly rest, I long to gain,
When in kingly majesty,
Thou shalt come, remember me.

To the sufferer lifts his eyes,
Looks his blessing ere he dies;
"Verily," I say to thee,
"Thou shalt rest in joy with me."

Interesting Family Re-union.

The following is from the Lewistown *Gazette*. The parties are all brethren; the father, Samuel Meyers, being one of the good old stock, of representative members, and substantial citizens, and one who has done as much for the church and the country, in the way of rearing a useful, and an honorable family, as any one in the State. Such re-unions, it appears to us, must be intensely interesting and pleasant. We would have enjoyed it very much ourselves, having an acquaintanee with many of the brethren and sisters present.

On Friday, 23rd of May, Mr. Samuel Myers, of Oliver township, this county, had what he styled a family gathering, or what is now-a-days called a Golden Wedding, he having been married to his present wife fifty years in March last.

This meeting consisted of a re-union of all Mr. Myers' children—six sons and four daughters with their wives and husbands, residing respectfully in Illinois, Indiana, Ohio and Pennsylvania, together with a few of his old neighbors and friends with their wives.

The meeting was eminently of a devotional character, consisting of religious exercises of the most fervent thankfulness to Almighty God for the remarkable providence he had manifested in thus sparing the life of every member of the family up to the present time.

The venerable patriarch with his beloved companion seated themselves at the head of the family group. Next were his eldest daughter and husband, next the second daughter and husband, and so on in regular succession, according to seniority, down to the youngest son and his wife. The circle was then made complete by the invited guests.

The services were opened by Elder Joseph Hanawalt, who made a very appropriate introductory address. A hymn was then sung and prayer offered. Mr. Myers then read from 2d and 3d chapters of Ecclesiastes of the Apocrypha, which was well suited to the occasion, after which he addressed his children in a solemn and pathetic manner, referring to the responsibilities of raising a family, the necessity of enforcing discipline, although painful, and the ready submission of his children to all the requirements in the exercise of such discipline.

Among other things he referred to his settlement on the farm on which he now resides in 1820. In 1823 he was married and continued to live on the same farm to the present time, where they expect to spend the remainder of their days, having never moved except from the old house into the one they built and now occupy. He reminded his family of the many incidents through which they passed up to the present, and recognized the hand of God as guiding and directing them these many years. Among other things he said he thanked God that not one of his sons or son-in laws was a drunkard, and with scarce an exception none were addicted to the use of tobacco.

A hymn was then sung and Mr. Myers was responded to by his son-in-law, Elder Lane, in a happy vein of gratitude for all the blessings they were contemplating. Another hymn was sung, and Elder Peter Myers impressively responded to his father, thanking his parents for the family discipline they adopted, and for the many virtues the children beheld in the lives of their parents worthy of imitation, which they regard as being instrumental in bringing so many into a state of grace. A hymn was sung and Elder Brumbaugh, another son-in-law, responded, making a very impressive address, alluding to the fears and extreme anxiety manifested to their aged parents, lest that those residing in the west, who did not come until a late hour, should not meet with them, after which short addresses were made by invited guests expressive of the privilege they enjoyed at being present on so interesting an occasion. A hymn was sung and the services closed by prayer.

A proposition was made by one of the guests that as an occasion of this kind would, in common parlance, be called a golden wedding, though Mr. Myers did not style it thus, a donation be made which should be appropriated to getting a pair of rocking chairs to be presented to their aged friends as a token of friendship and regard, on which they can rest their weary bodies in their declining years, which was cordially acquiesced in; a treasurer was appointed and arrangements were completed for carrying out the object.

The ceremonies being thus closed, the company were seated around a table covered with the choicest productions of the season, gotten up in admirable style, of which all partook with satisfaction and delight. The same order was observed on being seated at the table that was adopted during the exercises, a place for every one and everything in its place. The remainder of the day was spent in the most agreeable manner, several of the children not having seen each other for many long years.

This remarkable family we think has scarcely a parallel in the State, certainly not in the county. Mr. and Mrs. Myers have been married upwards of fifty years; they had ten children, every one of whom is now living, and all married. During their married life there never was a death in their house. Two of their sons and two of their sons in law are ministers of the gospel, all of the same church. They have fifty eight grandchildren and one great-grandchild now living.

Selected by I. M. Forney.

Watching for Souls.

Clemens Alexandrinus has preserved a beautiful incident in the life of John the apostle; which has so many lessons for Sunday-school teachers, that we cannot forbear giving it, nearly as we find it by Tholuck.

On his return from Patmos to Ephesus, he visited the neighboring regions to ordain bishops and organize churches. In one city near Ephesus, while exhorting and confirming the brethren, he noticed a handsome, spirited young man, to whom he felt himself greatly drawn. Turning to the bishop he said, "I commit him to you before Christ and the congregation, who are witnesses of my heartfelt earnestness." The elder received the young man, promised to do all in his power; and John, at parting, repeated the same charge.

The bishop took him home, educated him, and finally baptized him. After he had given him the seal of the Lord, however, he abated in his solicitude and watchfulness. The young man fell into bad company; became extravagant; and, step by step, was led away until he was led into robbery, rushing into destruction like a spirited steed when frightened from the path. Finding himself liable to punishment, he became an outlaw, organized a band of robbers, and committed the worst crimes.

Some time after, John again visited the city; and after attending to all other matters, said: "Well, bishop, restore the pledge which the Savior and I entrusted to thee before the congregation. I demand that young man and the soul of my brother." The old man sighed heavily, and replied, "He is dead." "Dead?" Said the apostle, "In what way did he die?" "He is dead to God," answered the elder. "He became godless, and finally a robber. He is no longer in the church, but with his fellows holds the fastness of a mountain."

When John heard this, he rent his clothes and smote his head with a loud cry, saying, "To what a keeper have I committed my brother's soul?" Taking horse and guide he hurried to the spot where the band of robbers was to be found. When the outguard siezed him, he cries out, "I have come for this very purpose; take me to your captain." The captain completely armed, and waiting to see the prisoner, is so startled on recognizing John, that he flees from a sense of shame and remorse. But the venerable apostle hastens after him, crying, "Why, my child, do you flee from me your father, an unarmed old man. Have compassion on me, my child. Do not be afraid, you have yet hope of life. Stop!" With such like entreaty he stops him. The young man weeps bitterly, hiding his guilty right hand. But John gets the hand and kisses it, leads him to the church; labors with him with fasting and praying until he is able to restore him to the church. How few teachers fall in love with a soul as John did! How many neglect to care for their pupils after they have made a profession of Christ! Alas, how few will follow the wayward one, as the beloved disciple did, into the very jaws of hell! Perhaps the day is coming when a greater than John shall ask us to restore the pledge of a soul entrusted to us.

Faithfulness Rewarded.—A Sabbath school teacher had taught a class of boys for years. At last his health failed him, and he must die. The thought of leaving his large class of boys unconverted, and about to enter into manhood, was more than he could bear. He told a Christian brother of his anxiety. This very wholesome advice was given: "Ask the Lord to convert them, and go, while your strength remains, and tell each one of your anxiety, and pray with them and try to lead them on, and he will surely answer your prayer." The advice was followed. A carriage was procured, and he went and found each one at his home. Again and again were the visits repeated, and one by one did the young men give their hearts to the Savior until, on the day in which the faithful teacher passed to his rest, he sent for the last one, who at his dying bed received the Savior. And then, surrounded by such a class, so blessed through his labors, he passed to the life beyond. This large class of now Christian young men stood at the dividing waters and saw their teacher depart. They saw the magnitude and reality of the life beyond, amid the eternal years, and love as the crowning glory of that life, and then turned to bless the world with true lives and faithful labors.—*Dial.*

Never be Jealous.—Even a Sunday-school teacher may not always be proof against the evil spirit of envy. To such the *Sunday School Times* says: Never be jealous of a fellow-teacher's success. There must be no such thing as self-aggrandizement in the Sunday-school. Be glad if another can first accomplish that which you have been long reaching out after. The least touch of envy, jealousy or bitterness, will spoil you for your work. While you may lawfully desire to outstrip another for the work's sake, rejoice also, for the work's sake, when another outstrips you. For the glory must be given to Christ. And if we receive the crown of honest endeavor, or pure motive, there will be neither condemnation nor shame if we fall short of some results, or if another secures those results, and not we.

Selected by MOLLIE S. VANDYKE.

The Summer Days are Coming.

The summer days are coming,
With sunshine and with flowers;
When beauty decks in verdant bloom
The mountains, hills and bowers;
When every field and meadow
Is clothed in green attire,
And gladness, in her gayety
Strikes loud the joyful lyre!

All nature smiles its welcome
When summer rules the world;
With fields of grass and waving grain,
Like banners all unfurled,
The songsters of the woodland,
In plumage bright and gay,
Unite to trill their joyous harps
In merry round delay.

There's splendor in old Winter,
When all his blasts are keen;
And over all the forest trees,
He spreads his silvery sheen;
But when each field and meadow
Breathes summer's balmy air.
Young Gladness, in her gayety,
Strikes loud her joyful lyre.

For the COMPANION.

An Explanation of 1st Cor. 11: 16.

In C. F. C., No. 2, current volume, I find an article under the above caption, by brother N. Longanecker, which is a reply to an article of mine in last year's volume, No. 28.

The original question, which I attempted to answer, asked for an explanation of 1st Cor. 11: 16. Brother L. says but little about the 16th verse, but goes into a somewhat elaborate argument to prove that the women should be in subjection to the men. I admit it is taught in the scriptures, that women should be obedient to their husbands, or fathers, (that there may not be a war of households,) but there is a difference between being obedient and being subjected. 1 Peter 3: 1, tells wives to be subject to their husbands; the meaning of which, is to be obedient, submissive. The same meaning pertains in the 5th verse; for the 6th begins, "Even as Sarah obeyed Abraham, calling him lord." But if we enforce a custom, or order, on them without scripture authority, we then subject, *enslave* them; which we are not allowed to do. See 1 Cor, 7: 3; Ephes. 5: 21—33; Col. 3: 19—21; 1 Peter 3: 7.

The brother argues to show that this covering was a sign of submission

Investigation has caused me to change my mind on this point. The truth is, it was exactly to the reverse. If Paul makes it mean anything, it is a sign of authority, or office in the church, being recommended only to those women who were empowered with the gift of prophesy, (1st Cor 12: 8—11,) and these, no doubt, frequently led in public prayer. In verse 10th of this chapter, the most learned commentators understand the word *Angels* to mean bishops, (elders), or teachers. Rev. 2: 1, 8, 18; and 3: 1, 7, 14, ect. They also understand the word power to mean veil, or head-dress; for which the original, *exousian*, means authority.

The veils of the Jews were called *radid*, from *radad*, which signifies to have power; and the ancient head-dress was often a diadem: or cap, in the turban form, signifying authority.

Now starting out with these indisputable concession we have a right to render *power* authority, and read the text thus: For this cause, (*that she was created for the man or as a helpmate, verse* 9,) ought the woman to have (*the badge of*) authority on her head, because (*she is one*) of the angels." The whole matter has reference to praying, or prophesying in public, verses 4th and 5th, the latter of which, was teaching, as the Holy Ghost gave power, and this was committed to the women, as well as the men, (Acts 2, 17), which gave them office, or authority in the church. Other women are commanded to "adorn themselves in modest apparel," &c., (which becometh women professing godliness,) with good works. 1st Tim. 2: 9, 10 But none but those thus exercising authority, or office, ever have been informed to have a covering on their heads; notwithstanding brother L. says, that the holy women of old were, in some way, so informed. But he admits, that he does not know how nor by whom, they were so informed. I ask for no better evidence to prove that they were not so informed, than the want of evidence to prove that they were. But with those, in authority it is not a binding matter, as I will now proceed to show.

Brother L. says: "The readers of the *Companion* have before now learned, that ought is binding, as it implies obligation of duty." If so, they have learned amiss. Webster defines it thus: "To be nesessary; to be obliged; to be fit." I admit that its primary meaning implies necessity, or obligation, but when the meaning is modified, it may have a befitting sense, and this may be without obligation. Let us see if it is not so modified here by the 16th verse.

But brother L. thinks that Paul means, in this verse, to call contention a custom, and forbid the same. If so, this verse will constitute a section of itself, and be made up of ideas independent of the rest of the chapter, and disconnected with either the verses that precede or follow it; which is not the case; for it is joined to the preceding verses by the conjunction *but*, and closes the section, the next verse taking up a new thought, and commencing with a very different word.

By connecting this with the preceding part of the chapter, Paul must have intended to limit, extend, strengthen, or very the meaning of something said before. What is that someting which he intends to modify? Briefly, the things he has recommended; that is, the covering of the head of women in authority, or office, while leading in prayer, or prophesying, and the non-covering of the men while performing the same duties, as understood by the word custom; for the word *rule*, or *order*, would have conveyed the same meaning that *custom* does in this place. The phrase, "seems to be contentious," means, to disapprove of, disagree with, dislike; and the objective *it* is understood. Then this verse transposed with the ellipsis supplied, will read as follows: "But we have no such custom, (*rule or order*), neither (*have*) the churches of God, if any man seems to be contentious (*disapproves of it*).

Now try a simile. Suppose a school teacher would say to the boys of his school, "You ought to go and play yonder in the sun; your labor is out of doors; and being in the sun will develope your hardy natures, and enable you to withstand the heat while toiling." But to the girls he says, "You ought to go and play yonder in the shade; your business within doors; your hardy nature needs no such rigid dicipline as the boys' and it is desirable that you may not be browned and freckled by the sun's rays; therefore you ought to play in the shade. But we have no such rules, neither

have the schools of the country, if any one disapproves of it." Will any one claim that the last sentence of this simile, does not modify the meaning of the word ought in the other sentences, so as to give it nothing but a befitting sense, without any binding force, and virtually renders the recommendation, of the teacher null, so far as any duty is involved? And does not the 16th verse of this 11th chapter, modify the preceding recommendation of Paul in the same way, and to the same extent?

The brother says, "In conclusion Paul asks the question, "Is it comely, (*befitting, &c*), that a woman pray unto God uncovered? and further says, "We infer from Paul's writing that it is not; yea, the question itself implies it By what rule of language does it? The first clause of verse 13th says, "Judge in yourselves"; that is, judge of this matter by your own feelings. Now why would Paul appeal to our judgment, if we have no right to judge, but must except the rule of another without the privilege of consulting our own preference? Can you find a precedent *anywhere* to warrant such an inference? much less in the scriptures. One author, well versed in the dead languages, paraphrases this verse thus: "Judge for yourselves as to the propriety of women preaching bare-headed."

But this question of Paul's is not the conclusion—But we have no such custom, (*rule*), neither have the churches of God, if any man disapprove of it, is the conclusion of the whole matter pertaining to the covering.

Brother L. has a few other things in his article to which I wish to call attention; not because I am in the least offended at them, but to show the uselessness of such writing. He says: "In *Companion*, number 28, of last volume, we hear one speak who seems to be contentious, or, as we would have it, one who puts himself forward as a defender of these points." And again: "May God forbid that the elders of the churches, as well as the churches themselves should ever have the custom to contend for the opposite; that is, of the order of the Brethren, concerning the covering, or the opposite to the way he understands the scriptures relative to the covering. And again:" I know that a part of the church would rather not submit itself unto Christ: and of the women, they would rather rule over the men, I mean, only some so." Well, if I were a woman, I might feel a little aggrieved at the accusation last quoted, but I am not.

But I ask, what utility is there in such assertions and appeals? for they are not arguments. And how does he know that people who differ from him, are contentious, in the scripture sense of the word; or are unwilling to submit themselves to Christ. Is he an infallible criterion? Is the *church* infallible? Certainly not. May not these be honest, as well as he or she? Have these no rights that they ought to respect? Such language only appeals to the prejudices of people, and convinces no one. Let us have your strong reasons. Come, let us reason together peradventure some good may result.

In C. F. C, present volume, page 226, and under the caption, "Pray Without Ceasing," the writer says, "Prayer should become the fixed habit of the soul; it should be continually rising from the soul, as the heat rises from the fire, always ascending with thanksgiving and praise," which is a very true and good exhortation. But he then says, "Sisters should not pray unless they have their heads covered," and quotes 1st Cor. 11: 5, to prove it and says, "It is a pity we so often see the sisters uncovered"—as much as to say, they ought to be covered always. But does he not see that the same reasoning on the 4th and 7th verses of the chapter, will require the brethren to go bareheaded always?

Brethren, let us have charity, which the Apostle says will cover a multitude of sins, and not put unnecessary burdens on any member of the church. But caps, or any other covering, except for a shade—even hair—are not only burdensome in hot weather, but also unhealthy, by increasing the temperature of the head, and predisposing to attacks of Histeria, Apoplexy, and Sunstroke.

Fraternally.

A. PEARSON.

North Star, O.

For the COMPANION.

Another Parable.

As I wrote an article on parables some time ago, and gave an exposition of the parable of the rich man and Lazarus, so I will open my mouth and speak a parable, the general features of which the people are more familiar with. I hope all will understand this parable.

Then shall the kingdom of darkness be likened to a grain of tobacco seed, which though exceedingly small, being cast into the ground, grew, and waxed exceeding great, and spread its rank and poisonous leaves so broad, that huge and vile worms found a habitation thereon, and vile serpents found shelter under its leaves, from the burning sun.

And it came to pass in course of time, that the sons of men looked upon it, and thought it beautiful to behold, and much to be desired to make one wise, so the old men put forth their hands, and did chew thereof. And it farther came to pass that the small boys looked upon their father's chewing, and they thought it would make them look manly to chew also, and look big. But, alas! they were all seized with a mighty spitting, and some vomited most filthily. And it still farther came to pass, that all who used it, became unmanly, and said, "We are slaves; we cannot cease chewing the foul weed." Even the saints of the Most High, were greatly plagued thereby. And it still farther came to pass, that some snuffed it up their noses, and they were taken suddenly with fits, and they did sneeze with a great and mighty sneezing, insomuch that their eyes were filled with tears.

And yet others, cunningly wrought the leaves thereof into rolls, and then did, with a brimstone match, set fire to one end thereof, and then with the other end of the roll in their foul mouths, did suck, and they did look calf-like, and the smoke of their torments ascended up forever and ever, and they have no rest day nor night, unless they suck at their weed.

And the cultivation thereof became a great and mighty business in the earth; so much so that the merchant men waxed rich by the commerce thereof. And it came to pass that the saints of the Most High God, defiled themselves therewith; even the poor, who could not buy bread or books for their little ones, spent their money for it. And the Lord God was greatly displeased therewith, and said: "Wherefore this waste, and why do your little ones cry for bread? Turn now your fields into corn, and wheat, and put this evil thing far from you, and be ye separate, and touch not this filthy thing any more; and defile yourselves no more forever. And I will bless you, and cause my face to shine upon you."

But they all exclaimed with one accord "GREAT IS TOBACCO! We will roll the filth on top of our tongues as a sweet morsel, we cannot now cease from chewing, snuffing, and puffing. We are slaves.'

J. [illegible] HIESTAND.

Palestine, Ills.

We may have the form of godliness without the power; but it is impossible to have the power without the form.

For the COMPANION.

Avoidance.

Inasmuch as several brethren have expressed their opinion on the above subject, through the columns of the COMPANION, by your permission I will also, in the fear of the Lord, give mine. From a sense of duty and love for the union of the church, we ought all to speak the same thing, and practice according to the gospel, which is "the power of God unto salvation to all them that believe." I am sorry we appear to be divided in some points upon this important subject; but since it is so, it is necessary that all sides of the question be closely, prayfully and examined. I am pleased however that we are agreed upon the importance of avoidance, and the subject to be avoided; hence I need not waste time and space on these points.

The first question, then, is, unto whom did Paul write the 1 Epistle to the Corinthians? Answer:—"Unto the church of God which is at Corinth." 1 Cor. 1: 2. Hence it is the church which is to avoid such, and not only individual members, when they discover any one guilty of such crimes as are enumerated by Paul, and those who will not hear the church.

The great question is, what kind of eating had Paul reference to, when he said, "With such an one no not to eat"? 1 Cor. 5: 11. We must bear in mind that the whole epistle was written, sent to them, and read, before an action was taken on the case. We cannot understand that such an one was put away from among them, when he says, in verse 9th, "I wrote unto you in an epistle, not to company with fornicators;" but they held him in full fellowship. I understand, in this epistle, (German, "In dem brief,") or do the brethren know of a former epistle to the Corinthians? If so, let us have it. Well, Paul, where did you write to this effect beforehand? Verse 5th, "Deliver such an one unto Satan for the destruction of the flesh;" Verse 7th, "Purge out therefore the old leaven, that ye may be a new lump." This is about all that has any particular bearing on the company he refers to in verse 9th. In verse 15th, he commands them, "Put away from among yourselves that wicked person." These passages evidently mean to put him away from the church. Then he is avoided in church company.

Brother Baer, in No. 20, hints at some place that he would be when he is "delivered unto Satan"—that he would not be among the works of the flesh to cure him. Dear brother, please explain a little more minutely where you would put him? but I am digressing.

When he is put away from the church, he is without promise; then he can see his lost condition and repent, "that the spirit may be saved." Paul says, verse 4th, that with the power of our Lord Jesus Christ, he would deliver such an one unto Satan. Now let us look to the Savior for the authority. Matth, 28: 18, "'All power is given unto me in heaven and in earth.' While on earth I taught my disciples, and Matthew recorded, Matth 18: 17, 'If he neglect to hear the church, let him be unto the as a heathen man and a publican.'" The Savior ate with sinners, and was termed, "The friend of publicans and sinners." Then says about him who would not hear the church, "Let him be unto thee as a heathen man and a publican." I understand that he put them on an equality, and, as we are taught, took away the middle wall of partition. "The grace of God has appeared unto all men." The Savior gave no law to put away unruly members but the above; and Paul claims no other authority; hence this is certainly what Paul meant when he said, "Put away from among yourselves that wicked person."

When we consider the importance of the matter, and the manner in which the Corinthians were doing, we need not wonder that Paul used sharp language—"He that eateth unworthily, eateth and drinketh damnation to himself;" "A little leaven leaveneth the whole lump." In the 11th chapter Paul accuses them with having drunkenness in their communion; and since the communion is the highest and purest kind of familiarity, it is only reasonable for Paul first to correct this error, which he did in the first epistle. In eating common meals and associating together in common company, we are only following our Savior's example in eating with publicans and sinners; and obeying the command, "If thine enemy hunger, feed him." This is a high kind of familiarity. When we meet together for public preaching, where both saint and sinner have the word of life expounded unto them, this is a higher kind of familiarity; and here we must allow such an one to be. 2 Thess. 3: 15: "Yet count him not as an enemy, but admonish him as a brother." When we meet together to transact church business in church council, or observe feet-washing, the Lord's supper, kiss of charity, and the holy communion, this is the highest and purest kind of familiarity. Now, brethren, Paul wants to be consistent; and when we follow in this understanding, we will also be consistent with Paul and Christ, in this kind of company. The Corinthians had such; and when we avoid them in this highest kind of company, we do certainly avoid them, and this is the first avoidance. Now let us examine what kind of company and eating Paul had reference to in 1 Cor. 5: 10; "Yet not altogether with the fornicators of this world; * * * for then must ye needs go out of the world." I have already explained that he was in the church, and Paul wanted them to put away all unruly members from the church. The German I understand thus: "This mean I not of the fornicators in this world, * * * lest ye would have to eradicate them out of the world." Neither do I think he means worldly company. Verse 11th, "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator," &c., "with such an one no not to eat;" that is, not only this one referred to but any other like him. Now, brother Paul, where did you write unto us before this 11th verse, that we ought not to eat with such? Answer:—Verse 8th, "Let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness." Since we cannot keep a feast without eating, I have given you to understand not to eat with such an one. Paul, certainly, did not want the Corinthians to keep the Jewish passover; hence I understand him to mean the feast of the Lord's supper, and at this feast with such not to eat. My article is already too long; but I ask for patience, and a careful reading of all: then let all of it pass for what it is worth, and where wrong correct by the Gospel. Christ is not divided; hence it is the ideas of men that cause divisions.

JACOB HOLSOPPLE.

Scalp Level, Pa.

Christian Family Companion.

DALE CITY, Pa., July 8, 1873.

Our Report.

In last week's issue of the COMPANION we concluded our report of the proceedings of the Annual Meeting of 1873. Although not perfect, it is as complete as could be given under the circumstances. We could not obtain the names of all the speakers, from the fact that some of them were unknown to us, to our reporter, and to the brethren immediately surrounding us. This difficulty we will have to contend with for years to come, until our chairman will adopt and enforce a better system of business rules, at these meetings. Besides, we requested our clerk not to make himself conspicuous at the meeting, in order to avoid being an offense to any of the brethren, thus he did not have a full opportunity; being for at least one half day, almost beyond hearing distance.

"But," some may say, "did not the Annual Meeting agree that the names of the speakers should not be published?" The meeting did advise something to that effect, and we were sorry for it, for we are sorry to violate any of its decisions, and yet we are compelled to do it in this case, in order to do justice to the meeting, our readers, and ourself. For instance, a query is being considered, which refers to ourself. The charge against us will be published, and all the evidence. And in such cases it would not be fair that the names of the witnesses should not be given, so that our readers may properly judge of the merits of the case. The same would be true in any case where an individual was involved. Besides it is no more than right that every one should bear the responsibility of his own words and sentiments, as well to the readers as to the hearers. We hope the Annual Meeting will bear with us in their little disagreements, as we feel very confident they can do no harm, but are an actual improvement to the published report, and less likely to do injury, inasmuch as they make it more like the meeting itself.

Some errors have occurred in transcribing, and others in printing, but we hope none that would do injustice to the speakers. Should any such have occurred, we will cheerfully publish the corrections, when pointed out to us by the parties. When the sense is not materially changed, it will scarcely pay, as all intelligent persons will make due allowance for publications issued under such circumstances.

We are glad to learn that our present report is giving very good satisfaction, even to brethren who have never been favorable to publishing a short-hand report. They say it is certainly doing justice to all parties, giving their own sentiments in their own language.

We would again ask the friends of the report to exert themselves in increasing our circulation. It has cost us much labor and expense to bring the matter this far. We have encountered many heated discussions, have suffered humiliations and chastisements. And we think it is but due us, that those for whom we have so long labored, should strive to compensate us, in some degree at least. And we trust, too, that we will be excused if, for once, we should modestly ask for our rights. And yet, after all we say, brethren and friends, *if you please*.

Companion Please Copy?

One of our correspondents requests us to state why the request "Companion please copy," attached to obituary notices, correspondence, &c., in several periodicals published by brethren, is not complied with, at this office. We answer by asking: why should it be? We publish an original paper for the Brethren. We solicit their contributions, correspondence, and notices of the deaths of brethren and friends among us. We are pleased when they patronize us and contribute to our columns; but if they see proper to patronize others, and write to them, they have liberty to do so; but common courtesy ought to restrain them from asking us to copy their productions from other papers. Why do they not send their notices to us? is the question which arises in our mind. If they wish to give the prestige of the first appearance of such notices to other papers, they ought not to complain if we should reject them afterwards. We regard it as an attempt to slight our paper when notices are sent to other papers which are desired to appear in ours; and we suppose the persons who write such notices have a motive in sending them as they do.

Then again. We do not make it any part of our business to look over any other paper, in order to make up our paper. We occasionally make extracts from other papers, but we are not dependent upon any of them for our matter. Hence we do not look over them statedly.

And again; some of them are not very highly esteemed at this office, and consequently are frequently not opened at all, especially when we are very busy. These are our reasons, and we hope they will be regarded as satisfactory. If it is desired that an article shall appear in our paper let it be sent to us at once. We have heretofore copied notices from the *Visitor* when requested to do so, and we shall continue to do so, when they come to our notice. We also publish requests for the *Visitor* to copy, when the writers attach them, but we do not wish to publish any others, because we do not desire to aid them in any way, for reasons which can be sufficiently explained if necessary.

Dale City Money Order Office

Dale City has been constituted a Money Order Office. All the necessary Blanks and Books have been received, and the office is in order for the transaction of any amount of business in that line. This will be a valuable accommodation to the community. We hope our agents and friends will remember this fact, and that those of them who are in arrears to this office will at once make use of the opportunity. We are curious to see how an order would look drawn on Dale City which has only since last February, been the real name of the Postoffice. From a thousand to fifteen hundred dollars of our money is yet in the hands of our subscribers and agents, which would be very desirable to have at this time. Buy an order on Dale City, Pa., for the amount due us, and we will credit you on our books with much pleasure.

The marriage notice of brother Philip Brambaugh, in last week's paper, was set over from the Dale City *Record*. The last sentence should have been omitted in the *Companion*. Brother Philip will please excuse.

The Minutes of the Eastern District of Pennsylvania, can be had of S. R. Zug, Mastersonville, Lancaster Co., Pa., for five cents per single copy, or 50 cents a dozen.

Answers to Correspondents.

JOHN R. NISEWONGER: You will find the money acknowledged in number 14 in the 2nd column of the list of money's received.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

Lend Your Aid.

Dear brethren and sisters:

I wish to inform you of the great misfortune which befell us. Last Saturday morning, June 7th, before daybreak, our barn and all its contents were consumed by fire. All our wheat, oats, corn, hay, and meat were consumed; also a reaper, a wagon, harness, &c., and now we are in great want. We owe $1,500 on our farm, which must be paid on or before the 1st of August, or we will lose that also. We have already paid $3,000 on it and we would like to keep it. We had grain enough to meet our payment, but that is all destroyed. Dear brethren, will you not come to our aid and assist us until we get a start again? Then we will pay all back to you again. We want to save our home, and we can do it, if you lend a helping hand.

Direct all letters to

SAMUEL S. MILLER.

Salem, Marion county, Ills.

Sabbath Schools.

Dear brethren and sisters: I love to read the COMPANION, for it contains many good instructions. There is one subject somewhat neglected, that is, the Sabbath school. We have small children around us. Sometimes they come and ask permission to attend Sabbath-school. Shall we let them go, or bid them stay at home? I think it would be more profitable if the Brethren held Sabbath-schools of their own, instead of sending their children to Sabbath-schools belonging to other denominations. Then our children can all attend, and we can instruct them in the way we would have them go; and by so coming together we may entertain strangers unawares. If I had been permitted to attend Sabbath-school in my early days, I feel confident I would have acquired a better knowledge of some parts of the Scriptures. I would have studied questions and been instructed in things that I now know nothing about. Therefore, I think, much good could be accomplished by having schools of our own.

D. M. [illegible]

Dickinson, Pa.

Building Meeting Houses.

I have often wondered why the brethren always build their meeting-houses in the country, away from towns. I assume, that in this age of the world, our meeting-houses should be built in towns. The time has come when we must build our meeting-houses where the people are. There is now such a variety of preaching, and principally in towns, that people will not go far into the country to hear the word preached—thinking that they can have it at home.

Jesus says, that one soul is worth more than all the world; hence if we can save one soul by building our meeting-houses in towns, we have done a great work. Many, very many might be won who would not walk into the country two or three miles, just because they can attend church near home.

But I presume, some will say, "If we have our meeting-houses in town, the people in the country must go two or three miles to meeting." But it must not be forgotten, that, as a general thing, they must do that when our meeting-houses are in the country. It would, therefore, be just as convenient for them to attend in the towns. Besides this, they mostly have better conveniences for getting to meeting than the town folks have, having horses, &c. If they have no horses and conveyances of their own, their neighbors always have, and they can be accommodated.

In olden time Jerusalem was the place in which to worship. In Luke 22: 10, Jesus told two of his disciples to go into Jerusalem to prepare for them to eat the Passover. Saul was told to go into the city of Damascus to learn what the Lord would have him do. Jesus frequently went to Jerusalem to worship. We do not read of any of the synagogues being built out in the country; and why our meeting-houses are nearly all built in the country, is a mystery to me.

Some may be ready to answer, "If we build in towns, we will follow the fashions of the world too much." I think there is danger of us being too timid in this matter. Let us use every means to win souls to Christ; and if they do not come to meetings in the country, let us go to the towns, where they are.

D. F. WAGNER.

At Home.

Home! Where is home? 'Tis where the heart dwells—where the loved ones are—where congenial spirits mingle in concentration, and all is peace and union, harmony and love.

After an absence of nine days, through the guidance of our heavenly Father, I was permitted to reach my home in safety. Found all well, and very glad to have mother once more in the family circle.

I left my Linwood home Thursday, May 29th, for Baltimore. Left Baltimore at 30 minutes past nine o'clock, P. M., Friday, and arrived in Cumberland at 4 o'clock on Saturday morning, where we met quite a number of brethren and sisters from adjoining states. At half-past 9 A. M., we took the Pittsburg and Connellsville train for Dale City, arriving safely at 30 minutes past eleven. Brother Lint met us there and kindly took us to his home. After resting awhile, we went to the tent and had a refreshing dinner.

After dinner, like a cargo of emigrants landing in a strange country, we took our baggage and started in search of lodging places. We were not long in discovering the hospitality so evidently manifested among the Dale City friends. We were very kindly provided for with every comfort—much more so than we expect at an Annual Meeting. My gratitude goes out to them for their kindness to me a perfect stranger in the City. I should not particularize, because all that I met were friends; yet I feel like noticing my kind hostess, sister Sally Buechly, who was indeed as a mother to me. As Christ has said in the sacred word, I was a stranger and she took me in. I love her and her interesting family very much. I shall not forget to mention the extreme kindness of our friend Doctor McKinley, and his wife, our sister Lydia. The Dr. manifested so much charity in having his house thrown open and every available comfort brought into requisition. Brother Holsinger, his wife and two interesting daughters, Annie and Lottie, made us feel quite at home, as brother H's house was one of our resorts from the sultry sun. 'Twas there I met and formed many acquaintances—sweet and cherished friends, never to be forgotten. Indeed, all that I met and mingled with were extremely kind and hospitable. I attended meeting day and night, heard many good sermons, and a great amount of good advice.

Our party from Md., numbering 16, left Dale City on Thursday, in the 12:20 train. The greater portion

of our journey was traversed by daylight, giving us an elegant opportunity of viewing the beautiful scenery along the whole line of route from Dale City to Cumberland, and along the B. & O. R. R. Oh, the beautiful mountains! How majestic! their tall peaks towering heavenward, while the river with its silent flow and sweet murmur twined around their solid base. Those beautiful scenes will ever be fresh in my memory. Their beauty and grandeur spake peace to my soul, and made me more fully realize the creation of God. "He spake and it was done; he commanded and it stood fast." I am in truth a worshipper of God in nature. There is no sin in admiring the beautiful hills and valleys, the little brooks and wide rivers, since God said, after viewing all his creation, that it was good. I will not dwell on this subject, as my pen cannot portray nor paint on this page what my mind drank in as my eyes rested upon beautiful nature from Dale City to Washington; suffice it to say that the journey throughout was a general success, and I trust I may, in God's own good time, be permitted to enjoy another season so refreshing.

JENNIE E. SHRINER.

Linwood, Md.

Salvation by the Word.

"I have given them thy word, and the world hath hated them; because they are not of the world, even as I am not of the world." John 17: 14.

According to the language of Jesus, there is to be a difference between the church, or the followers of Christ, and the world. Jesus says, "I have given them thy word, and the world hath hated them." There are many so-called Christians, who are not those despised Christians. Just as long as we agree with them, that the fashions of the world are no injury to them, all is well. But just as soon as we begin to contend for the faith that was once delivered to the saints, which is written in the word of God, they begin to hate and to laugh. But what does Jesus say in the next verse? How earnestly did he pray that the Father should not take them out of the world but to keep them from the evil. From what evil? In 1 John 2: 16, we are told what it is; "For all that is in the world, the lust of the flesh, and the lust of the eye, and the pride of life, is not of the Father, but is of the world." This is what it is. What things does the apostle mean? Luke says, "That which is highly esteemed among men, is abomination in the sight of God." Tell me, will you? where is there anything that seems to draw the minds of a sin ruined world like dress, the fashions of this world in decorating their bodies? Is not this the god they worship? It certainly is. If I have not this or that, a feathered hat or an artificialed head-dress, I am ashamed to go to meeting. But as God is the Creator of all things, they are good enough in their place; but the devil, that wicked one, has caused them to make it their god of worship. Instead of being swallowed up in God's word, the devil has bought them.

They will tell us that we must have pride enough to be decent. Can you show me in God's word where we are to have so much pride? We say, No. We are told by the apostle that whatsoever we do, we shall do it to the honor and glory of God. Hence we should have modesty enough about us to be decent, not to go in filth and dirt. But let us be up and doing, as it is called to-day. Does this not cause fathers and mothers to mourn and weep over their children? Those of us that have children, how many do we see carried away into these idolatries worshipping those things, which will, if they live and continue in them, sink them deeper than the grave, where they will be numbered with murderers, liars, thieves and such characters who follow and are serving the wicked one, who, we are told, shall go away into everlasting punishment, where there shall be weeping and gnashing of teeth, where the worm dieth not and the fire is not quenched. This brings to our mind, when we look around us, the language of the prophet. When beholding the ruin and downfall of his people, he was made to cry out, "Is there no balm on Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered?" True, it is sad to see these things. My prayer is, that those whom God has called upon the walls of Zion to preach his word, may be able to tell and convince a sin-ruined world of their sins, that many sons and daughters of Adam's race might be born into his spiritual kingdom in these last and dark days. May God speed the time when the knowledge of the Lord shall cover the earth as the waters cover the great deep, that one would have no need to say to the other, "Know the Lord;" but that they might know him from the least unto the greatest. What a glorious time would there be. Let this be our every prayer.

G. M. NOAH.

YORK SPRINGS, PA.,
June 26th, '73.

BROTHER HENRY:

As I have been several times, and by different persons, requested to give a short history of our late Annual Meeting, held in Dale City, I will try and say a little, after giving a little of our lovefeast.

We left Dale City on Thursday morning, the 5th of June, in order to reach home in time for our love-feast, which was on Saturday following, the 7th. But we gained nothing by taking the morning train, as we had to lie over at Cumberland, until those who stayed at the place of meeting till it was over, came to Cumberland, and took the same train we did. Nevertheless, we reached Frederick in good time. Were pleasantly met by sisters Smith and Nebenger, where we received all the attention necessary, with love and kindness. But, best of all, we succeeded in persuading brother Jacob Trostle to accompany us home to attend our love-feast. After a good night's rest, we took the cars again on Friday morning; reached Hanover before noon, where we were met by brother Wm. Gitt, who took us home to their house, where we had the privilege and time to rest until late in the afternoon. After supper brother Gitt furnished us, brother Jacob Trostle, Annie, his daughter, her little brother and sister and myself, with a conveyance to come up home; leaving brother and sister Gitt to come up the next morning. We reached our place a little after dark. As I had appointed sister Catharine Longanecker to come and be mistress of the house until my return, I found everything in order and nicely fixed to entertain [illegible] of brethren and sisters; and as we live near the meeting-house, we had a full share of them.

Our love-feast was one of the largest we have had for several years; as there were so many young members,

especially sisters, added to the church these last few years. But we were not blessed with a large number of ministering brethren, on account of two other love-feasts not far off being on the same day. Nevertheless we we were richly fed with the bread of life.

The brethren also held an election for a speaker and a deacon. The choice for a speaker fell on brother George Winend, and brother David Stoner for deacon.

Now I will try and turn my thoughts back to Dale City, the place of our late Annual Meeting. But as I go along, I want to stop a little in Cumberland, and relate a little incident that occurred on our way to A. M., and which I think ought to be well considered by the brethren as they travel through the country; for who knows but what the seed they let fall, unconsciously, as they go along, may fall on good ground?

There was a considerable number of us; and as it was midnight when we arrived at the City Hotel, they gave us a large room to rest until we were all furnished with beds. Next morning we all gathered into that large upper room and had morning worship. After breakfast they all went out to see the iron works; but I thought it not necessary for me to accompany them, having often seen a foundry. So I was left alone in the room, when one of the maid servants came up to me and said: "Where are all of those strange people? Are they all gone?" She seemed to be so well pleased with them. I have often thought of it since; and am sorry I did not make use of the opportunity and give her some kind of encouragement.

Now for the A. M. But who can give a true history of it? Not that it did not deserve to be recommended. I know there are some that could do it justice; but not such a one as I am. Being deprived of hearing what is said, I feel myself rather incompetent for the task. All the information I gain at such places, I have to get by seeing, and what little those of my friends that [illegible] about me inform me of. But the pleasure of meeting with brethren and sisters from all parts of the Union, and especially those faces we are familiar with, which we have often met before in love and union at our Annual Meetings, is beyond description. I cannot tell how others feel on such occasions, but as for myself I have no greater pleasure this side of heaven; especially when we can feel at home among such a vast number of brethren and sisters as was assembled at our late A. M. I never was at a meeting of the kind that I was so well pleased with the arrangements of waiting on the tables: they were so good, they seemed to be perfect, could not well be made better, considering the number of brethren and sisters to be waited upon. Such excellent water would be alone sufficient to make one desire the place. And the lodgings for the nights were so good. I shall never forget those who were so kind and took such good care of me after the accident I met with. I do hope they will receive a full reward for their kindness. Many thanks to brother Beachly for his service. My face is now all healed up nicely, and will leave no mark; but it had placed me in a condition not so pleasant as if it had not happened. I could not enjoy the benefit of the council, even with my sister reporter at my side. But thank God that our editors are permitted to give us a full report of all the proceedings. Now we can read it for ourselves as well as those sermons preached by the brethren we had not the privilege of hearing when they were delivered, on account of us having made our home in the country during Saturday and Sunday. I attended preaching several times in the meeting-house near brother Maust's; but I had not the same satisfaction as to have a sermon in print before me. Now I can read them at my leisure; and what is the best, it gives us an opportunity to masticate and digest them, which I always find to be the most beneficial.

I had hoped to see more of Dale City; but my head and face not being in a good condition, deprived me of the pleasure. But brethren and sisters, let us all try and be faithful to our callings, so that, if we are not permitted to meet again at our Annual Meeting, we may have a hope to meet at the general assembly and church of the saints, and then and not till then, will our joys be complete.

MARGARET DEARDORFF.

BROTHER HENRY:

I desire through the medium of your paper, to inform the brethren and sisters residing in the Eagle Creek branch, Hancock county, O., that my sister and I arrived at home safely, under providential care, on the 24th of June. We found all well as usual; and we want them to realize that, during our short stay with them, we enjoyed ourselves very well; were much encouraged to see the zeal manifested by them during their love-feast, Sabbath-school, &c. Our desire is that the blessed cause of the Sabbath-school may be propagated, so long as conducted under the influence of the brethren, believing it to be quite an essential aid in extending the Christian religion. We feel grateful to them for their kindness shown, and implore God to shower upon them blessings unnumbered, that may conduce to their eternal welfare.

Farther, I will say to all, dear brethren and sisters in the Lord, let us not become despondent. If we are encompassed by perplexities, and the pathway before us appears dismal and gloomy, may we not commence to murmur against our Leader; and in our hearts turn back into Egypt. Let us stand still and see the salvation of God; for if we look unto him in faith, nothing wavering, soon we can see the rays of his divine love emanating from the crystal fount, penetrating through and dispersing the gross darkness that had arisen in our hearts; causing more ardency of affection to our Maker—beckoning us to follow the patience of Christ. "For what son is he whom the father chasteneth not?" Hence, blessed is he that endureth patiently; for when he is tried, he shall receive the crown of life, that fadeth not, which the Lord has promised to them that love him.

WM. C. TETER.

Goshen, Ind.

BROTHER HENRY:

At the request of a great many brethren, sisters, and friends, I will inform all who may feel concerned, that we started from York, Pa., for the West, on the 6th of May. Arrived in New Paris, Ind., at John Deitz's with my son-in-law and daughter, on the 8th. Found them all well. Stayed in that neighborhood until the 19th. Attended several meetings. Then we left for

Ill. Arrived at Franklin Grove on the 21st, and are now at old brother Andrew Deardorff's. Found them all well. We are well. We had a safe journey, everything favorable, for which we feel thankful to the Lord for his blessing. We intend to stay about here about a week, then will go still farther, if the Lord will permit. This leaves us all well. After we get to our journey's end, I may write again.

JOSEPH MEYERS.

Information Wanted.

Is there an organized church of the Brethren in Richland county, Wisconsin, or in any of the adjoining counties? If so, will some brother be so kind as to inform me of it, and give the name and address of the overseer of said church? Adress

DANIEL SNOBERGER
New Enterprise, Bedford Co, Pa

Queries.

Would some of the brethren inform me, through the COMPANION, whether it is right for some brethren to wear a moustache? And why is it that some are allowed to do so, while others are not?

What is the reason that the brethren will not receive in our church members of the River Brethren, without rebaptizing them, when they are already baptized by trine immersion? I think that I know a very good reason for rebaptizing them; but I would like to hear from the older brethren. D. B. TEETER.

MARRIED.

June 6th, by Eld. Jos. I. Cover, brother ANDREW J. MOSER and Miss MARY ELIZABETH ALLBAUGH, both of Fayette Co., Pa.

At the residence of Samuel J. Bowser of Somerset township, brother PETER LANDIS and Miss LYDIA BOWSER both of Summit township.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In Floyd Co., Iowa, in the Coldwater congregation, June 19th, sister SUSANNAH ELLIS, wife of brother Benj. Ellis, aged 56 years 11 months and 4 days. She was married 37 years and 7 months, had 9 children—3 of which are dead, and 6 living. The youngest a girl of 17 years. She has 11 grand children. She was the daughter of elder John Moyer, who died in Carroll Co., Ind., Jan. 14th, 1863. Sister Ellis had been taking medicine for a pain at her heart; but was at her work all the time. In the evening she got supper, and ate as usual, and was very cheerful; and after doing the work, she went to bed as well as usual. In about a half an hour she commenced coughing and wheezing, as if she had the Phthisic, and arose and sat between the doors, coughing and spitting up froth. She said something had broken in her, and was smothering her. She died before the physician arrived, about fifteen minutes after she first complained. He pronounced it disease of the heart. The brother has our sympathy. The sister has gone to rest, and if he holds out a little longer, he can meet her in that place which God has prepared for them that love him. And the dear children, we pray God in their behalf, that he may grant them wisdom and grace to prepare to meet their mother in that glorious and happy place:

BENJ. BEECHLY.

In the Eight Mile congregation, Franklin Co., Kansas, April 20th, brother JOHN FIRESTONE, aged 68 years 5 months and 14 days. Disease, Heart Dropsy. He was a consistent member, and he bore his afflictions with much patience, and manifested a willingness & desire to be released from his affliction, and go to his better home. He leaves a wife and three children to mourn the loss of a husband and father; but we have a hope that their loss is his great gain. On the morning of the 21st his remains were taken to the Pleasant Hill grave-yard. Funeral occasion improved by the brethren, from 1 Cor. 15th chapter.

Also, in the same congregation, April 25th, sister CATHARINE KINSEY, wife of brother John Kinsey, aged 52 years 10 months 15 days. Disease, Heart Dropsy. Sister Catharine bore her affliction patiently for about 7 months, and seemed entirely resigned to the will of God. A few hours before her departure, she requested that the elders to be called for, that she might be anointed with oil in the name of the Lord. Her request was granted, and the elders were called together; but before the work was accomplished, they saw that her spirit was taking its flight. She leaves a husband and four children to mourn the loss of a kind wife and mother; but we hope their loss is her great gain. On the 26th her remains were conveyed to the Pleasant Hill grave-yard. Funeral occasion improved by the brethren, from Rev. 14: 13, 15.

JAMES KINSEY.

In the Fulton congregation, Ill., May 12th, sister MARY RICHARD, widow of brother George Rihard, aged 48 years 3 months and 4 days. Disease, consumption. She has left an interesting family, the two eldest sons being members of the church, to mourn their loss. Funeral services from 1 Peter 1: 22—24, by the writer and others.

Also, on the 15th of May, brother ISRAEL TENNIS, father of Mary Rihard, aged 72 years 4 months and 20 days, leaving his wife in the 80th year of her age. Disease, lung fever. Funeral services from James 4: 14, by the writer.

The above named persons emigrated to Fulton Co., Ill., from Welsh Run, Franklin county, Pa., about 20 years ago.

JACOB NEELY.

Canton, Ill.

In Berrien Co., Mich., June 19th, EMILY WRIGHT, daughter of brother Stephen Wright, aged 21 years 1 months and 3 days. Funeral services by the writer.

ISAAC VANDYKE.

LIST OF MONEYS RECEIVED for SUBSCRIPTION BOOKS, etc.,

A C Rude	7	Samuel Murray	4 15
C P S Roberts	23 75	Sam'l Pfoutz	1 50
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Geo. Gerlach	1 00	John Kinsey	75
David Mayer	50	Barbara Witwer	1 25
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VOLUME IX. DALE CITY, PA., TUESDAY, JULY 15, 1873. NUMBER 28.

For the Companion.

Mission Question.

My mind has been, for some time, engaged on the Mission Question. I have thought over various plans, or methods, and find some objectionable features in all of them; that is, features that are not agreeable to our natural love of quiet and ease. But when I consider secular affairs, I find very few occupations or professions that are not subject to similar objections; yet men follow them with an avidity, a zeal and tenacity, that is often astonishing. Why? Because it brings gain—earthly gain—dollars and cents. How much more should the Christian surmount every obstacle, and labor for the Lord's sake. If dollars and cents are worth the toil and hardships that are endured for their sake, is not the prosperity of the Redeemer's cause worthy of greater endurance? In secular affairs, in a majority of instances every man is for himself; in Christ's cause every man should labor for his neighbor and fellow man. The church should be a unit; every member in his proper place; every one doing his duty; every one bearing his or her part of the burden, according to his or her ability. Every one should put his shoulder to the wheel, and then with one united prayer to Jesus for guidance and strength, labor, not spasmodically, not excitedly, not for worldly honor, not for fame, not for perishable riches, but for the kingdom of God, love, peace, and joy in the Holy Ghost, for the salvation of Adam's race, for the joy of angels, for the glory of God.

We are told that the harvest is great and the laborers few; and are commanded to pray the Lord of the harvest to send forth laborers into his vineyard. We are sometimes led to think, that, if the laborers were kept at work in the vineyard, there would not be such a dearth of laborors. But too many may have left the labor of the vineyard, and are digging for gold. "The harvest *truly is great*:" it has never been *greater* than *now*. Every week or two we hear of some who have been looking for a better way than that afforded and taught by the generality of the denominations, and have inadvertently come across some one of our periodicals, or some traveling brother, and been made to rejoice in a knowledge and fellowship of the Brethren. Now and then an appeal comes from brethren, sisters, or friends, asking, in stirring strains, that some ministering brethren should visit them and teach them the way of the Lord. But like the Federal army at Shiloh, the Brethren are not prepared for the war; there is no unanimity in the work; no united effort. Every regiment is left to fight on its own account. There is no central authority, no signal station, and the enemy is constantly making inroads, and investing small detachments, and taking prisoners. We ask, could not some plan be adopted by the whole Brotherhood, and the machinery of evangelization be set in motion on a safe and effective basis? We think there can, if the brotherhood can be made to see the importance and necessity of the work; if they can be induced to care less for the treasures of earth, and to labor more for the meat that perishes not; less for self, and more for poor fallen humanity; less for carnal things, and more for the things of the Spirit.

The plan seems to be the great want; but it seems to us the main hindrance is the *will* to work, to brave dangers, to meet opposition, to endure hardships, and to contribute aid. But we fear unless something is done by the Brethren to disseminate the pure Gospel among the masses, that the Judgment will reveal a dark and terrible account against us as a people. Other denominations are contributing thousands upon thousands of their means for the spread of their peculiar doctrines and practices. We believe that they teach at best, a very imperfect, and, in many cases, really harmful and pernicious practices. Why then should the Brethren hoard their worldly wealth without an attempt to make it subservient to counteract the influence of false teachers? It is time. Many brethren have made noble sacrifices; but in

very few instances have the laity contribted a tithe of the necessary means. There is no equality in bearing the burden.

We do not believe in a halfway sort of plan, that would, on the very account of its guarded delicacy, make it irksome and ineffective. We believe in a movement along the whole line, and waging an offensive and defensive war against the errors of the day; not in a spirit of arrogance or of bigotry; not in a proud, boastful, and self-reliant disposition; but humbly, meekly, yet firmly, as doing duty for another who is "Higher than I;" relying on the justice of our plea, and approving grace of a smiling heavenly Father.

And now brethren, let me say, as one that has an interest in the welfare of Zion, when you go from home to preach the word of the Lord, and have applicants for membership, be very careful that they understand the order of God's house fully. Do not yield an inch of Gospel ground. If you do you will never regain it. It is not the numbers that are to be sought, but sincere, penitent believers. We do not care, so far as we know, whether the church numbers one hundred or one hundred thousand members; but we desire that all sincere seekers after truth and holiness shall have an opportunity to become "members of the household of faith;" and that God may be glorified in their conversion and salvation.

G. B. REPLOGLE.

Moulton, Iowa.

Selected by S. W. BOLLINGER.

After the Funeral.

After all the returnings, that one "after the funeral" is the saddest. Who will say it is not so, who has followed one to the grave? While he was sick we went in and out, anxious, sorrowing, suffering. The solicitude to relieve, and care for and comfort him, engrossed us: the apprehension of our own dissolutions, in case he should be removed from us, almost drove us wild.

While he lay dead under the home roof, there was a hurry and bustle in preparation for the funeral rites. Friends are sent for, neighbors are present, the funeral arrangements are discussed, the * * * * hospitalities of the house provided; all is excitement; the loss is not yet perceived in all its greatness.

But "after the funeral," after the business has subsided and things begin to move on as usual, then it is we begin to know what has befallen us. The house seems still and sepulchral though in the heart of the city; and though its threshold be trodden by friendly feet, it is as if empty. The apartments, how deserted! especially the room where he struggled in the last conflict. There are his clothes, there his books, there his hat and cane, there his ever vacant seat at the family board. During sickness we had not so much noticed these things, for we hoped ever that he might use or occupy them. But now we know it can never be, and we see the dreadful vacuity everywhere. Oh how dark and cheerless the night shadows come down "after the funeral." No moon or stars ever shone so dimly; no darkness seemed so utterly dark. The tickings of the clock resound like bell strokes all over the house.

No footstep now on the stairs or overhead in the sick chamber; no nurse and watchers to come and say, "he is not so well and asks for you." No, indeed, you may sleep on and take your rest, if you can. Ah poor heart! It will be long before the sweet rest you once knew will bring again the scenes through which you have just passed, and you will start from it but to find them all too real. God pity the mourner "after the funeral."

McVeytown, Pa.

The Cup-Bearer.

The office of cup-bearer was one of great honor in wealthy families in Persia, and in other parts of the East. In the royal family, it was a post of the highest trust. Eastern kings were always in fear lest their servants should put poison into their drink; and it was the custom for the cup-bearer to pour a small quantity of the wine into the palm of the left hand, and drink it, to show that nothing hurtful was in the cup.

The cup-bearer used to stand at a short distance, with his eyes fixed on his master; and at the least sign, such as a slight motion of the finger, would hasten to attend to his wishes, and, kneeling before him, hand to him the cup or dish, as he might require. This strict attention is alluded to in the words, 'Behold, as the eyes of servants look unto the hands of their masters, and the eyes of a maiden unto the hand of her mistress, so our eyes wait upon the Lord our God.' (Ps. cxxiii. 2).

We are told by a lady traveler, that, in the present day, the wife of a Turkish merchant will promptly bring a small cup of coffee to her husband on his return from the business of the day, and will stand or kneel, with her eyes steadily fied on him, in the position of a servant.

A Synopsis of Remarks by P. J. Brown, at the place of Late A. M., June 2nd.

(The following should have been published some time ago, but it was mixed with other manuscripts, so that it escaped notice.—B.)

A very large congregation assembled at the barn, at about 10:30, A. M. Brother J. S. Flory addressed them, from Luke 24:46, 47. The discourse was attentively listened to. The first proposition was, that all that ever was written by the authority of God was and will be fulfilled in due time. Second, he gave a general explanation of the doctrines of repentance, and remission of sin.

Brother Pence, of Tennessee, followed with a few appropriate remarks. Then Brother Cover, of Fayette Co., suggested to Bro. P. J. Brown, that there was at least 30 minutes time yet, and requested him to occupy it. Whereupon brother B. arose, and lined:

"Once more before we part,
We'll bless the Savior's name," &c.

After the singing, he commenced his remarks, of which the following is only a synopsis.

I selected this hymn for the one word which occurs in it, the Savior's *Name*, as I remember our Bro. pleaded that repentance and remission of sin shall be preached in his *name*. What is his name? It is Anointed. Savior. It is Immanuel, which being interpreted is, God with us." Repentance and remission of sin was preached in his name; and this preaching did begin at Jerusalem, when and where the people were taught by him to whom the keys of the Kingdom of Heaven were given, to repent and be baptized in the *name* of Jesus for the remission of sins. Here the speaker noticed the objections that are used against the doctrine of baptism for the remission of sins. Then in vindication of the doctrine he claimed that Leprosy among the Jews of old, and among the people in general, was a type of sin, and that water did wash away the leprosy of Naaman the Assyrian captain; Not because it was water, but because the men of God had commanded it; and it is just as reasonable for water to wash away sin, when God commands it, as it was for water to wash away leprosy.

There were many other important points made by the speaker, which we have not space to notice. Upon the whole it was one of the best meetings of the meeting.

June 2nd, P. M. The people assembled at the meetinghouse in such numbers that it was impossible to accommodate more than half of them with even standing room, whereupon brother E. K. Beachly suggested a division of the congregation, and requested brother P. J. Brown to go on brother Bougher's porch and preach to such as would go to hear. Whereupon brother Brown mounted the porch, a few rods from the Meeting-house, and after singing,

"Children of the Heavenly king," &c.

made the following remarks preliminary to the general discourse.

"Brethren and friends, owing to the large crowd of people, it is impossible to accommodate all in our meeting houses who wish to hear the word; and while the brethren in this section of Pennsylvania have donated large sums of money, and expended a large amount of labor to provide food and comfort for our bodies, it is but reasonable that we should use all our means and resort to every opportunity to feed the souls of the people with the word of life. If, therefore, the people will submit to the coolness of the night air, and to the inconvenience of standing on their feet, reserving for the ladies the rude seats hastily collected, we will try to preach, or, at least, talk a little while to you. We will not detain you long, as under the circumstances it would be unwise to do so. There is a novel little piece of romance connected with circumstance under which we are assembled. This is the identical house in which I had my home when a boy. Twenty-six years ago, on the 27th of March last, I left this house and home, a poor and almost friendless boy. Being of an adventurous turn of mind, I entered the wicked world to brave the battles of life upon my own responsibility. Little did I think, or even dream, that I would ever stand upon this porch to try to preach the gospel. But, through a well-directed train of the mysterious providences of God, we are here, and I will offer a few remarks upon the 14th verse of the 8th chapter of Romans: "For as many as are led by the Spirit of God, they are the sons of God."

The speaker referred to the fact that man is a being susceptible of being influenced or led; and presented the names of the various leaders by whom people are led in a religious point of view; among whom are the following: Self, who leads men to do as they please.; parents and relatives, who lead people to believe as their parents believed, thus possessing a hereditary or family religion; the multitude, who lead people into the the belief that so many surely can't be wrong and miss a happy end; the preacher—"he is our preacher, he knows, and we will believe him."

All the foregoing leaders, he characterized as unsafe leaders, but he had found a leader in the text, whom he could recommend as being perfectly safe, and the only one who is found in the world, in the Bible, or in heaven, who is safe, and perfectly safe. Thank God, we have a Leader who can and will lead us safely from earth to heaven. Here an amen was visible in the faces of many, and found utterance by some.

But as to the manner in which this Leader will conduct us, and the means to be used in order to have the advantages of his Leadership, it will be necessary for us to say something, and we will briefly assume the position that all leaders must possess, Tangibility, that is, they must possess the means or material on which we may lay hold in order to be led; and if this position is tenable, the doctrine that God will convert people by his Spirit, without the use of tangible gospel means, must fall to the ground; and we think it should fall, because it is not true. If God saw proper to convert the world by his Spirit, without the Gospel, there would be no necessity of preaching the Gospel."

Here the speaker illustrated the manner in which God will lead the people by his Spirit, by the manner in which the mother leads her child. The mother has a spirit, and the child has a spirit; but it would be impossible for the spirit of the mother to lead the child, if she had not the tangible hand for the child to take hold of. In like manner God has clothed his Spirit with his word, and the Gospel becomes the hand by which we must be conducted. The Savior says, "My words are Spirit and they are life."

The evening being cool, the speaker wound up by briefly alluding to the consequence of being a child of God. It implied heirship of God, and even joint-heirship with Jesus Christ.

Brother D. F. Good being present, was requested to offer some concluding remarks, which he did to very good satisfaction; and concluded by singing,

"From all who dwell below the skies,"

After prayer, brother Brown expressed his thanks to the large and attentive congregation, and dismissed the same who dispersed in an orderly manner.

The Body and the Soul.

If the Lord has enriched you in temporals, though you have not feared him, have you not every reason to expect that he will do as well for you in spirituals, if you ask him to do so? You call at a friend's house on horseback; he takes your horse into the stable and is remarkably attentive to it; the creature is well groomed, well housed, well fed; you are not at all afraid that you will be shut out; there is surely a warm place in the parlor for the rider, where the horse is so well accommodated in the stable, Now your body, which we may liken to the horse, has enjoyed temporal prosperity in abundance, and surely the Lord will take care of your soul if you seek his face!

How to Obtain Eternal Life.

I am pressed with a thought; which I would like to have the liberty to express to the brotherhood, through the C. F. C., and if I do not understand the truth as it is in Jesus in what I write, will some kind brother give a more explicit explanation, for my good? The subject before me is of great importance to all that would be saved in a world to come; it is, how to obtain eternal life in Christ. Many have tried and do still try to enter into the fold of God, and are not able. They are not *in* Christ, and of themselves, in their own power, cannot save themselves from the wrath to come upon the wicked and disobedient. Therefore the voice of Jesus still calls, "Come unto me all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; * * * my yoke is easy, and my burden is light." This is redeeming love; and all that will accept the religion of Jesus Christ shall be saved from the deceiver's snares.

Many professors of religion say, no one, whose thoughts and feelings are good, and who has faith in the religion of Jesus Christ, has need of baptism for the remission of sins, but should be baptized to keep up church ordinances. This I can see in no other light than that they try of themselves, but have no power to save themselves from the wrath to come.

Christ answered, "My kingdom is not of this world: if my kingdom was of this world, then would my servants fight, that I should not be delivered to the Jews." John 18: 36. The believer should well consider whose child he is, when he is baptized. "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

Again, brethren, we are all buried with Christ in baptism. Look at that little word *in*. How forcibly it expresses the relation we can attain to God our heavenly Father, with Christ, in baptism. *In* is a preposition, expressing the relation of two things or words; as buried with *Christ in baptism.*

Again, "Blessed are the *dead* that die *in* the *Lord.*" The sinner, while in his sinful state, is out of Christ; but when he is converted to God, he forsakes all unrighteousness, exercises faith, and repentance, and receives baptism; being well established in his heart to the glory of God and the salvation of his soul. Manifesting a full conversion to God, by baptism he resigns his all to God; and being buried with Christ in baptism, he has the promise of eternal life in Christ. Thus the sinner is made to be a partaker of the sufferings of Christ. Paul saith, "And if children then heirs: heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

A comparison, here, would be well. The conjugal relation, by power of statute, bringing into a married state the once two parties, they are now called one flesh by law. So all that are baptized, or buried with Christ in baptism, and die in Christ, are brought into relation to God with Christ, his suffering death, and the resurrection: So then all that are in Christ, and die in Christ, shall at the last day be received up into the everlasting kingdom of our Lord and Savior Jesus Christ.

A word to our young friends. Sinner, you are yet out of the ark of safety; you are a stranger to grace; and how soon you may die no one knows but God. How pleasant it is to be with God's people and take advice of them; and what joy God's counsel will bring to us! so it will to the sinner, if he will not reject it against himself like the scribes and Pharisees, who rejected the counsel of God and would not be baptized of John. They were not justified in the sight of God. May God bless the brotherhood, give them wisdom's influence to bring many that are out of Christ into the fold of God.

PETER STOUFFER.

For the COMPANION.

Turn or Die, No. 2.

There are two things in the way of the unconverted, and unless they can be taken out of the way, our labor is lost; namely, the misunderstanding of those two words, "wicked" and "turn."

Some say, "It is true, the wicked must turn or die; but what is that to me? I am not wicked, though I am a sinner, as all men are." I shall, therefore, tell who are meant by the wicked, or who they are that must turn or die; and also what is meant by turning, or who they are that are truly converted.

In the text a wicked man and a converted man are contraries: no man is wicked, that is converted; and no man is converted that is wicked. God created three sorts of living creatures. Angels he made pure spirits, without flesh; and therefore he made them only for heaven, and not to dwell on earth. Brutes were made flesh, without immortal souls, and, therefore, they were made only for earth, and not for heaven. Man is of a middle nature, between the two, as partaking of both flesh and spirit, and therefore, he was made both for heaven and earth; but as his flesh is made to be but a servant to his spirit, so is he made for earth but as his passage or way to heaven, and not that this should be his home or happiness.

The blessed state that man was made for was, to behold the glorious majesty of the Lord, and to praise and love him, and to be filled with his love forever. As this was the end that man was made for, so God gave him means that were fitted to the attaining of it; that is, the right inclination and disposition of the mind of man; and the right ordering of his life and practice. God suited the disposition of man unto his end; giving him such knowledge of God as was fit for his present state, and a heart disposed and inclined to God in holy love. Yet he did not fix or confirm him in this condition; but, having made him a free agent, he left him to the exercise of his own free will. God did that which belonged to him; he gave him a perfect law, requiring him to continue in the love of God, and perfectly to obey him. By the wilful breach of this law, man not only forfeited his hopes of everlasting life, but also turned his heart from God, and fixit on these lower, fleshy things, and thereby blotted out the spiritual image of God from his soul; so that man both fell short of the glory of God, which was his end, and put himself out of the way by which he should have attained it, both as to the frame of his heart and of his life. The holy inclination and love of his soul to God, he lost; and instead of it he contracted an inclination and love to the pleasing of his flesh, or carnal self, by earthly things. Growing strange to God, and acquainted with the creature, and the course of his life was suited to the bent and inclination of his heart, he lived to his carnal self, and not to God. He sought the creature, for the pleasing of his flesh, instead of seeking to please the Lord. With this nature, or corrupt inclination, we are all now born into the world. "For who can bring a clean thing out of an unclean?" Job. 14: 4. Hence spring all the sins of our lives; and not only so, but when God hath of his mercy provided us a remedy, even the Lord Jesus Christ, to be the Savior of our souls, and to bring us back to God again, we naturally love our present state, and are loth to be brought out of it; and, therefore, are set against the means of our recovery. And though custom has taught us to thank Christ for his good will, yet carnal self persuades us to refuse his remedies, and to desire to be excused when we are commanded to take the medicines which he offers, and are called to forsake all and follow him to God and glory. In these few words you have a true description of our natural state, and, consequently, of a wicked man;

for every man that is in the state of corrupt nature is a wicked man, and in a state of death.

The soul of a wicked man did never truly discern and relish the mystery of redemption, nor thankfully entertain an offered Savior, nor is taken up with the love of the Redeemer, nor willing to be ruled by him as the Physician of his soul, that he may be saved from the guilt and power of his sins, and recovered from them; but his heart is insensible to this unspeakable benefit, and it is quite against the healing means by which he should be recovered. Alas! they must follow their worldly business, and little trouble their minds about such thoughts; and if they but restrain from scandalous sins, and can say, "I am no whoremonger, nor thief, nor curser, nor swearer, nor tippler, nor extortioner;" they think that this is true conversion, and that they shall be saved as well as any. Alas! this is foolish cheating of yourselves! This is too much contempt of an endless glory, and too gross neglect of your immortal souls. Can you make so light of heaven and hell? Eternity, eternity, will be the measure of your joys or sorrows, and can this be forgotten? Now, as ever you believe the word of God, and as ever you care for the salvation of your souls, let me be beg of you this reasonable request, and, I beseech you, deny me not, that you would now remember what has been said, and enter into an earnest search of your hearts, and say to yourselves, "It is so? must I turn or die? Must I be converted or condemned?"

J. Rothrock.

For the Companion.

The Political Arena.

After having been catechised several times by other denominations, and men that are no church members, on not voting, and not entering in the political arena, I have been tempted to give my views on the subject as I understand the teachings Christ and the apostles. And now I have been handed the Companion of April 8th, and find, on page 219, a defense on the same side of my catechisers, by a brother Daniel Miller, in our own household, (Church,) which presses me to defend what I think is the gospel teaching, which will sustain me in my position.

We will now look at his first reference, Romans 13: 1: "Let every soul be subject to the higher power. For there is no power but of God: the power that be are ordained (or dered) of God," "for he is the minister of God to the for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil."

Brother Miller, I have quoted the whole of the 4th verse, which you only quoted in part; which is sufficient to sustain the Annual Meeting, which you think is in error. I shall endeavor to demonstrate that the Annual Meeting can still make it stronger, and put voting in with the holding or serving in political office; for if Christians should not go into the political arena, neither should they take part in political voting, as the two are as closely blended together that I cannot separate them. We of Otter Creek congregation, have spirituality enough to refrain from political voting, or holding office, so that we will have no political differences in our congregation: we cheerfully submit to the decison of the Annual Meeting, as regards holding office: we also take the advice to not vote.

Brother Miller thinks it would be a bad omen not to trust a brother in preference to the unconverted. We admit it; but past and present observation teaches us that those denominations that do vote and hold office, are doing what you call a bad omen; which I can prove to you by examining the poll books. Brethren, which belong to the same church, have had one of their preacher's for a candidate for office, and an avowed infidel as, an opposing candidate, yes many of the preachers brethren who worship at the same altar, have voted for the infidel, although this preacher was a good, true man. So that doctrine will not hold out in politics. Whenever you get to dabble with Caesar's government, you will, a sa natural consequence, go with the current of the world, and make the church, and the brethren a secondary matter. I have seen the greatest animosity among our church members in Ohio, where they took a part in voting; and still there are some there that do not take the advice of the Annual Meeting. So I would say to Brother Miller, let the kingdom of this world take care of temporal things, and let us try to take care of Christ's kingdom (church).

My experience for three score years has taught me, that nearly all men who enter the political arena will become attached more to the kingdom of this world than to Christ's kingdom. We cannot serve God and mammon at the same time. Those who venture will become contaminated by bad men, or political rings as they are called.

We will now examine some of your arguments.

You ask the question: "If the government is ordained of God, reason inquires, why are good or God's people excluded from working in his own institution?

Answer: In the first place, we are to keep unspoted from the world, we are to come out from among the world. You may ask, where-to? I answer, into the church. You cannot blend church and State together. Christ wanted them separated, and so do all his true disciples.

We claim, as a church, to be a nonresistent people. You may claim that you are only arguing in favor of the brethren going to the Legislature to make the laws. As for my part I cannot make any distinction in political office, from the legislator down to a constable. You cannot carry on any government on earth without the sword to enforce it. Paul gives us to understand this in fourth verse of the 13th chapter of Romans. He has no reference to Christ's ministers.

If you were elected Sheriff of your county, and were to execute the penalty on a murderer, you would have to mount the scaffold, put the noose around your neighbor's neck, and swing him into eternity. I want to make this as plain as I can. You would se that you would be "the minister of God—a revenger to execute wrath upon him that doeth evil." But you could not do this after you have come out from the world and entered into Christ's Church. Then, I say, let us remain in Christ's Church, and let the Caesars carry on the Government. We cannot serve two masters at the same time.

All countries must have a government. God has so ordained it; for without it we would have nothing but confusion and chaos. In the first verse, 13 chapter of Romans, Paul tells us what we owe to God's government He teaches us the duty of obedience to the kingdom of this world. His doctrine is this: "Let every soul be subjet to the higher power"—let every man be obedient to the civil Government under which the providence of God has cast his lot;" for there is no power but of

God;" as God is the ruler of the universe, and has a kingdom of the world.

I cannot find where Christ or his Apostles teach that his disciples should be legislators or governors of the kingdom of the world; but they do teach that we shall work for his (Christ's) kingdom, and keep unspotted from the world. The officers may belong to the world, but the government still belongs to God: everything in the universe belongs to God, so all in the governments on earth belong to Him, although many of them are governed by ungodly men. The temporal power is no terror to Christians, as they are submissive to the powers that be, and should not take any part in the political, temporal government; so I think Brother Miller's suggestion of sending brethren to the Legislature and taking part in politics would certainly be a retrograde step.

I will quote some more of Brother Miller's, language. It reads almost as if he fancied himself in Cæsars government. "But here comes now one of the Minutes of the Annual Meeting, hurling forth by sectarian newspapers, and scattering to the uttermost part of the earth, that a brother will be excommunicated if a grateful people should admire his goodness so much as to elect him to the legislature." He further says, "When a man is a real Christian, he posesses all the qualities that an intelligent and honest community admire in a legislator. Now that reads tolerably well on paper; but let us try it by the straight-edge of Holy Writ. The kingdom of Christ is founded on the principles of love, forbearance, patience, and willing submission to injustice and wrong, or evil, in any shape. The kingdom of this world is founded on the principle of justice and resistance of evil. The kingdom of Christ is composed of truly converted, or new born souls, who have received the spirit of Christ. It is plainly to be perceived that this spirit or principle is in direct opposition to the principle which must rule in the kingdom of this world. The Christian principle is that of love, returning good for evil, longsuffering, forbearance, and, in short, what Paul terms the fruit of the Spirit. The kingdom of the world, that Bro Miller wants the Brethren to be partakers of, would say, "An eye for an eye, a tooth for a tooth, punishment of evil by retaliation, or overcoming evil by coercion." The true believer must be actuated by true Christian principles, and make everything subordinate to true Christian principles. I cannot see any half-way ground. There can no government exist without the sword; you cannot fill any part of the law of the government without force. It is certainly plain that Christians are forbidden to take any part in any institution, organization, ordinance, or fraternity, particularly the secret orders, in which he must of necesity violates the principles on which his own kingdom is founded, or the spirit by which he is born. This is the ground on which Christianity is based It is the spirit which influenced Christ; and if the spirit of Christ is not in us, we are none of His. Then, to be consistent with our profession, we must use all the God-given means we have to build up Christ's kingdom, and put our trust in God.

Now, my dear brother, you have seen enough in this world, to know that if a man gets enamored after the things of this world, and gets, to trading heavily, or carry on a large, complicated business, or vol nteer to carry on the temporal kingdom and enter into the political arena, he would, as a necessary consequence alienate himself from the church. You may plead infallibility as much as you please, that will be the result. You have mentioned several persons you presumed were officers, and entered into the church. Why not in your long letter show us where Christ or the apostles ever recommended men to carry on the temporal government. Brother Miller is fearful, if we and a few more denominations quit taking part in politics, that the Pope of Rome would get the upper hand of us. Now we, as non-resistants would have no business as legislators, for we could not votefor warring implements, nor for supplies to carry on war against the Pope. If we did, we would not be true to the principles we profess to believe. So you would better leave the brethren at home to take care of the church.

Hear Bro. Miller again: "My kingdom is not of this world.' This quotation is used by the advocates of the minutes referred to; but in what way it justifies this conclusion, is more than I can understand." You certainly must lack a discerning between a spiritual and temporal kingdom. My kingdom is not of this world," means Christ's kingdom—the kingdom, or church, you and I profess to love. A partaker of politics has to be in both kingdoms if he professes to be a Christian at the same time. Do you think he can serve both masters at, the same time. Bro Miller, let us render to Cæsar what is due to Cæsar. I think that means, to the temporal King or Governor, or the Goverument we live in. This is our duty as Christians; but it does not say we shall help Cæsar to carry on his government. "Render to God the things that are God's"

Brother Miller, you say, to pray for those in authority, without helping them to accomplish their ends, is inconsistent with our prayers. What does the Lord teach us in his prayer, "Lead us not into temptation? But you want the Brethren to hold office, and if that is not leading us into temptation, then I do not know what temptation is.

In conclusion I would say, that I have taken up this subject with reluctance, still expectiug some able brother to take hold of the subject, and show to the world our reason for our belief; but I have now endeavored to throw some light on this most important subject. I am as well satisfied that the position I have taken is in accordance with the teachings of Christ and the apostles, as any other doctrine in their teachings. I have only been in the church about a year, and I like the Brethren, and I like their doctrine about voting, holdiug political office, and excluding all secret organizations By excluding the above, and correcting all other errors, we will have unanimity in the church. "United we stand." May the great Jehovah give us spiritual life, and wisdom to work for his glory. Bro. Miller, just look at other denominations, and see how they have quarreled, and how the churches have been torn to fragments by taking an active part in politics. May that God on whom we are dependent for all we have and all we are, enlighten our understandiug, that we will understand his truths as they are in Christ Jesus.

DAVID MAYAR.

Girard, Illinois.

For the Companion.

Christ the Christian's Companion.

In perusing the sacred pages, the Christian finds many encouraging promises of his protection and guidance thro' this unfriendly world. Companions may flee, and the world around cast reflections upon us, causing us almost to despair; yet the voice of our Heavenly Companion is, "Lo! I am with you alway, even unto the end of the world." Christ came to save a lost and ruined world, and those cheering promises should buoy us up to our duty; for "in due season we shall reap, if we faint not."

Sometimes, in our thoughtlessness, we say of a church assembled, "a very small turn out," "not a large audience," &c., forgetting that Christ was with us. Hear his declaration, "Where two or three are assembled together in my name, there am I in the midst of them." Where Christ is, there is no little meeting; it is always large and encouraging. His "effulgent rays of light" over an audience never so small, if they are his true worshippers, will cause them to receive a benefit; and they can be assured of his Divine protection.

The Psalmist says, "Though the Lord be high, yet hath he respect unto the lowly." Christ was born in the city of Bethlehem, a mean place, in itself, and he partook of the nature of sinful flesh, and was despised of man; yet he was exalted, and notwithstanding the contempt shown to him by a wicked and sinful people, he was full of sympathy, and promises his protection to his faithful followers. Christ's presence with Christians exalts them: and his presence exalts any and every place. The city in which he was born was regarded as a mean place, yet, as the place of Christ's nativity, it went out in history as an exalted city. The prophet exclaims. "Thou Bethlehem in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor that shall rule my people Israel." Christ, our ruler, governor, and protector! Oh, what a consolation! the christian need not be left alone. Though our assemblies in Sabbath school or preaching are small, sometimes, yet if we meet in his name—the best among every name—we are not alone—"I am in the midst of you." When we have our dearest friend or friends with us, we care not for numbers, but are satisfied, and feel to refuse more, as the company is complete. So it is with the assembly of Christians in church or elsewhere: if we are true to God, we have Christ's protection, guidance and presence through the journey of life. This then is the Christian's consolation—Christ our companion. His promises are true, his commands are positive and true, and his ways are righteous altogether. This should then incite us to our duty to serve God while we live, that we may secure ourselves of the protection and guidance of Christ, that when the way shall appear dark by death, we then can have the assurance of our heavenly Companion, and exclaim, with language divine, "Though I walk through the valley of the shadow of death, I will fear no evil; for thy rod and thy staff they comfort me." Christ, our Maker, Ruler, Guide and God! More we need not.

S. T. Bosserman.

Dunkirk, Ohio.

For the Companion.

Singing.

We are commanded not to neglect the assembling of ourselves together. After we meet for public worship, we generally exercise in singing; and I believe that singing is a command; for we are commanded to sing spiritual songs. I, for one, can enjoy myself as well in singing as in preaching or praying; although I cannot sing much myself, I take delight in good singing. But I do not believe in wooden singing, such as is common in our day. Where it is done it will deprive many of the members of enjoying themselves in singing, as the majority do not sing, but do altogether depend upon the machine to do the work. I think as soon as there is a sufficient number together, they should commence to sing unto the Lord, as we are commanded. I highly favor that some one select a hymn and sing it; but then I would not be as partial as some of the brethren are in selecting a hymn, or by taking the liberty to select one. I think any one, whether official or lay-member, has a right to select a hymn; but of late it was presented as a query at a council meeting, whether it is right, (or something to that amount) for a lay-member to select a hymn, and commence singing without permission from the preachers or deacons: and it was thought not advisable to do so.

I love and respect the preachers and deacons very highly for their work's sake; but as regards singing without the liberty given by the officials, I have a few thoughts to present to the readers, in defense. I have frequently seen, and that to my sorrow, that, after the members met for worship, and the preachers were not present, the lay-members and some of the deacons sat and talked about worldly affairs, but seldom, or never told the members to sing. Now, in such a case, would there be anything wrong for a lay-member to select a hymn and commence singing, and thus draw the deacons' minds from earthly to heavenly things? I think not: it would be far better, in my estimation, than to sit silently and listen to them; for such talk is not becoming for any of us. When we meet for worship, we should have our minds weaned from worldly things.

I have now given my views on singing, as I understand that it should be done; but do not understand me to think that the lay members should have the preference before the deacons, to select a hymn. By no means: but in case of the deacons not giving the liberty, nor attending to their duty, I think it is just and right for lay-members to take the liberty. I feel it to be a Christian duty to improve our time in singing.

But we cannot all sing. Singing is a gift of God. There were singing men, and singing women in olden times; and so it is now. The singers should sit as close together as they can; for the closer they are together the easier they can sing. If one sits here and another there, it goes harder, with the most, at least.

The word "sing," occurs not less than fifty times in the Bible; and the word, singing, twenty times; and nearly always as a command. "I will sing," occurs twelve times, in such terms as, "I will sing unto the Lord," and, "I will sing with the Spirit and with the understanding also." With these thoughts I will leave the subject for your consideration; and if I am wrong in my views, I will be gladly corrected.

Noah B. Blough.

For the Companion.

Sinning Greatly.

Commonly, I think, the sin against the Holy Ghost, is misrepresented.

The scriptures must of necessity be written in a very condensed form; and there are many things spoken of only in a hidden way.

In Matthew 5: 24, 26, we read, "Agree with thine adversary quickly while thou art on the way with him; lest at any time the adversary deliver thee to the Judge, and the Judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing."

If a man does any wrong, and is put into prison, he certainly is not pardoned; but that does not say that he shall never more get out of that place.

We all know that man possesses more disposition to condemn than God; and God possesses more disposition to forgive than man. And hence, the light which is in man being darkness (chap 6: 23,) the scriptures are misapprehended, and sometimes exceedingly misrepresented.

Obed Snowberger.

Quincy, Pa.

The Good we Might Do.

We all might do good
When we often do ill,
There is always the way,
If we have but the will;
Though it be but a word
Kindly breathed or suppressed,
It may guard off some pain,
Or give peace to some breast.

We all might do good
In a thousand small ways.
In forbearing to flatter,
Yet yielding due praise—
In spurning ill humor,
Reproving wrong done,
And treating but kindly
Each heart we have won.

We all might do good,
Whether lowly or great,
For the deed is not gauged
By the purse or estate:
If it be but a cup
Of cold water that's given,
Like "the widow's two mites,"
It is something for heaven.

For the COMPANION.

"Preach the Word." 2 Tim. 4 : 2.

The above text is an admonition, as well as an instruction, given by the apostle Paul, to Timothy, his son in the faith, as a last or farewell address. This epistle was written but a short time prior to the time of the apostle's death, whilst under sentence of death. The apostle foresaw the perils and dangers that awaited and threatened the believers, the followers of Christ; hence the admonition and warning, "'Preach the word.' Do not be dismayed; do not be discouraged; do not be frightened. Although perilous times are awaiting thee, persecutions, afflictions, the sword and the fagot are staring thee in the face, do not fear all this; continue thou to "Preach the word." 'Be instant in season, out of season, reprove, rebuke, exhort, with all long-suffering and doctrine.' Do not shrink from thy duty; though all hell should oppose thee, God will stand by thee. He will most assuredly protect thee; not a hair shall fall from thy head without the Master's will. Though mountains of opposition should rise before thee, yet will the Lord keep thee from all danger. 'He shall deliver thee from the snare of the fowler.' 'I will deliver my people.'' Ez. 13 : 21.

Peter saith, "The Lord knoweth how to deliver the Godly." Paul saith, "Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, &c., shall be able to separate us from the love of God which is in Christ Jesus our Lord." God will protect those that trust in Him. "Put on the whole armor of God." Be equipped as a soldier of the Lord. "Press toward the mark for the prize of the high calling of God in Christ Jesus." Press onward, still keeping in view the mark; looking unto Jesus, the author and finisher of our faith."

"Preach the word." I would say, my dear brethren, take heed that you give strict attention to the text; "preach the word" and nothing but the word, always having in view the mark: never lose sight of it. Do not preach your own word; it is not worth giving, neither is it worth receiving. "Such as I have give I thee; in the name of Jesus Christ." In preaching our own, we are so apt to lose sight of the mark, and then we are sure to get astray, run wild, get lost.

"Preach the word." By this time some one may begin to inquire, "What, then, is preaching the word?" Well, some one will tell us, that it is to explain the scriptures of Divine truth; to give your opinion on the scriptures; to tell the congregation what you think about this, that, and the other thing. Others will tell you, by their preaching, what they have experienced during their Christian life; that they have obtained religion at such a place, day, and hour—at such a meeting, by the preaching and prayers of such a minister—having received the Holy Ghost and the pardon of their sins whilst kneeling around the mourner's bench. Others will tell you, that preaching consists in a great display of words and show of eloquence, in theological and classical education, in studying, penning and reading to a congregation a polished, smooth, and well sounding sermon—one that is well calculated to tickle the ears of the hearers. And, again, others think that preaching consists in making a great deal of noise; in telling their hearers of great and wonderful events that have taken place in their time and presence, as well as in times past, of what they have seen, heard, thought, said, imagined, suggested, conjectured and dreamed. There is still another class, who think that preaching consists in clapping their hands, swinging their arms, stamping with their feet, spanking the desk or table, and in distorting their bodies into almost every conceivable and inconceivable shape. All this, my dear brethren, may be preaching, at least I shall not attempt to deny that it is preaching, yet I frankly deny that it is the preaching alluded to in the text. The apostle charges, yea, very solemnly charges Timothy to "*preach the word.*" That preaching is to explain the scriptures of God's eternal truth, I cannot, my dear brethren, understand it so. I do not find the term explain in my Bible. I ask in all sincerity, do the scriptures of truth need any human explanation? and if so, where do we read it? where is there a thus saith the Lord for it? Is not the Bible, and more especially, the New Testament, a plain book, easily to be understood? Would any one say, that God could not make His word and will plain unto the children of men? If God in his infinite wisdom, could not make his word plain, I should wonder who could.

Dear brethren, it makes me shudder—it makes my hair stand on end—to hear poor, fallen, sinful man say, that he will explain God's word; as though God's wisdom was limited, and man's unlimited. "Let God be true, but every man a liar." Rom. 3 : 4. Webster defines the term Preach, "To proclaim; to make known; to pronounce a public discourse on a religious subject; to deliver a sermon, &c.," Never once does he define it to explain. Then preaching means to proclaim the word: "Cry aloud, spare not; lift up thy voice like a trumpet, show my people their transgressions, and the house of Jacob their sins." Is. 58 : 1. Thus preaching means to proclaim God's will unto a lost, ruined, sin defiled world; to show the people that they are sinners in the sight of God, that they must needs repent and believe the gospel.

In your preaching try to persuade sinners to read the gospel—"search the scriptures." If people can be persuaded to search the scriptures of Divine truth, an important point is gained. The next thing in order will be, to get them to believe and obey the word—the gospel of Christ. "He that believeth and is baptized shall be saved; but he that believeth not, shall be damned." Mark 16 : 16.

"Preach the word; be instant in season, out of season, &c." To be instant means, to be pressing, urgent earnest, diligent, making no delay

quick, in haste, &c.: press them, urge them earnestly, without delay: "Compel them to come in, that my house may be filled." Luke 14: 23 Paul shunned not to declare all the counsel of God. He declared, (not explained) the counsel and will of God. He proclaimed, announced, asserted, without fear of consequences, all the counsel of God.

Dear brethren, this explaining of the scriptures is attended with a great deal of difficulty and danger; at least, so in my estimation. By these human explanations of the scriptures, infant sprinkling, and all other heresies were brought into existence. There is no end to these explanations; and one has about as good a right to explain as another; hence let us beware not to trifle with the word of God; for saith Paul, "The word of God is quick and powerful, and sharper than any two-edged sword; piercing even to the dividing asunder of soul and spirit," &c. Peter saith, "This is the word, which by the gospel is preached unto you."

When the angel of the Lord spake unto Philip, saying, "Arise, go towards the South, unto the way that goeth down from Jerusalem unto Gaza," Philip obeyed, and fell in with a man of Ethiopia. Then Philip opened his mouth, and preached, (not explained), unto him Jesus. "And as they went on their journey, they came unto a certain water; and the eunuch said, See, here is water; what doth hinder me to be baptized? * * * And they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit," &c. Acts 8: 26—39.

I would ask the reader, to read the whole narrative of Philip and the eunuch, and see whether it needs any human explanation. Ask, for instance, an unprejudiced, ten years old school boy, (not having had any explanation on it), how, and when, and where, and by whom this eunuch was baptized. Will he not unhesitatingly tell you, that Philip and the eunuch, in travelling along came to a river, creek, or lake; that they stopped the chariot; that they went down into the water; and that Philip then and there baptized the eunuch; and that they again came up out of the water? Could this boy, possibly, by reading the narrative, come to any other conclusion than the one proposed? Judge ye.

But, dear reader, let us now hear the explanation of a learned theologian, a classic, one that professeth to be a minister of the gospel; of one that understands Greek, Latin, and Hebrew, and what not? Let us hear him, and let each one judge for himself. Not thirty miles from where I am writing, this selfsame, learned theologian, in preaching one of his eloquent sermons, explained, and boldly declared, that there was not even one drop of water in that region of country between Jerusalem and Gaza, excepting Jacob's well; and that that well was so deep and narrow, that the Savior himself had to pray the woman of Sychar to draw water for him to drink; consequently it was an utter impossibility to baptize in that country by immersion; and consequently the eunuch was baptized by having water sprinkled upon him; that going down into the water and coming up out of it was all a myth. This is what our learned theologian friend makes out of it. I shall certainly not quarrel with him about it. He and Luke for it. Our learned friend has forgotten to tell his audience that Sychar, Jacob's well, is not in the country between Jerusalem and Gaza; but directly in the opposite direction, some forty or fifty miles. I would refer the intelligent reader to the map of Palestine. The reader in looking over the map of Palestine will also see that at least two streams, of considerable magnitude, cross the country road leading from Jerusalem to Gaza. Memory did not serve our learned friend well.

Brethren let us preach the word without fear of consequences. "Be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine."

E. K. Buechley.

Waterloo, Iowa.

For the Companion.

Liberty.

"If the truth make you free ye shall be free indeed," John 8: 32.

Freedom—liberty—indeed. In what? Is it to think and do as we please in any, and in every respect. Yes, just so. An unbounded freedom—A liberty which is as much unlimited as infinity and eternity themselves.

Truth is—not a created or designed but a selfexisted attribute of God. It is the sole cause of that perfect freedom. It condemns, punishes, disenthralls and rewards with equal certainty and precision. Reader are you free from sin? If you are then the truth has made you free, and you are "free indeed." Are you really conscious of any degree of iniquity? then the same unbounded truth has made you, not so iniquitous but so "conscious" of your condition; and until an atonement is made—until you are forgiven, redeemed, or brought "with a price" even the precious blood of Christ, you are in a millionfold more miserable, more dangerous condition than the most unenlightened heathen upon the earth. Are you in doubt as to your real spiritual condition? Then you are not "free indeed," but "free" to lay hold upon the truth and to cause, by the help of God, even a shadow of doubt to vanish away. Truth needs no comment, no proof or explanation for itself, but for those who are in error it has all these and all other essential appendages. There is now no cloak for sin and uncleanness—no excuse whatever.

J. B. Garber.

Mt. Union, Pa.

Mother, Home, and Heaven.

The sounds that fall on mortal ear,
As dew drops pure at even,
That soothe the breast or start the tear,
Are mother, home, and heaven.

A mother—sweetest name on earth,
We lisp it on the knee,
And idolize its sacred worth,
In manhood's infancy.

A home—that paradise below,
Of sunshine and of flowers,
Where hallowed joys perennial flow,
By calm, sequestered bowers.

And heaven—that port of endless peace,
The heaven of the soul,
When life's corroding cares shall cease,
Like sweeping waves to roll.

O weep not then; though cruel time,
The chain of love has riven;
To every link, in yonder clime,
Reunion shall be given.

Oh, fall they not on mortal ear,
As dew drops pure at even,
To soothe the breast, or start the tear,
A mother, home, and heaven!

Christian Family Companion.

DALE CITY, Pa., July 15, 1873.

So much has been said by our esteemed correspondents, in regard to our late Annual Meeting, that we deem it unnecessary for us to make any farther reference to it. They are really, in this case the proper persons to speak of it. For us to speak of it, in terms of praise especially, would undoubtedly be pronounced egotism. And with our present impressions we could not otherwise speak of it, so far as the outside workings are concerned. The place for the meeting was one of the best that could have been selected. And we think no place equal to it for accommodating the attendants with lodging, can be found in the United States. For we are not aware of any town in the country that contains as many members as Dale City. And there are few that are surrounded by so large a membership. The members are pretty generally well provided with house room. The accommodations for feeding the people were also as good as could be expected, and gave very general satisfaction. The preparation of the Counsel was quite sufficient for the number of people in attendance, and even more might have been accommodated by additional preparations which could readily have been made. Proximity to the Railroad, was a feature admired by all, A few steps from the depot brought the brethren to the place of meeting.

As for the Counsel itself we do not regard it to have been of as much interest as our meetings generally are. The business was generally of a secular or personal nature, arising more from prejudice and jealousy, than from a desire to do good, without the proper knowledge how to do it. It is only a pity that the meeting indulges and gratifies such dispositions to find fault with the individual affairs of fellow-members. We hope however that ere long the disease will work out its own cure. The meeting will have more business than it can properly attend to.

We have often desired that the time spent at the Annual Meeting might be employed in devising great methods of doing good, by spreading the gospel, building up charitable institutions, and organizing methods of supporting them. Instead of this, however, the greater portion of the time is occupied in contending with those who oppose such efforts. By and by they will manifest themselves.

We may have some farther and particular observations to make hereafter.

Christian Union No. 5.

Several weeks have passed since our last article on this subject appeared; and hence it would be proper to recapitulate briefly what we have already shown. To economize room, however, we will refer the reader to the former articles, and will proceed with our subject.

V. "*One faith.*"

This does not mean that there is but one thing to be believed—that there is only one thing connected with the religion of Christ that is worthy of our confidence; but it does mean that there is but one system of religion—one plan of salvation—for both Jews and Gentiles: in short, under the Christian dispensation, God requires all to believe and practice the same things—the things revealed through Jesus Christ, the one Lord, to the church, the one body. When we are thus united in faith and practice, we are certainly led by the one spirit, and all have the same hope, that one hope in our calling.

Jude, in speaking of this faith calls it "the faith once delivered to the saints." It is worthy of notice, too, that Jude had direct reference to the common salvation when he wrote of the faith once delivered to the saints; showing that salvation is secured to all upon the same terms, by believing and doing the same things.

VI. "*One baptism.*"

One says this has direct reference to the baptism of the Holy Spirit. To this we object, as the Spirit in his office, or work, was referred to in the second point of union. Others assume that the clause, "there is one baptism," teaches the idea of one action in the administration of the ordinance of Christian baptism, once dipping the candidate into the water. Single immersionists claim this as a direct testimony in support of their practice. Some of them are so confident of this, that they seem to be astonished when anything is hinted to the contrary.

There are persons of extensive information—ministers of the gospel—teachers of languages—that hold this strange and unfounded opinion. By what course of reasoning they come to such a conclusion we cannot comprehend. We have listened to some attempts; but they seemed to us the most unreasonable attempts to reason that we ever heard. We are sure that nothing was farther from the mind of the apostle than to convey such an idea. Well, what did he mean? Plainly this—nothing more, nothing less, nothing different from this—that there is only one ordinance, called baptism, by which all are introduced into the church of Christ: there is not one baptism, or initiatory rite, for Jews, and another for Gentiles, but one for both—for all. In enumerating these points, Paul did not describe the constitution of the Church of Christ; but says, "There is one body"—one church for all. He did not describe the gifts and the operations of the Holy Spirit; but says, "There is one Spirit"—the Holy Spirit. He did not define the hope of the disciples; but asserts that they were called in one hope of their calling. He did not tell them what the Lord had done, declared, or enjoined; but simply declared that "there is one Lord." He did not enumerate the doctrines of the gospel, nor its requirements; but stated that "there is one faith"—there is not one system of faith and practice for Jews, and another for Gentiles, but one common system. So he did not teach anything about the design of baptism, nor about the manner in which it is to be performed, but sets forth in clear terms that Gentiles and Jews are initiated into the church by "one baptism"—by the same rite.

But the reader may ask, "If Paul here says nothing about the design nor mode of baptism, where do you learn how to baptize?" We answer, we learn it from the command of the Lord; for he not only ordained the rite, but also said how it should be performed. We have a law upon this subject—a well defined law—and we have the law illustrated by examples of its observance. When Paul says, "There is one baptism," he refers directly to the baptism which is enjoined in this law, and if we would learn how the rite is to be performed, we must look, not to Paul's notice of it, but to the commandment—to the law. This law is found in the 28th chapter of Matthew's Gospel, 19th verse, and reads as follows: "Go ye therefore, and teach all nations, *baptizing them in the name of the Father,*

and of the Son, and of the Holy Ghost." This is the law, and it is the only law found in God's word, that describes the manner of performing this sacred rite. It is true, there are many notices of the ordinance—many allusions to it—that will assist us much in settling this mooted question; but we must consider them all as subordinate to this law, and pointing directly to it.

After we have noticed the next point, we shall return to dwell at some length upon this "one baptism."

VII. "*One God and Father of all*; who is above all, and through all, and in you all."

This caps the climax, and it shows conclusively that there is no difference between Jews and Gentiles; that there is but "one God and Father of all." The Jews do not have a God and Father, and the Gentiles another, the one God is the Father of all; he is above all; he is through all and in all. There is no difference; all stand in the same relation to God, and all are saved by the same means and on the same terms. He enumerated these seven points, to impress on their minds the great importance of union—of keeping "the unity of the Spirit in the bond of peace."

Look at it for a moment, if you please, and then tell us where there is any room for sectarianism—for differences in religious faith and practice. The middle wall of partition between Jews and Gentiles was broken down; the enmity formerly existing between them was destroyed, being nailed to the cross; hence they stood on an equality before God. Christ "abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; *and that he might reconcile both unto God in one body* by the cross, having slain the enmity thereby." Eph. 2: 12-16. This one body, in which both are reconciled unto God, is the Church of Christ. (Chap. 1: 22, 23). "And (Christ) came and preached peace to you (Gentiles) which were afar off, and to them (the Jews) which were nigh. For through him (Christ, the one Lord) we both (Jews and Gentiles) have access by one Spirit unto the Father." (Chap. 2: 17, 18). They all had one hope in their calling: they acknowledged and served but one Lord; and they contended (or should have) for the one faith—"the faith once delivered to the saints." They were all introduced into the church by one baptism—that baptism which their Lord commanded "Immersing them in the name of the Father, and of the Son, and of the Holy Spirit." They were all led by this Spirit, the fruits of which are love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. Look at all this carefully; examine it prayerfully; and then tell us honestly what you think of sectarianism. Is it not, indeed, a monster of frightful mein? Is it not as unnatural as the Revelator's beast with seven heads and ten horns? Will you ever again thank God for a divided, schismatic Christianity? God will not accept your gratitude for the devil's work. We say the devil's work; because we know it is not God's work, nor according to his will. We know that it is not God's will; because the will of the Father was also the will of the Son and the Son prayed that the disciples might be united—might be one, even as the Father and the Son are one. It is clear, therefore, that sectarianism is contrary to the will of God; and being contrary to his will, it becomes the duty of every child of God, to pray, and not only to pray, but labor against it. Let us do all we can for union. In our next we shall notice some of the evil effects of sectarianism, and the only way in which it can be done away. J. W. B.

We have postponed the time for setting out upon our Western trip to the 21st instnut, and may find occasion to postpone it still longer. Under certain circumstances, which may transpire, we may not start before August. Places which we intend to visit will be notified by letter beforehand, unless it should be done more definitely in these columns.

Robert C. Owens, employed in this office at the time of our removal to this place, as a printer, and for some time afterwards as foreman, met with an accident, on the twenty-eighth of June, by attempting to get on a moving freight train, and sustained injuries, from the effects of which he died on Monday evening, first instant. He was at the time of his death, editor and proprietor of the La Rue (Ohio) *Citizen*, which he purchased about eleven weeks ago, and both editor and paper were rapidly growing into favor with the people. He was a son of Hon. Robert Owen, late of Randolph county, New York, and was the last one in the family. He was in the 22nd year of his age, and was a young man of considerable talent and business tact.

Visit to Berlin.

On the twenty-first of June, in company with brother M. Hady, we paid a visit to the Berlin congregation. We preached at Schrock's meeting house on Saturday evening, and at Kimmell's on Sunday forenoon; and we visited at Frankl'n Forney's, Wm. G. Schrock's, George Schrock's, and Jacob Musser's. Had a very pleasant time; made new and refreshed old acquaintances.

We always enjoy a visit to Berlin. The brethren and sisters there are kind and intelligent. It was the first time we preached at those two places, and in a general way we had the attention of the congregation, and the very best of attention by the brethren.

Brother Hady must have credit for whatever the visit may be worth, as he planned it, and furnished the conveyance.

Sinning Greatly.

In another column, under the above heading, will be found a short article from the pen of O. Snowberger, which savors strongly of the doctrine of restitution. We call attention to it; but we have no inclination to throw our columns open for controversies on this and similar questions which are not edifying. Better tell sinners how to evade the burning lake than to pamper them with a vain hope of escape, by and by. J. W. B.

Answers to Correspondents.

J. J. Robinson: The postage on the *Companion* is 20 cents a year. Subscribers pay the postage; and ought to prepay it.

George Reist: We are sorry we cannot accommodate you.

E. K. Buechly: When we received your last order we had already mailed the D. C. Records. Now, after deducting the postage from them, we send the C. F. C. from No. 23 for the remaining 90 cents, as you ordered. Is that right?

I. A. B. Hershberger: $3.00 per dozen, paper cover. $3 80 per dozen, board cover.

Joseph Rothrock: Thank you for your explanation. By mistake you did not enclose the money you expected to send.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be writ en upon **one side** *of the sheet only.*

Discrepancies.

On page 300, current volume, in an article under the above heading, signed E. C. Leedy, the writer complains of certain members being excommunicated from church fellowship, for not conforming to an adopted custom in the wearing of apparel; also refers to certain discrepancies, pointing to the assembling of the congregation, their approaching chariots in their beautiful finish, &c., and says, "If there is complaint, the answer is, Forbearance, &c.

Again, referring to the building of houses and barns, costing from ten to fifteen thousand dollars, the writer says, "All these extremes are passed over."

E. C. L. wants to find relief for her burdened heart. No doubt you have a burden upon your heart. The cause of this burden may be from refusing to take counsel from those who love you, and have the watch over you. It is the product of our nature to point out wrong in others to justify ourselves. We may follow the world in house-building and carriage-riding to excess, as well as in dress; but if we were allowed to justify ourselves in that way, we never could be successful in bringing to justice those who deviate from the right way. We are to hear the counsel of our brethren who have the watch over us; and if you would rather be deprived of church fellowship than to conform to the established order of the great brotherhood, does it not show that we indulge in a spirit of self? Surely self must be denied.

When our feelings are stirred we will naturally try to relieve ourselves by pointing to others. It seems to me that Satan puts that first in our minds. When we have the right love for our brethren, we will never point out wrongs in others, other than to admonish and advise in order to reformation, otherwise we will overlook. "Charity covers a multitude of sins."

Many times when our brethren come to admonish us, they fail to use good Christian courtesy. At the same time, they may do the best they can: they mean it all well. We are to bear "one another's burdens, and so fulfil the law of Christ;" Gal. 6: 2. "The strong are to bear the infirmities of the weak; Rom. 15: 1." Now if we consider ourselves justifiable to refuse to hear the counsels of the united brotherhood, I think, in this we must feel strong. Still, according to the gospel, it is possible to be in error; for "if any man think that he knoweth anything, he knoweth nothing yet as he ought to know;" 1 Cor. 8: 2.

The Brethren have stood up to the principles of the gospel for many years. In their labors of love they have suffered persecution, undergone trials and mockings, born many burdens for the sake of Christ; and by their watching over the flock, have preserved humility, brotherly love, and gospel union; and will we now try to make a breach in the order to gratify our carnal natures? I would say, No, never.

Why have we come to the brethren? Because they are nearest the gospel—appear the nearest right. Well, then, will we be determined to make strikes toward declension? Remember, in every step the church makes into the world, she gives Satan more advantage over her. Let us drink in the spirit of the poet,

"Nearer my God to thee."

How many churches have begun in humility, and where have they gone? The Wesleyan (M. E.) church begun in humility; now it is gone to the world. Others we might name, which once showed a sign of humility, but now are all gone after the vanities of the world; and I believe that Satan is at this very time making wonderful efforts to drift the Brethren into the world also.

The gospel bids, "Be converted, turn away from your idols." The world says, "Convert the gospel to the wishes of the unregenerated world."

The gospel bids, "Come unto me." The people of the world say, "Let the Lord's people come over on our side, we will dictate. As we think, so it is right. if we think we are right, we will be right. So we see, if this is so, the Master must come over to us. God then must be the subordinate and man the dictator." But this will not do.

Now, dear brethren, let us walk, not after the flesh, but after the Spirit; "for the law of the Spirit of life in Christ Jesus, has made us free from the law of sin and death." "To be carnally minded is death, but to be spiritually minded is life and peace; because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. Now if Christ be in you, the body is dead, because of sin." But it seems that many are trying to resurrect that dead body, and bring it into the church, "because," say they, "many more of the young would come in if we would not be so strict in dress." Would it satisfy provided the church would give way and open the door a little wider? Would it not be asked to still make it a little wider, and still a little wider? and soon we would be as corrupt as any.

Brethren, let us stand firm in the faith once delivered to the saints, and contend earnestly for it; so when the Master comes he will say, "Well done, faithful servant, enter into the joys of the Lord."

C. HARADER.

Social Meetings.

Brother Holsinger, and your many readers: I will try to contribute a few lines to the columns of the COMPANION. It brings us so much good news from the brethren in all parts of our country; also, their views on different portions of the Scriptures. Paul tells us, "All scripture is given by inspiration of God," and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. This we certainly believe. Then why is it that we do not obey? This is what I am aiming at. Paul says in Heb. 10: 25, "Not forsaking the assembling of yourselves together, as the manner of some is; but exhorting one another; and so much the more as you see the day approaching." In the 24th verse he says "Let us consider one another, to provoke unto love and good works." Paul looked upon this as a good work, and did entreat his brethren not to forget it. I believe, that in the days of the apostles, they had meetings, such as we call prayer meetings, held expressly for the believers to come together to sing, to pray, and to exhort one another. Some believe that these were public meetings. We will see how this is.

In 1 Cor. 14: 29, Paul says, "Let the prophets speak, two or three, and let the others judge." This was when they came together for public preaching; hence, Paul says, (Col. 3: 16,) "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." We also see in the 17th verse, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

Dear brethren and sisters, since we are living in a time when iniquity abounds, and the love of many is waxing cold, we ought to do every humble duty that devolves upon us. There is nothing that we could engage in that could do more good. Although it is necessary that we attend to our temporal affairs, there is danger of us having our hearts too much upon these things.

Brethren, has not God ever been tenacious of his word? We believe God never intends that his word shall return unto him void, but that it will accomplish the end for which it was sent. We believe, and have cause, too, for it, that there is but very little fruit, such as our heavenly Father desires, to be seen among the so-called Christian churches of the present age. We often think of the hymn we sing:

"Well may thy servants mourn, my God,
The church's desolation;
The state of Zion calls aloud
For grief and lamentation:
Once she was all alive to thee,
And thousands were converted;

But now a sad reverse we see—
Her glory is departed."

Brethren, let us bear the fruit we should bear. We know that only those who obey the commands of our Lord have the promise of life eternal beyond the grave. Often we have only one meeting on the Sabbath day. Now, in a case of this kind, I think it would be profitable for a number of us to meet at the house of a brother in the neighborhood, and devote the evening to singing the songs of Zion, and reading, praying, and admonishing one another. I think this would be very encouraging to our ministering brethren, especially where there is only one or two upon whom all the labor and care of church devolves. We should not be ashamed; for the scripture says, "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels;" Mark 8: 38.

Do not think that, when we are once taken into the church we have nothing more to do. Oh, no! the warfare is then just begun. We must fight, for the enemy of our souls is watching and ready to lead us astray. He will appear to us in many ways. First, he may say to us, "You have no need of prayer; you need not attend meeting, you are good enough now. These little things which are of the world are not going to do you any harm in wearing them." Sometimes we heed his voice and do just as he tells us. We forget that there was a time when we promised not to conform to the world, but to uniform ourselves to the church. Nothing seemed too hard for us to do then. But, alas! since that time we see a change. We don't see those good resolutions put into practice any more. They are fled, and instead we hear them saying now, "There is no use in being so particular about our dress. We see no use in wearing the round coat or the cap. What good can be derived from it." This is the way they reason one with another. They say "we have no scripture that teaches thus;" but 1 Peter 5: 5, teaches, "Likewise ye younger, submit yourselves unto the elder. Yea, all of you be subject one to the other; and be clothed with humility, for God resisteth the proud and giveth grace to the humble." The 7th and 8th verses, same chapter, read as follows: "Casting all our care upon him; for he careth for us. Be sober, be vigilant; because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour." How careful then we ought to be that we may not come short of our duty. Whenever we begin to think that these things are of no account to us, just so soon we begin to set our judgment against the church; and when the devil gets us this far he will strive to get us a little farther, and at last he will sink us deeper than the grave. Brethren and sisters, let us strive to become of one mind, and of the same judgment; all speaking the same thing. This was the desire of the Savior. He prayed to his heavenly Father to make them one, even as they are one. We claim that we are his disciples; then let us try to imitate him in our walk and conversation, and let us pray for the unity of Christ's church. Let us have social meetings, and by so doing we can keep the enemy at bay. If we are faithful in the discharge of our duty, the time will come when we will be permitted to join with the host of heaven in singing the song of Moses and the Lamb forever.

Will not some of the brethren express their views on Hebrews 10: 25?

In love,

G. M. Noah.

Brother Henry:

For the first time, I shall try and give you a little of the news from this arm of the brotherhood. Since we have been re-districted we have dwelt in that love and fellowship that we trust we may, by the grace of God, be able to retain.

Our communion came off, as published, on the 13th of June. The services were conducted by brethren Younce and Jesse Calvert, assisted by a number of brethren from adjoining congregations. They wielded the sword of the Spirit with power, and with success; and we are glad to say that many, that have been long counting the cost, were made ready and willing to follow the Savior. Seventeen were added to the church by baptism; and as that was a season of rejoicing, we hope it will not abate, till many that are idly waiting will get the full consent of their minds to labor in the vineyard of the Lord, and finally obtain that blessed reward of eternal life, in the end of the race. Lest I get too lengthy, I shall close, hoping that God's choicest blessings may rest upon you, knowing that the duties that devolve upon you are hard to perform; especially when brethren forget to exercise that feeling of charity towards you that your surroundings demand.

Yours fraternally.

R. K. Binkley.

Huntington, Ind.

Sin Against the Holy Ghost.

In answer to query, in Companion No. 20, I desire to give my views on the above subject. In comparing Mark 3: 28, 29; Luke, 12: 10; with Hebrews 6: 4 6, I think it looks very probable, if God, for the sake of his dear son, has condescended to make us partakers of his Holy Spirit, after having tasted the good word of God, and the powers of the world to come; if we would then fall away into apostasy, denying the power of the Holy Ghost, we would be sinning against the Holy Ghost. For every one of us that has been regenerated, born of water and the Holy Ghost, has been a partaker of the Holy Ghost: our hearts have been made a fit temple for the indwelling of the Holy Ghost of God. If any of the disciples of Christ had denied the operation of the Holy Ghost upon them, on the day of Pentecost, they would have sinned against that Spirit.

The New Testament teaches, all through, that we have received the Holy Ghost; therefore let us be careful that we do not sin against that Spirit. John 16: 7, teaches us that our Saviour would send us the Comforter; and it is he that comforts us in affliction, in bereavement; and through all the trials of life. It was he that warns us to flee from the wrath to come. It is he that prompts us to obey the commands of Christ. It is that Spirit that brightens our hopes and perfects us in love. Then let us not grieve the Spirit by coldness or indifference, or by mingling with the sinful practices of the world.

To deny the operation of the Holy Ghost upon our hearts, after we have received it, is sinning against the Holy Ghost, and will never be forgiven in this world, nor in the world to come. "Seeing they crucify to themselves the Son of God afresh and put him to an open shame."

Samantha Collens.

Reply to Sister Knouff.

"For though ye have ten thousand instructors in Christ, yet have ye not many fathers." "For when for the time ye ought be teachers, ye have need that one teach you again which be the first principles of the oracles of God." 1 Cor. 4: 15; Heb. 5: 12.

These scriptures were suggested to my mind while reading Hannah Knouff's letter in the C. F. C. of June 24th, page 398, in which she criticises brother Eby's letters, &c. Of the merits, or demerits of said letters, I have nothing to say; not getting the C. F. C. at that time, I have not seen them; but of Hannah's letter I have a few words to say. As she has her home among the Iowa sisters, she

feels like defending them ; and as I know the time when she, with her sainted father and mother, did not have their home in Iowa, I feel like calling her mind back to the landmarks of her devoted parents, that she may know whether she now in Iowa contends for the faith and order of the brethren, as they did in Maryland 15 years ago, and where their foot-prints still are seen ; and also to inquire, in her own mind, whether her mother, while living in Md., would have advocated the costume and practice she now advocates in Iowa, and there to ask herself this single question : If my children will go ahead of me in advocating a departure from the faith and costume of our fathers, as I am going ahead of mine, where, oh where then will be the simplicity which is in Christ ?

Brethren, whither are we drifting ? Is there no discipline in the church ? St. Paul says, "Let the woman learn in silence, with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." 1 Tim. 2 : 11, 12. Brethren, is not Hannah Kucuff's letter as clear a transgression of a plain command of God's word, as any transgression can be ? and yet brother Holsinger prints it, and we read it, and let her go unmolested in her wickedness, while she perhaps thinks she is doing God a service. If the church in which she lives were governed as the one in which her father served in Md. was, she would have an account to settle.

Hannah, you ask, "Where is the commandment for the caps ?" Here you have a very plain one ; what have you to say in defence of your violation of it ? I have no doubt, however, you have a way to get around it. Permit me to digress so far as to say, brother Holsinger ought not to have published your letter. The press is a help to the ministry of Jesus Christ; and as far as contributors are in the advancement of truth, they ought to be respected and encouraged ; but whenever they conflict with, and oppose the advocates of sound doctrine, as you have done in arraying yourself against the regularly ordained minister of Christ, while he is contending for the faith once delivered to the saints, your letter ought by no means to have been respected or published.

Sister Hannah, I fear that, while you volunteer to defend your sisters in Iowa, you are an instructor without being a mother in the church ; and for the time being it is needful that some one should teach you which be the first principles of the oracles of God ; while I admit that you do know what those are by which the sinner is reconciled to God, I fear you have lost sight of the first principle of a Christian woman to 'learn in silence with all subjection."

Sister Hannah, I write not to defend brother Eby, but to correct you ; for you have certainly fallen into a grievous error in writing as you did ; and knowing you from childhood, I feel in love to correct you. When brother Eby sees inconsistencies in members in departing from the order of the church, as he has learned it from the letter and spirit of the gospel, either in Iowa or elsewhere, it is his bounden duty, as a minister of the gospel of Christ, to defend the truth, and to rebuke, reprove, and to exhort the unruly with all long-suffering and doctrine. And as "the time will come (and has already come) when they will not endure sound doctrine ; but after their own lusts shall they heap to themselves teachers, having itching ears, &c. 2 Tim. 4 : 2, 3, it was your duty, as a mother in the church, to stand by him in advocating the faith and order as we have received it, and by no means to volunteer yourself to be one of the itching-ear teachers.

You need not talk so boastingly of your Western sisters, who, you say, "are chiefly guided by the plain reading of the Testament." Some of us have been in the West, and felt happy to find there, as elsewhere some very worthy members; but alas ! we have also found many so far departed from the faith and order of the brethren, that a stranger must be told that these have been in the water too. And in all places, the West not excepted, the faithful members all complain of the departure of these from the simplicity that is in Christ, and the introduction of pride by those into the church. These are the ones you are defending. Do you suppose you are doing them a real service ? Do you not know that the word will judge all in the last day ? You say they are chiefly guided by the plain reading of the Testament. Why then do they not give the evidence of it in humility in dress ? I am sure there is scripture enough for that. And why don't you set them an example, by being guided by the reading of the Testament ? Does it not teach you to "Rebuke not an elder, but to entreat him as a father ?" 1 Tim. 5 : 1. Why then did you rebuke elder Eby as you did ? Why did you not entreat him as a father ? No doubt he was laboring and co-working with the faithful Iowa members, when he said and wrote what you rebuke him for.

Sister Hannah, don't talk about being guided by the plain reading of the Testament, until you cease violating such plain scripture commands as 1 Tim. 5 : 1 ; 2 : 11, 12.

D. P. SAYLOR.

HAMILTON, Mo., June 12, 1873.

Brother Holsinger :

Please publish the following receipts, for contributions received to aid in building a Meeting-house.

Jacob Rosenberger	$2 00
H. B. Brumbaugh, James Creek, Pa.	6 00
J. R. Hanawalt, Spring Run, Pa.	10 00
Jacob Mohler, Dry Valley, Pa.	11 30
D Gibbon & C. Cronise, Bush Creek, Md.	6 30
Leonard Furry, Yellow Creek congregation, New Enterprise, Pa.	27 25
Total	$62 85

We have written to all our dear brethren who have manifested a desire to assist us, as above, and would again return our warmest thanks for their liberality and kindness. The above amount is all we have received as yet, and unless we receive more aid from the Brethren and friends, the work cannot be accomplished very soon.

In Christian affection,
GEO. WITMER.
WM. B. SELL.
D. B. SELL.

Query.

Will some of the brethren give an explanation, through the C. F. C., on Luke 16th chapter, commencing at 19th verse, to the end of the chapter. The question is. Is it a parable or not ? I have always entertained the idea that it is. Some say I am in error. And again, the words, "Father Abraham." I understand them to mean, God, or Jesus Christ, his Son, while others say they mean Abraham, and he that crieth unto him is the Jews. Brethren how is it ?

I. J. THOMAS.

New Virginia, Iowa.

Announcement.

The brethren in the Smith Fork congregation, Clinton county, Missouri, will hold a love-feast in their house one and a half miles north of Plattsburg, on the 6th day of Sept. next.

By order of the church.

DAN. D. SELL.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In McVeytown, Mifflin Co., Pa., RACHEL RHODES, aged 107 years.

In the Spring Run congregation, Mifflin Co., Pa., May 25th, sister BARBARA, daughter of br. thier Daniel and sister Replogle, of Pattonsville, Bedford Co., Pa. and wife of Elder George Hanawalt, aged about 31 years. She was a devoted Christian; and while she now rests from her labors and her works have followed her, she leaves a husband and 8 children, the youngest only 8 weeks old, whose privilege it is to meet her in the kingdom, and enjoy the happiness prepared for the finally faithful. Funeral sermon by elder Enoch Eby, from Phil. 1: 21.

The following is an extract from the *Lewistown True Democrat*, under the heading of "Severe Visitation:"

"The family of Rev. George Hanawalt, of Oliver Twp., has been the subject of much affliction for the past two months. The children, seven in number, took scarlet rash and sore throat, with a kind of intermittent fever, and were nearly all dangerously ill, about the 25th of March, when his wife took fever also, and on the 1st day of April was delivered of a young daughter, after which she relapsed into inflammatory fever, and about two weeks later, a most malignant form of milk-leg set in, which opened and discharged very profusely. Hectic fever followed; and after ten weeks of terrible suffering, death ensued. * * * * Mrs. Hanawalt was an excellent woman. * * * * * * * * * and the youngest of twelve living children."

("Visitor" please copy.)

In the same congregation, Mifflin Co., Pa., June 23rd, sister ELIZABETH, wife of brother Reuben T. MYERS, aged 31 years 4 months and 3 days. Funeral sermon by elders Solomon Z. Sharp and Joseph R. Hanawalt, from these words: "Jesus saith unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die." John 11: 25, 26. Our sister was one who was kind to the poor; and many blessings are resting on her head therefor. During her illness, which was of only a little over two week's duration, she was anointed with oil in the name of the Lord, according to Mark 6: 13; James 5: 14, &c. While she has left a kind husband, 6 children, and a large circle of friends to feel the loss, they need not mourn as those who have no hope, for we believe she has entered into the joy of her Lord; and there the loved ones she has left can enjoy the society of the blest, if they continue in the ways of righteousness.

Near McVeytown, Mifflin Co., Pa., June 26th, after an illness of about six months, occasioned by a fall, Miss ELIZABETH HOOD, aged 85 years. Funeral sermon by the brethren from 2 Tim. 4: 7. The 596 Hymn, commencing,

"Beneath our feet, and over our head
Is equal warning given," &c.,

was used at the close of the meeting.

S. W. HOLLINGER.

On Tuesday morning, May 20th, at his residence, near New Hagerstown, Carroll Co., Ohio, brother ADAM SWINEHART, aged 71 years 4 months and 15 days. He was a son of Adam and Margaret Swinehart, and was born in Washington Co., Pa., in 1802. He emigrated to Ohio in 1817, and was married to Mary Thomas in 1824. He had been afflicted for a number of years; but in December last, his infirmities began to increase, and it became evident that his days were numbered. With Christian resignation he looked forward to his approaching end, and on the above named morning he died triumphant in the faith. Funeral address was delivered by elder G. V. Kollar. His wife, 2 sons and 5 daughters survive him, to mourn their loss, but they sorrow in hope.

T. A. SWINEHART.

June 12th, brother GEORGE W. SNYDER, son of elder J. S. SNYDER, at Brooklyn, Poweshiek Co., Iowa, aged 20 years and 3 months. Disease, Consumption. Though young in years he had attended to the one thing needful. About one year ago he united with the church, by baptism and has left a bright example of Christian piety, worthy of imitation. He leaves a large circle of friends to mourn their loss but not as those that have no hope. He had been gradually passing away since the 1st of Feb., but was only confined to his bed a few days. Funeral discourse by brethren Wm. Palmer and Thomas Graham, from John 18: 30, "It is finished," to a large audience.

("Visitor" please copy.)

M. M. SNYDER.

In Fairview congregation, Appanoose Co., Iowa Dec. 3rd, 1872, CORILLA C. BRUMBAUGH, daughter of J. C. and M. E. Brumbaugh, aged 6 years 7 months and 13 days. Funeral sermon by D. Zook.

Also, June 5th, CLARA E. BRUMBAUGH, infant daughter of same parents. Aged 4 months and 19 days. Funeral sermon by W. E. Stickler.

("Visitor" please copy.)

DANIEL ZOOK.

In Bolivar, Tuscarawas Co., Ohio, friend JOHN TOMER was born July 26th 1798, and died June 10th 1873, aged 74 years 10 months and 15 days. Leaving his wife, a sister, 3 sons and 4 daughters. The funeral was attended by a large concourse of people. Occasion improved by brother John Nicholson and others, from Mark 8: 36, 37.

Visitor please copy.

H. BENDER.

In the Grasshopper Valley branch, Osawkee, Jefferson Co., Kansas, Feb. 9th, CATHARINE ORREN, wife of John Orren. Aged 51 years 10 months and 4 days. Disease, Consumption, which she bore with Christian fortitude. Previous to her death she called for the elders of the church, and was anointed with oil in the name of the Lord. She was a member of the church 29 years.

Also, in the same church, of Dropsy, sister KITTIE ORREN, daughter of brother John, and sister Catharine Orren, aged 22 years 4 months 29 days. She was a member of the church 10 years.

A. PEARSALL.

LIST OF MONEYS RECEIVED for SUBSCRIPTION BOOKS, etc.,

S W White	$ 25	H Garwick	75
P Hoblitz	75	S Ulner	1 50
J R Denlinger	85	E C Packer	75
Sarah Baker	75	I Millersberger	1 45
O F Yount	1 70	D Bosetter	10
J B Allensworth	2 50	D A Lichty	2 75
J Y King	75	E L Grater	75
J P Leew	85	B Beushelf	15 00
Wm Schrock	10	S T Bosserman	1 10
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T D Lyon	1 50	D Workman	3 00
G W Grove	12 68		

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For the COMPANION.

How did the Apostles Baptize?

In the C. F. C., present vol., No. 26, Dr. E L. Mackey complains of a *pretence* on our part, in answering a query of his on Matt. 28: 19, &c. We took the position, that Peter, on the day of Pentecost, baptized as he was commanded in the commission given by Christ, (see Matt. 28: 19) that said commission read, "Baptizing them (*eis to onoma*) into the name of the Father, and of the Son, and the Holy Spirit;" and that Peter, on the day of Pentecost, commanded them to be baptized (*en to onoma*) *in* the name of Jesus Christ," &c., which is synonomous with, by the *authority* of Jesus Christ. This the Dr. does not disprove; but he goes on to ask the friend, "Did not Christ speak in parables?" and then tries to convey the idea, that it was the Spirit's office to interpret those parables and dark sayings of Jesus. Strange Logic this. I have often read those quotations given by the Dr. but failed to see the meaning he attaches to them. I always thought it was the Spirit's office to bring all things to their remembrance that he had said unto them; consequently they had a detector, by which they could discern between the teachings of the *Holy Spirit*, and the *spirit of antichrist*, that was already in the world.

According to the Dr's theory, the commission was given altogether in vain, and was never used; for they were commanded to tarry at Jerusalem until they were endued with *power* from on high. They were not commanded to tarry until they received a new revelation, but *power*; power to bring into requisition what they had already learned in the school of Christ, during the three years and six months that they were learning the precepts of heaven. under the reign of king Jesus.

Now that I have not misunderstood the Dr. hear him, "Does not Peter's commission antecede both that of John the Immerser, and that of Christ's commission, that were given in Gallilee?" I truly thought that Christ was to reign, until all things were snbdued to him; but, according to the Dr's. Logic, Peter, in the small term of forty days, receives the authority to invalidate his Master's commission, by baptizing (*en to onoma*) by the authority of his Master!—Why I thought I was about to convict Peter! but I find Peter standing firmly at his post, doing his Master's bidding. But there is a wrong somewhere. Since Peter is found acting by the authority of Jesus, he is all right; so the case is now between myself and the Dr.

Hear him again, "Paul, how did you get the dispensation of the grace of God? By revelation he made known to me the mystery (or parables)," &c. And so all that you and I know, Dr, is by the same revelation given to us by Jesus Christ.

Then the Dr. goes into the deep things of the Godhead, and says, that the term Lord Jesus "is *the* proper name of *the* Godhead, for in Christ dwells the fulness of the Godhead *bodily*," &c. Now Dr., you and I know but little about this *Trinity* and *Unity* of the Godhead. I might take the position that Christ had a body after he arose from the dead, that bore the marks of the nails and spear, inflicted while upon the cross; and again, that he was the express image of the Father; and a host of other scriptures to corroborate the fact, that they were as distinct as any other father and son. For instance; Dr., you are a *man* and at the same time the son of a *man*; and we see no mystery in it; and yet the unity of the Godhead has given perhaps more polemical divinity, than all other subjects put together, and after all that has been said, the subject is still involved in mystery.

Again, the Dr. says, that some say, "Triune God—triune baptism; but Paul says, 'one baptism' 'one Lord.'" We acknowledge "one Lord Jesus Christ," "one God and Father of all, who is above all, and through all, and in you all." We also acknowledge one Christian baptism, as Paul said to the Ephesians; for all nations, for Jews and Gentiles, bond and free, rich and

poor—all, all must come to Christ through the door, by the same faith, and by the same baptism.

Now Dr., a few more words to you, and I am done. As you conclude your article you seem to convey the idea that we observe three baptisms, because we baptize strictly acoording to the commission given by Christ. You will admit there is quite a difference between a thing, and the mode of performing a thing—quite a difference between an ordinance and the mode of performing an ordinance—the action is one thing, while the the thing accomplished is another thing. So we could go on to an unlimited extent,but let this suffice. Dr., you may set me up again for a pretender. I can do but little either in pretense or reality. I am a mere block of Nature. I never went to school a single day in my life; but I have accepted of my Savior upon his own terms, if I am not in error, and expect to be saved through him.

T. D. Lyon.

For the Companion.

A Word of Admonition.

Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." Heb. 3: 12.

The apostle, according to the above admonition to the Hebrew brethren, apprehended danger; and certainly, if there was danger of falling, or departing from the true and living God, in the pure and early ages of Christianity, are we not justified in our apprehensions of danger now? We think we are, and therefore feel to say to our dear brethren and sisters, Take heed, be on your guard, and be not overcome by evil, but overcome evil with good. Guard against pride, which is a great evil; "for God resisteth the proud, but giveth grace unto the humble." Guard against self-will, and self-righteousness. Do not imagine that you can stand justified before God, and yet follow your own dsires or inclinations.

"The carnal mind is enmity against God," &c., hence our own will or desires must be crucified, our faith and trust must be in God, and his sayings must be yea and amen to us; not only in some things, but in all things. We must hear the Prophet in all things. Hence when he instructs us to hear the church, which he does, we should be humble enough to submit, and not say, "I will do just as I please; the church has no authority over me," Do not err, my beloved brethren and sisters, by contending that the church has no right to require anything of us, only that which is mentioned in so many words in the gospel; for by assuming such a position you would justify horse-racing, card-playing, with numerous other gross evils. Remember the spirit of the gospel; and never reject anything in harmony with that spirit. Never oppose the church, unless you have clear evidence that her demands are *contrary* to the spirit of the gospel.

I will here present a few queries, which I wish some of our brethren or sisters to answer, in the fear of God, and not in that spirit of defiance which characterizes so many writers. Be humble, and seek not your own good or gratification, but the welfare of the church of your bleeding Savior.

Query 1. Is the wearing of a plain cap,which the church (when we say church we mean the whole united brotherhood) demands the sisters to wear, *contrary* to the gospel?

Query 2. Is the general order of the church in regard to apparel *contrary* to the gospel?

The above queries are presented in a spirit of love, and by one who has the welfare of his brethren and sisters at heart; and we humbly trust that they will receive an impartial judgment. O brethren and sisters, let us labor for unity, love, and peace; for "a house divided against itself cannot stand." Remember the thrilling language of our Savior. "Woe unto him by whom the offence cometh." The apostle tells us to be of one mind, and to speak the same thing. Oh, how sad it makes us feel, when, sometimes, our ears are grated with that selfish expression, "The Bible don't say how we should dress; and I am going to dress just as I please." My brethren these things ought not to be so. Modesty and cleanliness are both enjoined upon us in the scriptures; but both stand in opposition to pride and self-will. Take heed, therefore, my dear brethren and sisters, for, "the kingdom is not meat and drink; but righteous, and peace, and joy in the Holy Ghost." Rom. 14: 17. "Let us, therefore, follow after the things which make for peace, and things wherewith one may edify another." Rom. 14: 19.

W. J. H. Bauman.

Nora Springs. Iowa.

Selected by Rebecca Snavely.

Who Shall Roll Away The Stone?

What poor weeping ones were saying
Eighteen hundred years ago,
We, the same weak faith betraying,
Say in our sad hearts of woe;
Looking at some trouble lying
In the dark and dread unknown,
We too often ask with sighing
"Who shall roll away the stone?"

Thus with care our spirits crushing
When they might from care be free,
And, in joyous song out-gushing
Rise in rapture, Lord, to Thee;
For before the way was ended
Oft we've had with joy to owe,
Angels have from heaven descended
And have rolled away the stone.

Many a storm-cloud sweeping o'er us
Never pours on us its rain;
Many a grief we see before us
Never comes to give us pain.
Oft-times in the feared to-morrow
Sunshine comes, the cloud has flown;
Ask not then in fearful sorrow,
"Who shall roll away the stone?"

Burden not thy soul with sadness,
Make the wiser, better choice!
Tread the path of life with gladness,
God doth bid thee, man, rejoice!
In to-day's bright sunshine basking,
Leave to-morrow's cares alone;
Spoil not present joys by asking
"Who shall roll away the stone?"

For the Companion.

Charity.

I sometimes think of writing, to say, that I think some of our brethren, and sisters too, are somewhat wanting in charity towards those with whom they differ. It is important that we remember, "Charity thinketh no evil." I have read with deep interest, the proceedings of Annual Council, and derived much satisfaction therefrom. I am decidedly in favor of having the entire proceedings published, for the benefit of us who would like to be present with the brethren, but cannot afford to leave our business and travel from one to two thousand miles to attend Annual Meeting. I cannot understand why this continued opposition, and downright ill feeling should be manifested toward those who like to know what is being done in Council. If brother Holsinger were to come here to Georgia, and tell me what was said and who spoke no brother would object; or, if even men who have no membership with any of Christ's people, see proper to enter the tent and listen to all the proceedings, is there any one to object? No, nothing to prevent any worldly man from listening to, and then reporting, by word or letter, all that has transpired. Why, then, should brethren object, when brother Holsinger wishes to inform us who have interest in those proceedings, and whose hearts beat in sympathy with the great body of the church, there assembled to discuss matters of importance to all the members of the brotherhood.

I think injury sometimes results from unguarded expressions, and unwarranted denunciations of writers. I love to disseminate the brethren's views, by circulating the Companion and other periodicals, among those unacquainted with us as a people; and but a few days ago I heard of a man here in Georgia, who frequently read the Companion, until some writer denounced, in strong terms, a certain sect of believers. Since then that man will have nothing to do with the Companion. More recently I noticed several articles reflecting upon the Mourner's Bench and revival meetings.

I have no doubt of the sincerity of those brethren who so earnestly guard the people against deception and hypocrisy on the part of Satan and his emissaries; for there are, doubtless, those ready to entice the unwary into a snare; and the above named means are, no doubt, frequently used to deceive. But may not our brethren be mistaken in their strong denunciation of Mourner's Bench religion, as one brother terms it? I am no advocate of fashion or popularity among the worldly-minded, and look with considerable suspicion upon those popular manifestations of Christianity; but while I believe that Satan often deceives, I think I could trace the conversion of many true Christians to revival meetings and Mourner's Bench conversions. And why not, brethren? Has not God promised to bless the meeting of his people, when they worship in Spirit and in truth? Has he not, on different occasions, satisfied us that there are seasons when his Spirit has a peculiar effect in drawing the hearts of the people to him? I contend, that, where there is a united effort made for the conversion of souls, God's Spirit works with man's efforts to that end.

To illustrate: A company of Christians met for worship. The welfare of souls is the main concern of Christian hearts. They preach, pray, talk, and sing, with a desire that sinners may be converted; and by devoted efforts, hearts and affections are drawn out to God. The Spirit of God waxes warm, and reaches some cold, sinful heart; and so, from heart to heart, goeth his Spirit, and the result may be a revival meeting, as was the Pentecostal shower. The efforts may be continued for a day or a month. Who would oppose the working of God's Spirit, or the spread of its holy influences?

Again, a soul burthened with sin, and touches with the finger of God's love, may be panting for the waters of life. It needs the sweet, consoling influences of prayer—the prayer of a righteous man; and who doubts that the Savior can be the more easily found by the aid of one who can sympathize with a bleeding heart. Is it wrong to ask such an one to make his feelings known? Is it not in accord with Christ's teachings to invite one who is silently wrestling, and almost in despair of finding rest to the soul, to bow in prayer with those whose earnest sympathy finds utterance in appeals to God on behalf of the sin burthened soul? With such we have bowed many times; and under such circumstances we have beheld the influences of the Spirit in the conversion of souls; under such circumstances, we have felt the converting power of God's Spirit release a burdened heart from the weight of sin. That is the Mourner's Bench; and whether the broken-hearted bow in the midst of an assembled multitude, or alone and at midnight in the solitude of nature's quiet forests, the object and end is the same.

If brethren who denounce that mode of seeking religion have no experience in revival meetings, they should not condemn that which they know nothing about. I write from experience, and assure such, that for twenty years I have attended revival meetings, and say of truth, that, during those refreshing seasons, I have been nearer the kingdom of heaven than at other times; and my one great desire is, to have one continuous revival season, to last through all times. My spirit faints for such a season. And why chill it by dissensions, fault-finding, and want of charity, as is too often manifest through the columns of our papers? Brethren, come to us in love, charity, forbearance, and other Christian virtues. Shall it not longer be said, "See how these brethren love one another!"

E. Heyser.

Madison, Ga.

The longer the storm, the sweeter the calm; the longer the winter nights, the sweeter the summer days; long afflictions will much set off the glory of heaven.

For the Companion.

The Cave of Machpelah—City of the Dead.

When Abraham was a sojourner in the land of Canaan, Sarah, his wife and bosom friend, died in Hebron. Abraham spake unto the sons of Heth, saying, "Give me a possession of a burying place with you, that I may bury my dead out of my sight." Gen. 23: 2—4. This is the first funeral obsequy that we have in Holy Writ. Sarah, the wife and companion of Abraham the Patriarch, was now a corpse. Abraham had now to make preparations for her burial; her earthly remains were to be entombed. Notwithstanding all her loveliness and beauty in her lifetime, her remains were becoming loathsome: "Let me bury my dead out of my sight." Before Abraham proceeded to bury his dead, he secured, purchased, from Ephron the Hitite, the Cave of Machpelah, in Hebron, which afterwards became Abraham's family burying-grounds. "There they buried Abraham and Sarah, his wife; there they buried Isaac and Rebecca, his wife; and Jacob and Leah;" Gen. 49: 31.

Thus, dear reader, we perceive, that the burying of friends and relatives was held sacred in ancient times. When our blessed Lord and Savior Jesus Christ had expired upon the cross, "Joseph of Arimathea, besought Pilate for the body of Jesus;" and then "came also Nicodemus, and brought a mixture of myrrh and aloes, about a hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes, with the spices," &c, John 19. 38—40. And thus was Jesus buried.

The burying of the dead, in a decent and a Christian-like manner, is a duty obligatory upon all Christians and civilized people the world over. We however admit, that the burying of the dead is overdone in this our day—is running into idolatry in a great measure, even by those who profess to be Christians. Yet this is not saying that we should not bury our dead, in a becoming manner. We love to see plain, decent tombstones, with name and date inscribed thereon, and a good enclosure around the graveyard.

After leaving my present earthly home, last April, another time to visit my place of nativity, Dale City, Pa., I visited brethren and friends in the States of Ills., Ind., Mich., and Ohio; and in doing so, I tried to preach unto them Christ and him crucified: "And as ye go, preach Matth. 10: 7: Among other things I was pleased to see that the brethren and friends have respect for their departed (dead) friends and relatives; and neat, decent graveyards; have them enclosed with decent, substantial fences—some with stone walls, some with hedges, others with picket fences, &c. I went into some of these graveyards; and oh, how solemn I felt upon reading the inscription, here lies such and such a brother, sister, or friend; died such a day and year; aged so many years, months and days, the greater portion of them being younger than myself. I had to think, "Soon, yea, very soon, we shall all have our lifeless bodies laid within the narrow limits of the dark, cold, and silent tomb, there to rest until the trump of God shall sound to wake them up, then and there to appear before the tribunal bar of Jehovah." I would, then, right here say to the sinner, to you that are yet out of the ark of safety, Awake, arise from your state of lethargy, make haste, flee from the wrath to come. "To-day, if you will hear his voice, harden not your hearts;" "to-day is the day of salvation." You have no promise for to-morrow; for to-morrow may never come for you any more. The tomb stands gaping, wide open to receive you; and what think you? if you die in your sins, where God and Christ, and all the sanctified are, you can never come. "The Spirit and the bride say, Come. And let him that heareth say, come. And let him that is athirst, come. And whosoever will, let him take of the water of life freely." Thus, my dear reader, you see the glorious promises held forth. This is all offered unto you without money and without price providing you come.

Before I close, I would yet say, after I reached Dale City, the place of my nativity, many of my school-day scenes were brought to my mind—many friendly and familiar faces did I meet; with whom I had associated in my earlier days; but alas! a great many of those with whom I had been familiar from a child, are now gone. Their seats in the sanctuary are vacant; their earthly remains are deposited, not in the "Cave of Machpelah," but in the city of the dead, beneath the clods of the valley. The Brethren here also have a neat graveyard, on the hill east of the meeting-house, where the writer, your humble servant, has a mother, a wife, and a son buried. Soon after I had arrived at Dale City, I with a friend, went to the old Meyers' Mills cemetery—the oldest, or one of the oldest graveyards in the neighborhood; where some of the old pioneers lay buried. But lo! what sight did I here meet! Instead of finding a neatly enclosed graveyard, (as it was when I left that place,) I found the fence destroyed, cattle and other animals running at large over the graves, levelling them with the ground around them, breaking and upsetting the tombstones. I was very sorry to see the grave of a very respectable deceased friend, the wealthiest man there buried, without any tombstones but the rough rock taken out of the grave in digging it, without a name or letter on it. Still worse, an old grandmother, and sister in the church, who is there buried, has not even as much as a piece of board stuck up to mark the resting-place of one that would be worthy of a monument. I should not have found her grave at all, had it not been that my friend, upon inquiry, pointed out a spot to me, saying, he believed that was her grave. Not even a mound was raised upon it. In such a condition, I am sorry to say, I found the old time-honored, Meyers Mills' Cemetery.

Elias K. Buechley.

Waterloo, Iowa.

For the Companion.

"Unto John's Baptism.

An explanation appeared on page 236, current volume, by Jas. Y. Heckler, referring to the heading of this article, which, I think, is very faulty. First, he says that the twelve we read of in Acts, 19th chapter, were baptized by vagabond Jews. Then again, he says, they were baptized by unbelievers. Now to the law and testimony.

We will first cite you to Acts 18: 24. "And a certain Jew, named Apollos, born at Alexandria, an eloquent man and mighty in the scriptures, came to Ephesus." I wish it to be understood, that it is my belief that these twelve were baptized by Apollos, after the date of John's baptism. "This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John." Now mark this man, Apollos, whom the scripture refers to, was instructed in the way of the Lord. Is a vagabond Jew or unbeliever instructed in the way of the Lord and can such teach the things of the Lord? We claim that Apollos lacked on

the information which Aquila and Priscilla expounded unto him, as will be seen by reading the first three verses of the 19th chapter; "And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus: and finding certain disciples, said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be a Holy Ghost. And he said unto them, Unto what then were ye baptized? and they said, Unto John's baptism."

Webster defines the word "vagabond" as one of no certain dwelling place; a wanderer. Apollos was not such an one, but to the contrary, he was in possession of the Spirit and was recognized by Aquila and Priscilla, as a fellow-laborer in the gospel, hence, a disciple. A disciple is a learner, or follower of some teacher; hence, not an "unbeliever." I think, if we fully understand the Scriptures, we can plainly see that Apollos baptized those persons who were afterwards rebaptized by Paul. Please begin to read at Acts 18: 24, and read to the end of the 6th verse of the 19th chapter; and by the time you have read all this, with understanding, you will be ready to say with me, that brother Heckler must write again. I am willing to endorse the first part of his article, referring to those baptized by John, as being unbelievers until they saw the miracles which were performed by the apostles. Read Acts 2: 47; 4: 4; 11: 21; 11: 1. It looks reasonable that these were baptized by John and the disciples of Christ. John said, "I baptize you with water; but he that cometh after me shall baptize you with the Holy Ghost."

I will close, by asking you to weigh the matter well before replying. Yours in the bonds of the gospel.

MARTIN NEHER.

For the COMPANION.

Love.

The remark has been made in my presence, that we, as brethren and sisters, should love each other equally; to which I reply, impossible; at least, it is impossible with me. I have tried very hard to divide my love among the brethren and sisters in equal portions, but failed: nor do I believe that there is that brother or sister living that can clearly say they love all alike, from the fact that it is not natural. Consequently, I say, impossible. No difference how much we may desire to love all equally; we fail so to do, simply because some are so much more orderly and Christ like, consequently fall in love. These we cannot avoid loving more than we do those to the contrary.

We read much of the beloved disciple of Jesus. We know that he loved all the disciples; but we have various reasons to believe that he loved John the most: and we believe it was because John was the most lovely. We can say, we love all, but not alike. I sometimes say, we love differently; for we love some with pity and sorrow, while we love others with affectionate love the very essence of the heart.

Let us now look among little children—brethren, sisters, and associates. Here we see it natural for them not to love all equally; but every one will love the best and most lovely the most. And they cannot conceal that love, for it is bound to manifest itself. I sometimes wonder whether parents can love all their children alike; or do they have to love the best and most lovely and obedient the most fervently? In this we have no experience, therefore we cannot say; but we know it is not natural for us to love, more than to a certain extent, that which is not very lovely; while it is equally natural for us to love to the greatest extent imaginable that which is entirely lovely.

But loving some in less degree does not imply that we do not love them at all. By no means. Let us love all as best we can. We are commanded to love one another. Paul says, "Let the elders that rule well be counted worthy of double honor; especially they who labor in the word and doctrine." 1 Tim. 5: 17. We must believe, that, if we are encouraged to give double honor to some, we should be permitted to love some double also—those who are ever zealous and laboring in the good work, and are always ready and willing to instruct and feed the infants in Christ, as well as the maturer ones. But whether permitted or not, I cannot help loving some more than others. Now if the reader cannot see as I do, I humbly ask you to bear with the weak author, and love me, your unworthy sister, with only as much love as I deserve.

REBECCA SNAVELY.

Hudson, Ills.

The Church and the World.

The church and the world, for the most part are so nicely joined that it is hard to tell where one begins and the other ends. Like the work of a cunning joiner they are dovetailed and glued together. On week days, the man of the church is worldly; on Sunday, the man of the world is devout. God has his people nevertheless, and we find that as in ancient, times, they are a "peculiar people." Then, too, there are some, who, like Lot in Sodom, preserve their integrity, although marred with worldliness. Lot escaped by the skin of his teeth, and so will they. God says, "Be ye not unequally yoked together with unbelievers." Nevertheless, the church and the world are standing side by side with the yoke on their necks.

You reject my sweeping assertion, perhaps. Then look yourself at the church with which you are best acquainted. How many on the church rolls. How many at the last prayer meeting? How many regard the place of prayer as a joy and delight? If Deacon Bashful chance to give a grand party, which would draw best, the party or the prayer-meeting? If toward midnight the young folks should propose to spend an hour in dancing, would the church and the world join in the waltz, or would they not? (Be not shocked, gentle reader, at my allusion to dancing in the deacon's parlor. We know of the occurrence of just such things.) This "unequal yoking" is so nearly universal that young Christians fall into it not knowing what they do. They read the gospel of the church's life more than the gospel of God's word. Thus they grow up deplorably ignorant upon this matter.

If God's word is true, Christians have no right to seek their pleasure in the society of men and women of the world. Christ was our example. Did he do this? He was styled the the "friend of publicans and sinners, but you know that he never sought them except to save them. This was his pleasure in the world. Is your's like it?

There is another side to this matter, O worldly disciple! You are reaching after Sodom's rosy apples, and between your teeth they are ashes and vexation. What means the morning headache which follows in the wake of the late evening party? Were you too tired and excited last night, when you came home to talk with Jesus? Did you have a pleasant chat with him this morning? How have things gone to-day? Are you carrying in your bosom much of that sweet herb called heart's ease?

No, no, no! It is impossible for a child of heaven to feed on husks and be satisfied.

There is something very sweet that you are losing. God gives manna to his children, but if you go and live with the heathen you find it not. Do you know what assurance is; or are you, on the contrary, tossed up and down in uncertainty?

> "Oft it causes anxious thought,
> Am I his or am I not?"

These are words of a worldly disciple.

I know what far better words mean:

"Thou wilt keep him in perfect

peace whose mind is stayed on thee, because he trusteth in thee." Peace is very sweet. O worldly disciple! wouldst thou not have it? Then hear what Jesus says to thee: "Come unto me, all ye that labor and are heavy laden, and I will give you rest; take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy and my burden is light."—*Christian at Work.*

The Beautiful Gate.

Lord, open the door for I falter;
I faint in this stifled air,
In dust and straitness I lose my breath;
This life of self is a living death:
Let me into Thy pastures,—broad and fair,—
To the sun and the wind from thy mountains free;
Lord, open the door to me!

There is a holier life, and truer
Than ever my heart has found;
There is a nobler work than is wrought, within
These walls so charred by the fires of sin,
Where I toil like a captive blind and bound:—
An open door—to a freer task
In thy nearer smile I ask.

Yet the world is Thy field, Thy garden;
On earth art Thou still at home:
When Thou bendest hither Thy hallowing eye,
My narrow work-room seems vast and high,
Its dingy ceiling—a rainbow dome:
Stand ever thus by my narrow door;
And toil will be toil,—no more.

Through the rosy portals of morning,
Now the tides of sunshine flow
Over the earth and the glistening sea,
The praise Thou inspirest rolls back to Thee.
Its tones through the infinite arches go;
Yet crippled and dumb behold me wait,
Dear Lord! at the beautiful gate.

I wait for Thy hand of healing—
For vigor and hope in Thee:—
Open wide the door,—let me feel the sun,—
Let me touch Thy robe; I shall rise and run
Through Thy happy universe, safe and free,
Where in and out Thy beloved go,
Nor want nor wandering know.

Thyself art the door most holy!
By Thee let me enter in.
I press towards Thee with my failing strength
Unfold Thy love in its breadth and length!
True light from Thine let my spirit win!
To the saints' fair city—the Father's throne—
Thou, Lord, art the way alone.

From the deeps of unseen glory
Now I feel the flooding light:
O rare, sweet winds from Thy hills that blow!
O river, so calm in its crystal flow!
O love unfathomed—the depth, the height!
What joy will Thou not unto me impart,
When Thou shalt enlarge my heart.

To be made with Thee one spirit,
Is the boon that I lingering ask,
To have no bar 'twixt my soul and Thine;
My thought's to echo Thy will divine;
Myself, Thy servant for every task;
Life! Life! I may enter through Thee, the door—
Saved, sheltered for evermore.

For the COMPANION.

Forgiveness and Forgiving.

"Forgive us our debts, as we forgive our debtors." Matth. 6: 12.

How many thousands repeat the Lord's Prayer, that do not appreciate the great importance attached to this portion of it! This one little petition, if rightly considered, is of more value to the Christian than all the remainder combined—"*Forgive us as we forgive.*" As I have said there are thousands that repeat it and do not mean what they say. Yes, we intend or wish the Lord to forgive us all our trespasses; but not as we forgive. Now Christian readers let us consider this all-important subject. How do we forgive those who sin against us. If our neighbor, friend, or brother has wronged, displeased, or treated us unkindly, spoken scornfully, or has in any way robbed us, do we forgive and love him just as much as though nothing unpleasant had occurred, or no offence had been given? Brethren and sisters, if we do, then indeed are we Christ's disciples. That is what we ask our dear Lord to do for us. We are rebelling against him every day of our lives, in our walk and conversation. Yes, we rob him very, very often. Has he not said, "Will a man rob God?

We ask ourselves the question, how do we or can we rob him, when all we have he has given us? We do it very frequently by taking the advantage of laboring on the Sabbath day, or having our hired servants work for us, when we know the Lord upon Mt. Sinai gave the commandment to Moses, "Six days shalt thou work, but the seventh is the Lord's." If we take a retrospective view of our lives, or, like the prodigal, come to ourselves, we find that after all we do we are sinners, yet we fall down in prayer and say, "Father forgive us, as we forgive our neighbor or our brother," when we have not forgiven him at all.

But we say, "I have granted his pardon, after hearing his apology." All very well; but now let us examine this case. We meet a friend and we tell him how dreadfully have we been wronged by our neighbor or brother. We say he is a sneak—a man of mean principles. We will not trust him any more; in fact, we will have nothing to do with him. He may get along the best he can, but we will not help him. This is what we say about him after we claim to have received his apology, and his pardon is granted. Is this the way we want God to forgive us—let us get along as best we can without his aid and assistance? Think of it one moment, Christian readers, if God would refuse to let the sun shine upon us, or should he withhold the refreshing shower from our thirsty fields, indeed, were he for one moment to lose sight of us, in what a dreary, desolate condition we would be! We are enjoying every privilege that this beautiful *earth* contains. When we contemplate it, it is a garden of Eden to us, with the forbidden fruit tempting us to stretch forth our hands and partake of it. It is God, our Father, who has given us all this. We ask him to forgive us as we forgive our fellow-man.

This will seem a hard accusation to some, no doubt, but I have my text based upon a firm foundation; because I have heard such remarks from persons that claimed the name of Christian. During our Annual Council at Dale City, I heard some of our members, subscribers to the C. F. C., saying they would now stop the paper on account of brother Henry's speaking too harshly to the older brethren—they would not patronize him. Now brethren and sisters, you take what little sustenance you have given brother Henry from him, because he has offended you. If God would withhold his bounties every time we sin against him, what would be our sad and deplorable condition? O sorrow! O misery and despair! A darker and more terrible vengeance

than that of Cain would be ours! John says, "He that hateth his brother is a *murderer;*" yet we are asking the Lord to forgive us as we have forgiven brother Holsinger.

What is Christian perfection? In my mind it is to become as a little child, knowing no evil. How often do we see little children at play have diversity of opinions, sometimes sharp and cutting words. Ill names are called, when one is displeased with his playmates' opinions. But how long does it last? Does it remain a final grudge? Ah! no, it is only a very bad boy or girl that will cherish malice. In a very short time all will be smiles and harmony, apparently as though nothing had happened. This is Christian perfection; and this is the plan laid down for us Christian believers to follow. Brethren and sisters, I am not to be your judge, you are to judge yourselves; but ocular demonstration has proven to me that such things do exist in the brotherhood. Then if we have not forgiven our brother (except from the lips) when we say the Lord's prayer, we had better omit the paragraph, "*Forgive us as we have forgiven;*" for God has said that before him no man can dissemble.

JENNIE E. SHRINER.

Linwood, Md.

For the COMPANION.

Will the Moral Man be Saved?

Read, if you please, the 13th chapter of St. Luke, from the 1st to the 6th verse, and we think you will have the question answered in as plain language as any one need ask for. As Jesus, the Son of God, who came to this earth, from those glorious mansions above, which are prepared for all those that love and obey all that their Creator has required of them, has said, "Except ye repent, ye shall all likewise perish."

The moral man may have some very good Christian principles; may be a good neighbor and citizen; but a true Christian will possess all the good principles of a moral man, and many more. A man can be moral and not be a Christian, but a man cannot be a Christian without being moral; for true Christian principles teach good morals.

The man, who is living a moral life, may claim that he is living as upright and honest a life as a great many Christian professors. This we will not contradict; but will that clear you? We answer, No. Read the text again, "Except ye repent, ye shall all likewise perish." If there be some who profess Christianity, and you know they do not follow their profession in all that the Lord has required of them, this should not cause you to put off serving your Maker one moment; but do your duty, and by so doing you may encourage the stand still Christian professor to a better sense of his duty: and by this course save your own soul, and peradventure others also. Whether you are a Christian professor or a moral man, do not hesitate doing your duty, because you know of some who claim religion but do not live accordingly; for if you read in the same chapter mentioned above, from the 24th to the 30th verse, you will find that there is, or will be, just such characters that claim to be recognized by the Lord, but he will answer, "I know you not whence ye are; depart from me all ye workers of iniquity." "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out." O reader, consider, ponder for a moment the awful condition of those thrust out; and then consider what a pleasant thing it is to be a follower of the meek and lowly Lamb of God, and the unspeakable—the indescribable joys and glory of that heavenly home, which those are to inherit that follow Christ. It appears to me you could not hesitate one moment until you would resolve to be a child of God. And a very important point is, to start on the right road, and obey the whole will, and thereby obtain the crown.

A. B. LICHTENWALTER.

An Appeal to the Church.

Do not be affrighted, reader, I am not calling for money—should not expect enough to pay me for the writing, although I should call loud and long. Making these many calls in our many papers for aid by individuals, is not the way to get assistance, I think. Almost every branch of the church has its poor to be cared for: and it is the duty of all organized churches to see that "their widows are not neglected," and that none of their members suffer for the necessaries of life. A member who has met with misfortune or is in want from any unavoidable cause, (a lazy spendthrift ought not to expect help,) should ask the church where he lives for help; If the amount required to relieve the distress is large, and the church too poor to give the *necessary* assistance, let the case be thoroughly canvassed; and if they cannot give the assistance needed, then *let the church* make an appeal to the Brotherhood. In cases of war, famine, pestilence, &c. or if in need of money for the building of Orphans, Homes, &c., an appeal to the Brotherhood is certainly in order.

S. M. MUSSER.

Antioch, Ind.

A Child's Prayer.

A little child knelt near the broken lattice. Casting a glance at the sleeping form of her father, she clasped her wan hands and murmured:

"O God, make father leave his evil ways: make him my own dear father again. Make mother's sad looks go away and her old smile come back: but 'Thy will be done.'"

Just then her mother entered the room, and taking her husband by the arm, she said, "Harken to Minnie: she is praying."

"O God, make father love me as once he did: and make him forsake his bad ways." murmured the little one again.

"Oh, Paul husband!" cried the mother, "by our past joys and sorrow, by our marriage vows, our wedded love, blight not the love of our little one! Oh, let us all be happy again!"

The conscience stricken man bowed his head and wept. Then, clasping his hands he said:

"With God's help, you will never be made to sorrow on my account again."

And he kept his vow.—*N. Y. Visitor.*

Emigrant's Dying Child.

AS SUNG BY M'KEEHAN.

Father, I'm hungry; give me bread.
Wrap close my shivering form:
Cold blows the wind around my head,
And wildly flows the storm.
Protect me from this angry sky,
I sink beneath its wrath,
I dread the torrent rushing by,
That intercepts our path.

Father, these California skies
You said were bright and bland;
But where to-night my pillow lies
Is this the golden land?
'Tis well my little sister sleeps,
Or else she, too, would grieve;
But only see how still she keeps—
She has not stirred since eve.

I'll kiss her, and perhaps she'll speak:
She'll kiss me back, I know:
Oh, father, only touch her cheek—
It's cold as the very snow.
Father you do not shed a tear,
Tho' little Jane has died:
Oh, promise when you leave me here
To lay me by her side.

And when you cross the torrent cold,
We've come so far to see;
And you go on to find your gold,
Oh, think of Jane and me.
And then she bade them all adieu
With one sad, silent kiss,
And sweetly smiled as the Angels came
To bear her home to bliss.

An Angel in a Saloon.

A TRUE INCIDENT.

One afternoon in the month of June, 1870, a lady in deep mourning, followed by a child, entered one of the fashionable saloons of N———. The writer happened to be passing at the time, and impelled by curiosity, followed her in to see what would ensue. Stepping up to the bar and addressing the proprietor, who happened to be present, she said:

"Sir, can you assist me? I have no home, no friends, and am not able to work."

He glanced at her, and then at the child, with a mingled look of curiosity and pity. Evidently he was much surprised to see a woman in such a place begging, but, without asking any questions, gave her some change, and turning to those present, he said:

"Gentlemen, here is a lady in distress. Can't some of you help her?"

They all cheerfully acceded to the request, and soon a purse of two dollars was raised and put in her hand.

"Madam," said the gentleman who gave her the money, "why do you come to a saloon? It isn't a proper place for a lady, and why are you driven to such a step?"

"Sir, I know it isn't a proper place for me to be in, and you ask me why I am driven to such a step; I will tell you in one short word," pointing to a bottle behind the counter labelled "whiskey," that is what brought me here—WHISKY!"

"I was once happy and surrounded by all the luxuries that wealth could procure, with a fond and indulgent husband. But in an evil hour he was tempted, and not possessing the will to resist the temptation, he fell, and in one short year my dream of happiness was over, my home forever was desolated, and the kind husband and the wealth some called mine, lost, lost, never to return, and all by the accursed wine cup.

"You see before you only a wreck of my former self, homeless and friendless, and with nothing left me in this world but this little child," and weeping bitterly she affectionately caressed the golden curls that shaded a face of exquisite loveliness. Regaining her composure, and turning to the proprietor of the saloon, she continued:

"Sir, the reason I occasionally enter a place like this, is to implore those who deal in deadly poison to desist, to stop a business that spreads desolation, ruin, poverty, and starvation. Think one moment of your own loved ones, and then imagine them in the situation I am in. I appeal to your better nature, I appeal to your heart, for I know you possess a kind one, to retire from a business so ruinous to your patrons.

"Did you know that all the money you receive across this bar is the same as taking bread from out of the mouths of the famished wives and children of your customers? that it strips the clothes from their backs, deprives them of all the comforts of life, and throws unhappiness, misery, crime and desolation into their once happy homes? Oh! sir, I implore, beseech and pray you to retire from a business you blush to own you are engaged in before your fellow men, and enter one that will not only be profitable to yourself but to your fellow-creatures also. You will excuse me if I have spoken too plainly, but I could not help it when I thought of the misery and unhappiness it has caused me.

"Madam. I am not offended," he answered, in a voice husky with emotion, but thank you from my heart for what you have said."

"Mamma," said the child—who meantime had been spoken to by some of the gentlemen present—taking hold of her mother's hand, "these gentlemen wish me to sing 'Little Bessie' for them. Shall I do so?"

"Yes, darling, if they wish you to,"

They all joined in the request, and placing her in a chair, she sang in a sweet childish voice, the following beautiful song:

"Out in the gloomy night sadly I roam,
I have no mother dear, no pleasant home;
No one cares for me, no one would cry,
Even if poor little Bessie should die.
Weary and tired I've been wandering all day
Asking for work, but I am too small they
say;
On the damp ground I must now lay my
head,
Father's a drunkard and mother is dead!

We were so happy till father drank rum,
Then all our sorrow and trouble begun;
Mother grew pale, and wept every day—
Babyand I were too hungry to play;
Slowly they faded till one summer night
Found their dead faces all silent and white;
Then with big tears dropping I said:
Father's a drunkard and mother is dead!

Oh! if the temperance men only could find
Poor wretched father, and talk very kind,
If they would stop him from drinking, then
I should be very happy again!
Is it too late, temperance men? Please try,
Or poor little Bessie must soon starve and
die;
All the day long I've been begging for bread;
Father's a drunkard and mother is dead!

The game of billiards was left unfinished, the cards were thrown aside and the unemptied glasses remained on the counter; all had pressed near, some with curiosity, some with sadness, some with pity beaming in their eyes, entranced with the beautiful voice and beauty of the child, who seemed better fitted to be with angels above than in such a place.

The scene I shall never forget to my dying day, and the sweet cadence of her musical voice still rings in my ear, and every word of the song, as it dropped from her lips, sank deep into the hearts of those gathered around her.

With her golden hair falling carelessly around her little shoulders, her face of almost ethereal beauty, and, looking so trustingly and confidingly upon the men around, her beautiful eyes illuminated with a light that seemed not of earth, formed a picture of purity and innocence worthy the genius of a poet or painter.

At the close of the song many were weeping. Men who had not shed a tear for years wept like children. One young man, who had resisted with scorn the pleading of a loving mother and the entreaties of friends to strive to lead a better life, to desist from a course that was wasting his fortune and ruining his health, now approached the child, and, taking both her little hands in his, while tears streamed down his pale cheeks, exclaimed, with deep emotion:

"God bless you, my little angel! you have saved me from ruin and disgrace, from poverty and a drunkard's grave. If there were ever angels on earth, you are one. God bless you! God bless you!" and putting a bill in the hands of the mother, said, "Please accept this trifle as a token of my regard and esteem, for your little girl has done me a kindness I can never repay. And remember, whenever you are in want, you will ever find in me a true friend," at the same time giving her his name and address.

Taking the child by the hand she turned to go, but pausing at the door said:

"God bless you, gentlemen! Accept the heartfelt thanks of a poor, friendless woman, for the kindness and courtesy you have shown her." Before any one could reply she was gone.

A silence of several minutes ensued, which was at last broken by the proprietor, who exclaimed:

"Gentleman, that lady is right, and I have sold my last glass of whisky; if any of you want more, you will have to go elsewhere."

"And I have drank my last glass of whisky," said a young man who had long been given up as utterly beyond the reach of those who had a deep interest in his welfare—as sunk too low ever to reform. "There is a temperance organization in this city called the "Temple of Honor,' and at the next meeting I shall send up my name to be admitted; who will go with me?"

"I—I—I—and I," several exclaimed, in a chorus, and fifteen names were added to his.

True to his word, the owner of the saloon where this scene was enacted, disposed of his entire stock the next day, and is now engaged in an hon-

orable business. Would to heaven that that lady with her little one could have gone into every hamlet, town and city throughout our country, and met with like results.

Selected by Kate. K Sprinkel.

Speech of a Converted Rabbi.

A. Yarger, the Jewish Rabbi in Mobile, who lately professed Christianity, recently delivered an address in the Baptist Church of that city, from which we make a few extracts. His remarks were founded on Psalms 22: 6, "I am a worm and no man."

"The world considers me now a traitor, who betrayed his people. I am despised of the people, as they accuse me of denying my God; but I have the answer of a good conscience that I have not betrayed my people, still less my God. I am proud to say I am a Jew, with a Jewish heart and Jewish feelings. Christianity is nothing but the Jewish religion, it is the consequence of Abraham and of Sinai. Christians, your prophets are Jewish prophets; your Messiah, the Messiah of the Jews; your God the God of Israel. Jesus, the Christ, you never could believe on, if he had not been a Jew, the Son of David. The Savior of the world you could never accept, if he had not been in the Bible, which was kept and guarded, and handed to you by the Jewish nation. The dearest and last of your hopes, is it not the glory of Zion?

Ye Christians, do you not love the one, spiritual, invisible God of Abraham, Isaac and Jacob—the God of Sinai—more than your own lives? I believe in one God, as taught by Moses; I believe in God's Shekinah, as Moses teaches; I believe in the Son of God, as David and the prophets plainly predicted him. I have joined the Christian church, in order to be an Israelite, and not a traitor to Israel. The Christians have accepted the religion of my fathers, and I am willing to follow in the footsteps of my fathers. Yea, my Jewish brethren, I am not a traitor; still less have I forsaken or denied my God. I have not betrayed you. Here in this spot, I am willing to die for you, if my blood can give you relief. Shed my blood and wash your eyes with it if that can make you see.

O, my Jewish brethren! I wish that you could see the glory of your Messiah! Oh! if I could express the joys of my heart, since I saw the light of the Messiah of the Jews. Oh! if my mouth could be the instrument to uncover the feelings of my heart! My flesh is singing; my bones, praising; my veins, shouting; my blood, dancing; and my heart loving. Even the common objects of nature, seemed covered with a veil of poetry of Christ. Every tree seems to hold up its arms in prayer; and its green looks like a cover of hope, which, when moved by the hallelujah shouting of the wind, sings the glory of Jesus' love. Mountains seem to bow their heads, listening to the sweet old story, which is so new and delightful to me. Rivers seem to hasten their currents, in order to bring the glorious news to the wild sea; and the sea quiets its roaming; the billows lie down to hearken to the joyful tidings. The storm is over; and in place of roaring billows, we hear murmuring waters whisper love—the love of Jesus Christ. Rain is nothing but pouring grace; and morning dews the tears of angels weeping for my blind brethren, who cannot see their Messiah and be partakers of his grace.

A Question Answered.

The following was selected by sister Phebe Zook, for the benefit of those who feel it their duty to preach independently of the voice of the church:

If a brother feels convinced in his own heart that the Lord has apointed him to preach the gospel, and the church does not call him to work, what shall he do in such a case?

Answer.—The above question has been asked by two different persons, and it is truly one of great moment, which I will try, by the help of God, to answer as well as I can. I would first say, that it is doubtless best for a brother not to run before he is sent—Jer. 23: 21. "And how shall they preach except they be sent?"—Rom. 10: 15.

It is always best prayrfully to wait for the Lord's time; for if he has designed a man for the gospel ministry, he surely has aubundance of means to accomplish his ends.

But before proceeding, I will also ask these brethren some questions. First did you ever try the sprit which seems to trouble your mind, with the Scriptures, whether it is of God, as John directs?—1 John 4. 1 Secondly, did you truly consider the all-important place and responsibility of a minister of the Gospel? Thirdly, do you feel convinced in your conscience, that you possess the qualifications requisite for the office, as described in 1 Tim. 3d chap., and 2 Tim. 2: 2, and Tit. 3d chap., blameless, faithful, just, holy, temperate, &c.? Fourthly, did you ever solemnly and sincerly pray to God, that he should decide the matter which seems to burden your mind, and that he should relieve you from it, if it is mere delusion? Fifthly, are you always faithful in discharging the duties which the Savior has enjoined upon all Christians in Matt. 18: 15—17, and 5: 23, 24? Sixthly, do you live in perfect union, peace and love with all the brethren and sisters in the church?

Now if you can answer all the foregoing questions in the affirmative, then I would advise you to make your feelings known to the church, requesting every member of the same earnestly to pray for you, and that God should decide the matter to his Name's honor and glory, and that, if it is his will that you should preach the gospel, he should open a door for you; but if it is not, that he should give ease to your troubled mind; and after due deliberation and prayer, let the church, which it is hoped will be competent to do so, decide weather qualificatious, walk and conduct have been or is such as becometh the Gospel ministry.

Or, if the church would prefer taking such a brother on trial for a short time, before ordaining him, I think it would also not be unscriptural. The above are my candid and honest views on the subject.—*Herald of Truth.*

Evils of Sloth.—I went by the field of the slothful and by the vineyard of the man void of understanding, and lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw, and considered it well; I looked upon it and received instruction. Yet a little sleep, a little slumber, a little folding of the hands to sleep; so shall thy poverty come as one that travelleth; and thy want as an armed man. —*Solomon.*

The righteous shall flourish.

Christian Family Companion.

DALE CITY, Pa., July 22, 1873.

Pleasing Father.

"My son, if thy heart be wise, my heart will rejoice."

Dear old Solomon, how solicitous he was that his son would follow wisdom. We cannot refrain from sympathizing, with him in his desires to realize enjoyment from his associations with his children. How endearing the expression, "My son, if *thy* heart be *wise*, *my* heart will *rejoice*"! Again he says, "A wise son maketh a glad father"! Ah! young readers, we have realized a little of the gladness that fills a father's heart by observing indications of wisdom, worth, or principle in the lives of his children. There is no enjoyment more pleasant to a true parents heart. There are no others whom we love more dearly than our children, hence there are none for whose prosperity we are more solicitous. One of the best qualifications for, and guarantees of, success in life, is a well disciplined, well stored mind, with a fixed purpose of heart to use all for good. It is a heavenly sight, to see parents and children engaged in conversation, upon subjects that are useful, and profitable, and that are associated with wisdom. And parents who have children given to the ways of wisdom and truth, cannot too highly appreciate them. How we would love to have all the young people who read our paper strive to make their parents happy. To please them. To be wise, that the father's heart may rejoice, and to preserve the mother from heaviness. None of us liveth to himself; we all have duties we owe to each other. And we think there is no duty that children should so much strive to fulfil as that of cheering up the spirits of their parents, and to make their declining days, days of gladness. It is not only a duty to be done, but it is one to be enjoyed. The grateful heart rejoices in the opportunity of repaying favors. Children who have an opportunity of gladdening the hearts of their parents, have a seasonable occasion for relieving themselves of a lasting debt of graitude The wise and dutiful child will take great pleasure in witnessing the happiness of its parents. The feelings of the parents in beholding the youthful delight of their children will in turn be reciprocated by the children when it becomes their office to administer. It is even more blessed to give than to receive, and in no case more so than in that of giving pleasure to father and mother. Try it young friends. Strive to do that which will gladden the hearts of your pious, Christian parents, and by so doing you will add to the joys of your home to an infinite degree.

Visit by Brother James Quinter.

Brother James Quinter paid us a visit last week, arriving on Tuesday noon and remaining until Thursday evening. He remained over night with the *Companion* Family, and we had a very pleasant time. We always enjoy the society of brother James, when his mind is not too much engrossed with business cares. On Wednesday evening he preached for us at our Dale City meeting-house, to an attentive congregation. His text was Hebrews 12:15,16. The leading thought of his discourse was the Grace of God. The inference drawn from the text was, that having the grace of God was an important matter, since the apostle exhorted to diligent looking lest we should fail of it. It is important because it is "the grace of God that bringeth salvation." Bible salvation is the salvation of the soul, to be saved from sin. To fail of the grace of God, therefore, is to the sinner, to remain in sin. To the believer, to the professor, it is to fall from grace, to return to sin, allow the root of bitterness, of sin, to grow up within us. This root of sin will remain within us, within our flesh, for "I know that in me, that is in my flesh, dwelleth no good thing." The out-croppings of this root must be kept closely trimmed. So the apostle says, "I keep under my body."

And what bitter fruits this root of bitterness does bring forth when it is allowed to spring up. How it will trouble us; how it will defile us. And it will not only defile those within whom it grows. The text says: "and thereby *many* be defiled." We all have our influences; influences as members of the same family, as neighbors together, as members of the same congregation, as ministers, and deacons, and lay members, and these may be defiled by us if we should allow the root of bitterness to grow up within us. Let us therefore be diligently engaged in looking to our lives lest we should fail of the grace of God, whereby we can suppress, keep down this root of bitterness. We believe in holiness, in sanctification, but believe they consist more in the suppressing of sin, than in the removal of it. The grace of God is the power by which we suppress sin, constrain the appetites and passions, and keep under our bodies.

On Thursday evening brother Quinter took the train homeward bound, having made good impressions upon our minds, and friends to himself.

Brethren's Encyclopedia.

Our reader's will please notice that we will no longer sell the book entitled the Brethren's Encyclepedia. We have good reason for this decision. All those who have ordered it, and paid for it will please inform us what to do with their money.

Another work which is to take the place of the above, will be published before long, which we hope will give more general satisfaction.

We have received a copy of the *Voice of Peace*, the official organ of

the "Universal Peace Union, from which we have made excellent selections on the subject of Peace. It is published at Mystic, Conn., by J. & Z. C. Whipple, at $1.00 a year.

Brother F. M. Snyder has again changed his address, this time from Johnstown, Pa., to DeGraff, Logan county, Ohio, where we hope he will find much time to devote to writing for our columns.

Answers to Correspondents.

S. H. BURKHART: Will you please give your sister's name and address?

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

From Brother C. H. Balsbaugh.

DEAR BROTHER HOLSINGER:

My debility and suffering forbid the use of pen or pencil, save in case of pressing necessity; but a remark in yours of the 7th inst constrains me to attempt a brief response. You say, "Our readers *must* hear something about you." As I do not wish any thing published relative to my physical conditions without my consent or knowledge, you are at liberty to transfer this to your columns.

I have now been confined to my bed 11 months, undergoing agonies which I did not conceive to be within the limits of mortal endurance. I have, in the mean time, been able, many a day, to walk about the room, and even to sit up an hour or more. Long confinement, and the consequent absence of the essential conditions of the physiological functions, are constantly augmenting the impediments to ultimate recovery. That which is the prime condition for the maintenance of health, is placed beyond my reach by the great disparity of action between the two great channels of bodily power, the nerves and muscles. While the former are more and more absorbing the products of vitality, the latter in the same ratio grow more attenuated and feeble.

Whether restoration is essentially and absolutely impossible, I know not, but if it even be not so, the impracticability of the necessary means amounts to the same thing. To restore the equipoise between unbalanced muscular and nervous energy, is one of the most critical points in the healing art, implying the most nicely-adopted *action* without the least demand on the *volition* of the patient. This requires a combination of mechanical contrivances which renders the treatment too expensive for any save the wealthy. There is but one Institution in America where the imitation of the normal functions by passive motion is approximated; and as the therapeutic processes are applied by steam-driven machinery, the cost of treatment exceeds my resources. I would certainly prefer health to sickness, comfort to suffering, and usefulness to inactivity; but the way for an effort in the direction indicated is not open to me, neither in the matter of means, nor, in the absence of these, of conscience. The prosperity of Zion and the conversion of sinners lie very near my heart, so that it is not easy to resign the wish for the restoration of my waning powers.

One thing is certain:—"All things work together for good to them that love God." Even the devil serves God and promotes his purpose unwittingly. His fellest malice reached its acme on the cross, where the Divine Love, and Holiness, and Glory also culminate. Sickness, although the fruit of sin, and in some sense a serfdom to Satan, has most blessed uses in serving as an antidote to its cause. Luke 13:16. In this best sense we are "delivered unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." To "suffer in the flesh" is not more the essential result of sin, than the essential condition of salvation; if not for the individual, at least in the person of One who represents the race. The loftiest pinnacle attainable by the saint is to "know Christ, and the *fellowship of his sufferings*." All the beatitudes of the Gospel may be summed up in the words, Blessed are they who "glorify the Lord in the fires." "If we suffer with him, we shall also be glorified together." "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." "We reckon that the sufferings of the present time are not worthy to be compared with the glory that shall be revealed in us" "The Captain of our salvation" was made "perfect through sufferings" to "bring many sons unto glory." The prophets were full of this theme. They "testified beforehand the sufferings of Christ, and the glory that should follow." And Christ himself, with a stern rebuke for their unbelief, puts the interrogatory to his disciples, "*Ought* not Christ to have suffered these things, and to enter into his glory?" "For the suffering of death," he was "crowned with glory and honor." We are to be "witnesses of the sufferings of Christ, and partakers of the glory that shall be revealed." God has "called us unto eternal glory, by Christ Jesus, after that we have suffered awhile." Suffering and glory! Who that is in the love of God would have it otherwise, "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind."

Thus the Christ-entempled pilgrim wends his upward way, erecting his Ebenezers at Cherith, at Zarephath, Gethsemane, and Golgotha, passing from furnace to furnace, transformed from glory to glory, till he reach "the inheritance of the saints in light," where "God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain." O glorious consummation! O rapture inexpressible! O "joy unspeakable and full of glory!" O wondrous assemblage of saints and angels! O amazing honors—guilty, sin-ruined beggars raised from the dung-hill of corruption, to walk the Sapphire Pavement of the Jewelled City with Cherubim and Seraphim, in Everlasting Fellowship with Father, Son, and Holy Ghost! "Forever with the Lord." "When He shall appear, we shall be like him, for we shall see Him as He is." O wondrous apocalypse awaiting "the pure in heart! Who shall abide the glory of His appearing? Who shall stand untrembling in His presence? Who is waiting, sighing, yearning, praying and weeping for the Great "Maranatha"? The *"holy, harmless, undefiled"—"the pure in heart."*

C. H. BALSBAUGH.

Union Deposit, Pa.

Maine Mission.

BROTHER HENRY:

Before we left the state of Maine I told the friends there to write to us privately, or through the C. F. C. for explanation on any question and the brethren would give a scriptural answer. I have written to them and inquired whether they were through counting the cost, and if any were willing to unite with us in observing the doctrine of the gospel, as it was preached among them? I received an answer stating that many of them would like to see us, and hear us preach, and that the doctrine of salvation by Christ, was well received by all, but peculiarities were not received. "There is one wishes to be baptized, but not in your way; and we know of no one that wishes a church organized, by the brethren, in this place. But, if you or any of your ministers, will come and preach for us, they shall be well cared for; and if there are any that wish to unite with you, we will help them as far as we can, as Christians; for we believe that God's people are, or should be a free people." So writes elder John Dennis. But we say, only free in Christ. His word or truth shall make us free indeed. So said Jesus; so say we also. May the Lord make us one in him even as he is one in the Father.

But now what are our "peculiarities?" Come let us reason together. Is it baptism? bowing the head and face forward, under water, in the name of the Father, and of the Son, and of the Holy Ghost? Each person of the Godhead performs an office in the conversion and salvation of sinners. The Father draws; the Son pardons; the Holy Ghost guides into truth. Jesus bowed his face three times forward to the earth in the baptism of suffering. The Greek church practiced trine immersion, and suffered no change. The Greek's believe that Christ commanded trine immersion, and that the apostles practiced it; and they have a chance to know, having a Greek Testament without translation. History informs us that trine immersion continued from the Apostolic day down to the fourth century. Jesus is the author of trine immersion. If trine immersion was not the apostolic mode of baptism, who would go to the trouble of trine immersion, if one immersion would answer the purpose? The Greeks, with us, believe that trine immersion is as necessary to Christian baptism as water is. We will not argue any farther, but let it be known that Christ is the author of our "peculiarities."

If feet-washing is another of our peculiarities, Jesus Christ the Son of God is the author of it. He has annexed it to the gospel, set the example, and given the command; saying, "If I your Lord and Master have washed your feet, so, also, ought ye to wash one another's feet. I have given you an example that you should do as I have done to you. Happy are ye if ye know these things and do them"—Feetwashing, the Lord's supper, and the communion. If non-resistance, is another of our "peculiarities," Jesus is at the head of it. "Resist not evil, but overcome evil with good." "If any man smite thee on the right cheek, turn him the other also." "If he sue thee at the law," "if he compel thee," &c., then keep the lion or wolf back; let the lamb loose; never put the new man over the old man; but turn the old man off, then put on the new man, otherwise you might have the wolf in sheep's clothing. We should be innocent and harmless as doves. If the kiss of charity is another peculiarity Peter and Paul are our teachers. As for plainness in dress, we will quote the following from John: "Daughters of Zion, behold, your King coming meek, riding upon an ass, and a colt, the foal of an ass!" "The mother of harlots was arrayed in purple decked with gold." "Be ye transformed from the world."

D. LONGENECKER.

HAMBURG, GERMANY, May 1, 1873.

My dear Father and Sarah: We left New York on Friday, at five o'clock, April 18th. We took the steamer the 17th, at one o'clock; it rained so hard, and was such a storm that we did not leave until the next morning. As soon as we got fairly out to sea, we all took sick. I was the first one; then Lannie, then Olive, and Howard. We lay on benches on the deck all day. At night we dragged ourselves to our beds, but were too sick to take off our clothes. The next day Lannie and myself lay in bed all day. Olive and Howard went on deck and remained there most of that day. Howard got well enough to take care of the rest of us, and Olive got better soon; but Lannie and myself were sick all the way over but two days. We were out twelve days and all that time we did not land. We stopped out at sea about one mile, at Plymouth England, where they sent out a little steamer to take the mails, and some passengers, and then we landed in the channel at Cherbourg, France, where they again sent out a little steamer, to take the mails and forty passengers, that were going into France. We stopped at Plymouth, England, on Monday morning, at six, at Cherbourg, France, in the evening at five o'clock. Then we came into the German sea, where it was fearfully stormy. We came out of the German sea into the Elbe River, at ten o'clock yesterday morning. We came up the river about twenty miles, where we were transferred from the steamer, Silexi, to a river steamer that brought us to Hamburg. So we were out nearly thirteen days. Oh you do not know how thankful we were when we could set our feet on land once more. The continual motion of the steamer for so long a time, seeing nothing but water, and once in a while a sailing boat or a steamer, is more tiresome than I can tell, especially when one is sick all the time, and has no appetite. I never want to cross the sea again but once, and that is to go home to America.

Coming up the Elbe River yesterday, we saw some strange looking villages. The houses are only one story high, and the roofs run up to a point. They looked so strange to us. But we also saw some beautiful castles, and lovely gardens. We landed here at Hamburg, at about three o'clock. The city looked very strange to us. The streets are so narrow, and the houses so high. Some years ago part of the city was burned down, and has been built up since, and is more in the modern style. It is a very clean city, and is really a beautiful city; but the customs, and money—and everything, is so different, that we have a great deal to learn. The people can generally understand English, but my German they cannot understand. When I speak to them in German, they do not know what I mean, or what language I speak. The Hotel we stopped at, is a very nice place; everything is so clean, and we like the cooking very much. We expect to be here a few days yet, and then we expect to

go to Berlin, and stay there a few days. Then we go to Dresden, where we expect to stay three months, and commence to learn German. We have already got that we can read the signs in the streets. We have great appetites. We can scarcely get enough to eat. We are so hungry all the time. There was one women died on the steamer coming over. She died on Sunday evening at eight o'clock. The same night at two o'clock they lowered her into the sea, but we did not know it till the next morning. She was in the steerage passage.

Now I want you to write to me soon. I am so anxious to hear from you. We all feel quite well since we got on land.

Direct to Dresden, Germany. The children join me in love to you both. The boys are enjoying themselves ever so much From your daughter,

F. SPRAGUE.

NEW YORK.)
July 5, 1873.)

Brother Holsinger:

I send you (with some circulars) a copy of the *Voice of Peace*, a most excellent little paper, published at Mystic, Conn. Its aim and object is the dissemination of Peace principles. I had the honor of attending their "Annual Meeting," which was held in this city during the week of Pentecost. I formed some very pleasant associations with some of the members, and take them to be honest, and industrious; and very intelligent: and *determined* also to accomplish something in the way of this much-needed reform. It occurs to me they may be related in principle, or doctrine to that organization in Maine, who were visited by our Eastern Missionaries last winter—if so, I am sure the united efforts of these three organizations would constitute a power to be felt throughout all this great land. "In union there is strength." Let us all be united, if not in *all* the principles of the doctrine of Christ, why not in this one great fundamental principle? Our government has recognized the Peace doctrine, in the famous Geneva Arbitration, which is conceded to be one of the greatest achievments in modern political economy.

And the *Temperance* question, on which some of our good brethren voted "License," by staying at home—is also a live issue with this body.

I was very much interested in the proceedings of our late Annual Council. I am glad my brother, that you have had the kindness to go to all the trouble and expense necessary to give us this report. We should scarcely expect such consideration on the part of an editor, and I presume, were it not for the good of the cause, you would doubtless have yielded to the wishes of the few who seem to consider it more blessed to be seen than heard. Most of the counsel given by our beloved brethren, is wise and of vital importance; but the time is come that we should look up to this body for counsel that is *all* of this character. Some of the discussions will do to listen to as a matter of amusement, I allude to the suppression, not of vice, but of instrumental music), that which is pure and lovely, instead of filthy, dangerous and degrading.

Greater and graver questions are now demanding our attention. When we consider that fifty millions of dollars are spent annually in this country alone, for rum, and half that amount for tobacco, it is enough to startle us, and make us inquire: "Lord, what wilt thou have me to do," in this great work? In this city there are about eight thousand drinking saloons, making, at least fifteen miles of grog-shops, placed one against the other.

There is work to do my brethren. We must work if we would win. "Trust in the Lord, says the Psalmest, (that model musician), "and do good." St. James, says, "To him that knoweth to do good, and doeth it not, to him it is sin." The rich man was sent to hell, not because he was rich, indeed I don't know that he had any bad habits, but simply because he neglected an opportunity to do good. The man with one talent was also punished, simply because he would not work. Let us all then continue to work for Jesus, knowing that in due season we shall reap if we faint not.

J. L. KITTENGER.
658, Broadway.

JONESBORO, Tenn.)
July 5, 1873)

EDITORS COMPANION:—Considering my obligations to several of the brethren whom I met in my recent visit to your city, I take the opportunity, with your permission, of fulfilling my promise. First of all, let me say, the brethren in and around Dale City deserve our warmest thanks for the cheerful hospitality and gracious entertainment which they extended to so vast a multitude. May they be blessed abundantly for "work of faith and labor of love." And this is the will of the Lord concerning us: "Be not forgetful to entertain strangers." "If thine enemy hunger, feed him; if he thirst give him drink. "So we are to do good, not only to strangers and enemies, but "to all men, especially to the household of faith."

From Dale City, separating from many pleasant acquaintances, our route lay through the Valley of Virginia. Here we met with many warm friends and kindred, among whom memory still lingers with fond recollections. Nor were our privileges small, being permitted to assemble with the brethren in a series of meetings, Elder Henry Garst of Tenn. being a co-laborer. We hope we are thankful for all these blessings and privileges.

Completing our labors, we arrived safely at home without accident or alarm, kept by a Father's tender tender care: without *alarm*, not without *danger*. We are always exposed to danger, yet we may feel secure when we cast our cares upon Him who careth for us. Having blessed us in time of safety, He will not leave us in time of peril. Being with us in six troubles, He will not forsake us in the seventh. "Lo, "I am with you always even unto the end of the world." I will never leave thee nor forsake thee." And should we forsake Him? Lord, to whom shall we go?" May we keep near his side, secure from the alarms of the world.

We have a vast amount of rain in Tenn. this season. Crops are generally good. Vegetation is growing luxuriantly. Fruit is scarce. Health is very good, though some of our cities have been visited by an epidemic. We should trust in Him who delivereth from "the pestilence that walketh in darkness and the destruction that wasteth at noonday."

Another disease is about in the land, far worse than Cholera. It is universal. It is certainly fatal. It smites not the body but the soul. It exposes us, not to a temporal, but to an eternal death." *The soul that sinneth, it shall die.*" This is the second death." Truly, "it is a fearful thing to fall into the hands of the living God." One thought remains: it is the thought of the Savior—"the Lamb of God that taketh away the sin of the world." His will, oh, how sweet! "*Come unto me all ye that labor and are heavy laden, and I will give you rest.*"

J. B. PENCE.

Secret Societies.

BROTHER HENRY:

Think you that the "Lodges of darkness" can be kept out of your town? If not already there, strive hard to keep them out. They present a very ostensible argument for

their existence, and deceive many. Even the "Grange" I dread. The whole brood are the off-shoots of Freemasonry. They do not know it; but I more than conjecture—I have watched them for over 10 years. possibly Red Men may have started it without their planting; but they too have at the head prominent Masons. And not only the secret societies, but the churches—except small ones as ours—are under their close watching; and some, as the Methodists, under their actual control. A Methodist dare no longer speak out his mind on secret societies, in opposition, without being made to feel the consequence.

ISAAC PRICE.

Schuylkill, Pa.

Dear Brother:

Our Annual Meeting is again past, and a report of the proceedings has been published. We can now calmly look over the proceedings and see our own errors; and while the report answers the object in view pretty well, it is, nevertheless, very imperfect. The A. M. allowing a synopsis of the debates only to be given, and that without the names of the speakers, is the cause of its imperfection. Withholding the speaker's name, weakens his argument, and divests it of interest; and only a synopsis of his speech, compels the omission of entire sentences; and sometimes such on which the speaker put an emphasis, and of course, will weaken his speech. I can see no good reason why the speaker's name should be withheld. None of our ministering brethren who speak at A. M. need be ashamed to see their speeches in print. If a German brother should speak in English, and make some improper expressions, the reporter understanding him, and writing his speech in English, need not give the sound, or pronunciation as the German brother gave it. I was witness at court in a case of slander. The case grew out of a fatal case of midwifery. The midwife being a German, but testifying in English, said: "I said, doctor, this is a *danger* case." The lawyer, being a gentleman, repeated her testimony, and said. "Then you said, Dr. this is a *dangerous case?*" Surely our Christian reporters can do as well. And as for a synopsis of a report only to be given. I will say, that whereas the editors of the C. F. C. and the *Pilgrim* have for several years contended for the privilege to give to their readers a report of the proceedings of the meeting, I will. God sparing me, and permitting me to attend next A. M., contend that *they be required* to give a full and impartial report.

One thing, however, some brethren would have cause to be ashamed to see in print; but I hope they will improve on it, and leave it out of their speeches, to wit: "I travel a great deal," or "I travel much," and "I am much from home," &c. Such boasting is always offensive. A delegate in the standing committee represents only the District that sent him, and he has no business to say, or boast of anything he knows outside of his District; other Districts being represented by other brethren. Brethren, if you travel so much, are you not fearful you will neglect your business at home?

It is to be hoped that the Moderator will also learn wisdom and improve. He uses the personal pronoun "I" too much; such as, "I passed it," or "when I passed it," and "I would not pass it," &c. The pronoun *we* is used by our courts, because they are generally composed of more than one judge; and even if only one is present, the others are, by fiction of law, supposed to be present and consenting to the opinions and rulings which are recorded as those of the Court. So with our A. M. Queries are passed by the assent of the assembled brotherhood, and not by the Moderator, who is only one with the others, and may be the junior in zeal and inferior in wisdom and experience of many others present; hence it is very improper for him to use the personal pronoun *I* in reference to the passage of a query. When a judge of the Court dissents from the majority, he uses the pronoun *I* in referring to himself. And when a Court is composed of only one judge he is apt to make an effort to get rid of his personality by speaking and writing in the third person, and designating himself as *the Court*. So, if the brother, whom the brethren at A. M. say shall act as Moderator, in that capacity acts separate and apart from all his brethren, he may use the pronoun *I*; but if not he had better learn to use the "we."

It will also be observed that some brethren speak too often, and too long, at the A. M., and it is to be hoped that they will learn to improve on this also. Some brethren seem to think the machinery won't work unless they put in their momentum; forgetting that the world and the church moved before they were in it, and that they will continue their motion after they are gone out of it.

The terms "The brethren of the standing committee," or "The old brethren," when used in reference to or connection with the standing committee, are offensive to some brethren, and to avoid giving offense, the terms had better not be used. We all are brethren, and as such, one is our Master, and if we follow him he will know us all; and if not, we will be but lightly esteemed.

D. P. SAYLER,

Why is It?

On page 173 of the present Vol. of the C. F. C. is a very important Query, which has not been answered. Said query reads as follows:

"Is it consistent with the gospel of Christ for brethren, and especially ministering brethren, to build fine, costly houses and barns, in all the style and fashion of the world? If not, what should be done with those brethren who persist in those things, contrary to the counsel of the elders? Is there any difference between display of pride on one's person, or on their buildings? Also, is it consistent for sisters to dress their little innocent children in all the foolish fashions of the world? If not, what should be done with those sisters who do these things? Is this bringing up their children in the nurture of the Lord? Will some one answer?

Now, dear brethren and sisters, will not some of you give us a good scriptural answer to this query? It certainly is worthy of our prayerful consideration. Pride is a powerful element, and has been the downfall of many churches and nations; and if we do not watch it closely, it will draw us out into the current of the world, and waft us down to destruction. The only effectual way to get rid of an evil, is to dig it up by the roots and cast it out of the camp. A little leaven if allowed to remain, will leaven the whole lump. We would like to hear brother Henry Davy's views upon this subject.

A. BROTHER.

Drowned.

We learn that on Thursday, the 26th of June, George Vowles, a young man, about twenty years of age, was drowned in the Cedar River, Muscatine Co., Iowa. It seems that the young man was just recovering from an attack of fever, and had walked out to take a little recreation. He was missed soon after leaving the house; but all search up to Sunday morning was in vain, when the ferry-man found him about a quarter of a mile below what is called Cable's Ferry, and about a mile from the home of his parents. It is not known how this young man met with this sad fate; but the verdict of the jury was, drowned by accident.

Qury.

I desire an explanation on John 1: 47, reading thus: "Jesus saw Nathanael coming to him, and saith of him, behold an Israelite indeed, in whom is no guile."

Had Jesus reference to himself, or to Nathanael, when he said, "Behold an Israelite indeed, in whom is no guile." S. GARBER.

Answer. "Jesus saw Nathanael coming to him, and saith of him (of Nathanael) behold an Israelite indeed, in whom is no guile." J. W. B.

To the Sisters.

Dear Sisters in the bonds of the Gospel, I am always glad, in reading the C. F. C., to find that you do not all bury your talents in the earth. I would rather read what has been written by abler pens than mine; but this is a selfish thought. I think we should all try and encourage each other on the way. It is not necessary to clothe our writings in studied phrases, and words hard to understand, but let us write prayerfully and as the Lord gives us grace. In this way we may, perhaps, drop a good seed here and there, but we must be careful that we sow no tares by the way.

Sisters, you who have to struggle on alone, whose companions are yet out of Christ and are not yet willing to take up the cross and forsake the beggarly elements of the world, I would say to you, be not discouraged nor dismayed. Though troubles and trials assail you, do not grow weary in well-doing, but patiently watch and pray. Perhaps some of you have already waited and prayed for years and are ready to say with the poet:

"'Tis hard to toil, when toil is almost vain,
In barren ways;
'Tis hard to sow, and never garner grain,
In harvest days."

But, if we are true followers of the meek and lowly Jesus, and if we bear all our trials and troubles and persecutions patiently, with meekness and fear, we will reap our reward by and by. Sometimes we have to sacrifice the love and good will of our near and dear friends, but "who is he that will harm you, if ye be followers of that which is good? But if you suffer for righteousnessake, happy are ye: and be not afraid of their terror, neither be troubled;" 1 Peter 3: 13, 14. If we love them that hate and despitefully use us, and return good for evil, they cannot help but love us in return. But I can say the love of the whole world is nothing compared to the love of Jesus Christ.

Dear sisters, let us be faithful and not go too far away into the elements of the world. There is where the danger lies. I have found it so by experience; but, I thank God, that to this day, his grace has been sufficient for me in the hour of temptation. "Hold fast to that which is good; be firm and steadfast in the faith." My prayer is, that when we are done with time, we can meet where no tears are shed, where all is joy and peace.

Written in love, by
your sister,
M. R. CHARLES.

Wrightsville, Pa.

Announcements.

There will be a love-feast in the Cerro Gordo congregation, Ill., on the 27th and 28th of Sept. Also, the District Meeting of the Southern District of Ill., will be held at the same place on Monday, the 29th. It is desired that the churches of Southern Ill. be fully represented. Those coming by railroad will stop off at Cerro Gordo.

By order of the Church.
JOHN METZGER,
JOSEPH HENDRICKS.

There will be, the Lord willing, a communion meeting in the Santefee congregation, Miami Co., Ind., on the 3rd day of October next, at the Brethren's meeting-house, two miles east of Bunkerhill, and six miles south of Peru. Meeting to commence at 10 o'clock. JOHN P. WOLF.

There will be a love-feast at the meeting-house in the Cowanshannoe congregation, Armstrong Co., Pa., on the 2nd of Sept, in the evening.

LEVI WELLS.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Schuylkill county branch of the Little Swatara Congregation, Pa., our much beloved sister REBECCA STRUPHAUR, wife of Joshua Struphaur, minister in the second degree. She leaves a deeply sorrowing husband, and seven children, of whom the youngest is only two years old. But although the loss seems very heavy, we still hope that our loss was her great gain. Disease, Consumption, of which she was confined to her bed for five months. She bore her sickness with Christian fortitude; and we hope she is now in paradise. Funeral sermon by brethren Geo. Smith and Sam. Gettel. Text, Rev. 14: 13, "Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labours, and their works do follow them.

DANIEL R KLINE.

LIST OF MONEYS RECEIVED for SUBSCRIPTION BOOKS, etc.,

Wells & Zimmerman	6 25	Boose & Co.,	1 20
D. Wolf, jr.	5 00	D. R. Kline,	75
J. Christner	60	N. Holsopple,	1 00
W. Bookwalter	1 25	J. H. Longanecker,	1 35

WE will admit a limited number of selete advertisements at the following rates
One Insertion, 20 cents a line.
Each subsequent insertion 15 cents a line.
Yearly advertisements, 10 cents a line.
No standing advertisement of more than 20 lines will be admitted, and no cuts will be inserted on any considerations.

1780 1873

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Will fill orders for Fahrney's Blood Cleanser or PANACEA West of Ohio.

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Will control the Eastern and Southern States. All letters should be carefully directed as above, and letters containing money must be registered.

This year was more favorable for curing herbs than any other for ten years, the medicine is therefore warrented perfect.

FARM FOR SALE.

I WILL sell my farm at private sale. It is situated in Lee county, Ills. It contains one hundred and sixteen acres about ninety acres of which is under cultivation, and the balance in thriving young timber. About 15 acres in tame grass.

IMPROVEMENTS.—A good stone house, an ordinary size Bank Barn, a good granary and corn-crib, and other out buildings. A never-failing well of water near the house. A never-failing stream of water near the barn. It adjoins the Franklin Grove Mill property, three miles N. W. of the town of Franklin Grove, on the North-western R R, and 88 miles west of Chicago. It is convenient to the Rock River meeting-house, and within 40 rods of a good school. Good fruit.

For further information, call on or address the undersigned, living on the premises.

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FRANKLIN GROVE,
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For sale the coming season of 1873. Price $2 50 each. Address, DANIEL KAGARICE, New Enterprise, Bedford county, Pa. 9-9-tf.

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The Emphatic Diaglott; or, The New Testament in Greek and English. Containing the original Greek Text of the New Testament, with an Interlineary Word-for-word English Translation. By BENJAMIN WILSON. Price $4.

Life at Home; or, The Family and its Members. By Rev. WILLIAM AIKMAN, D. D. $1.50.

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For the COMPANION.

Our Church.

We very frequently hear the above term used by some of the brethren, in their public addresses of a religious character, before the church and the world; and more especially while attending the last A. M did we hear many of the speakers, during the discussions in council, use the term, "Our Church," and that, too, with great emphasis. While hearing this, we were frequently led to inquire in our own mind, why it was that the brethren made so frequent use of the term, 'Our church." We wondered whose church it was; whether it was the personal property of some of the brethren, or whether it belonged to Christ. If it is ours, then say Our Church; if it is the church of God, then why not say God's Church, and let him to whom honer is due have his right? The church is the Bride, "The Lamb's wife." Rev. 19: 7, 8; 21: 9. How do you say of the bride of another? do you say "our wife?" He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice;" but he says not, our bride; no, nor our church, but "the bride, the Lamb's wife." "The church of God;" Acts 20: 28. To say the least of it, we think the expression is not well chosen; neither do we like to hear it. But much like it is another old, threadbare one, that from its frequent use is becoming quite stale: it is, OLD BRETHREN and YOUNG BRETHREN. We see no propriety in the terms thus frequently used; neither do we see any reason for the distinction, nor can we find any proper line of demarkation, where such distinction can be made with any degree of certainty. We can't tell, but would like to be instructed as to the whys for making such distinction. Is it used to distinguish between the laity and official members? or between the ordained elders and the other officers of the church? or is it a distinction because of age? "One is your Master, even Christ, and all ye are brethren;" not ye are 'old brethren" and "young brethren." If it is on account of age, there are many of the brethren in the same predicament as brother J. S. was at the late A. M; he remarked to another brother that he was at a loss to know to which class he belonged. If we make the distinction according to the age of the individual, it will be quite as difficult to tell when a young brother becomes an old brother as it is to tell when a lamb becomes a sheep, or when apple-juice becomes cider; and this would puzzle a philosopher. It does seem to us that the use of such distinctive terms as these are calculated to cause division between the old and the young in the church, rather than to bind them in close ties of union. Do let us try to get rid of those meaningless phrases, for they are only designed to gender more strife.

MINNIE WAYNE.

Oakland, Pa.

Work for Every Christian.

What our churches most need (next to the baptism of the Holy Ghost) is the development of all its members. So much is thrown on the ministry, that some of us can hardly catch a spare hour for our own family and fireside.

Now I love to work exceedingly; but not one whit more than I love to see my congregation tion work. And no man in my flock has any more right to turn his spiritual work over to me, than he has a right to send me to market for him. He needs his work as much as I need mine.

A Christian who is keen for work, will soon find his place. If he is "apt to teach," he or she will soon gather the Sabbath-school class, and will be there, Bible in hand, every Sunday, even though the rain is spattering on the pavements. Commend me to the teacher who wears a "waterproof," and always consults conscience sooner than the barometer!

Whoever has the gift of song should join God's great choir, and sing at every religious service. The owner of a good voice must give an account for that voice at the day of judgment. We never shall have genuine congrega-

tional singing until every redeemed child of Christ *sings from duty*, and consecrates the gift of music to the Lord. Those who expect to sing in heaven had better practice here.

Tract distribution is going to much out of fashion. It is a heavenly honored agency for doing good. Every one who has some spare time and a tongue and a little pious tact, can go out with a bundle of tracts to the abodes of ignorance and irreligion.

Those who cannot exhort, or teach in a Sunday-school can at least live for Jesus at home, and come and join in the prayers of the prayer-meeting. The least gifted can surely do as much as this. Every one, too, can give something when the contrabution box is passed. Every one who Jesus saves has a place assigned to him, a place in the vineyard.

Friend! have you found your place?

T. L. Cuyler, in Christian at Work.

Misapprehensions.

Instances have occurred, where persons were led to believe that they have sinned against the Holy Ghost, and it being said that the sin cannot be forgiven; they concluded they were lost, and the consequence was, that they where overwhelmed with a great distress of mind. On this account I think persons ought to be very careful what they teach on this question.

To me it seems that the chief cause of the sin is self-righteousness. Andit is not likely that those persons who are in great trouble about a future state, have ever committed the sin.

I would suppose that the sin occurs in the opposite direction, when persons can stand up in the temple and thank God that they are so very much better than other people. And in consequence of the *hardness* of their hearts, as was the case with some of the Jews, they remain in darkness, and cannot be made partakers of the forgiveness of sins, notwithstanding they believe themselves to be the children of God.

O. SNOWBERGER.

Quincy, Pa.

"Almost."

I have been impressed lately more than ever with the significance of this word. It has at times, under certain circumstances, peculiar force —peculiar meaning. Not long since I came nigh, as I supposed, receiving a sum of money long due. So near a reality was it that only a signature was wanting to the bill—that was all. The prospect was so promising that I had even planned for the using of it. This only made it a greater delusion. The almost availed nothing, for the expectation and realization were truly far apart as the poles. What an instructive lesson on human hopes and disappointments!

How closely connected they are at times! Often only a moment intervening between the fond hope and sad disappointment—between the sunshine and cloud. This word has its bearings in two ways, both in temporal and spiritual things—almost ruined—almost saved. Said an individual once to one of New England's great men, who had in an early day sold some of the most eligible building lots in the city of Chicago, "How near you came being rich." "Yes," he replied, "and how near I came being ruined."

We often tread the verge of the precipice without knowing it. It was only one step less toward the brink that saved from ruin; it was one step to far in the perilous course that resulted in destruction. So critical so dangerons, so fearful are the "ventures" in human life, made by youth, by business men, by professional men.

This word has significance in another direction. Not a few are almost saved. It was so with Lot's wife. She had escaped out of Sodom and was near to Zoar, the place of safety, but the almost was not enough. The amiable, rich, young ruler that came to our Savior inquiring what to do to be saved was "not far from the kingdom," but never entered, near as he was. King Agrippa was "almost persuaded to be a Christian," but not being "altogether" was not saved; and how many there are, in times of revival interest, who are awakened to see and feel the danger, and are hesitating, delaying to give their heart and life to the Savior, and though so near the point of "eternal life" will fall back and perish, "almost," yet not saved. S. S. P.

THE MAN IN HIS WORK.—I have a fancy that the thing which a man does in this life carries something of the man with it. If I go into a house that is tall, gaunt, cold, unsocial, I say to myself, "I can not tell who were the architect and builder of this house; but of this I am certain, that they are cold bloodless men; and that they left their stain on their work.

For the Companion.

Love.

Love is a principle that reigns in the breast of every rational creature that God has created. It is as natural for us to love something as it is for us to live; and, in fact, for the human family to be deprived of this great principle, would make mankind very miserable indeed. But inasmuch as it is natural for us to love something, it is also natural for us to want nothing said against the object of our love. We are taught in the scriptures of Divine truth, that we should love the Lord our God with all our heart, mind, soul, and strength. If we thus love God, we will keep his commandments. So teaches one of the inspired apostles. This being the case, we are ever willing to stand in the defence of our heavenly Master, whom we so dearly love. We will be willing to contend earnestly for the faith once delivered to the saints. As the true child of God is ever ready and willing to stand up for the cause of Christ, the only hope of his salvation, and feels much grieved to hear the cause of his Master misrepresented or evil spoken of, so we find in the world those that have their affections set upon worldly things, and their hearts upon "doctrines the commandments of men." These are the things they most dearly love. Their hearts are fully set upon them, and the result is, they worship the object of their love. Now, then, if you want to live at peace with such persons, you must let them speak reproachfully of the word of God and the followers of the meek and lowly Jesus, and say nothing against their man-made systems or their worldly attainments. If you say anything, either in private conversation, through the press, or from the stand, against their preconceived and man-taught principles, they will become greatly offended. Some who even claim to be in high standing, when they read articles in religious literature that do not meet their approbation, are ready to say at once, "If that was my paper, I would burn it." Such an expression I overheard not long ago, coming from a man after reading an article that was published against the object of his love, the Mourner's Bench religion. Another, because of the same, said, he would rather have an infidel paper in his house for his family to read. From these and many other similar expressions, we can very easily learn, that, when we come to speak of that which is uppermost in the heart, or that which is most loved, and show the people where they err, they become offended and would even desire to burn religious literature. This seems to me to savor of the same spirit that says, "Burn the Bible;" and that spirit is surely a spirit of antichrist. Let us therefore examine ourselves, and see what spirit we are of. Let us also examine the Gospel of our Lord and Savior Jesus Christ, and therein find the plan of salvation revealed, obey the same with a full purpose of heart; and when we become willing to do this, the Spirit of God will lead and guide us in that narrow way that leads to heaven and happiness when we are done with the troubles and cares of this life. May God direct us aright while life may endure, and ultimately save us in heaven, is my prayer.

J. B. Wampler.

Hughesville, Pa

For the Companion.

"Lay not up for Yourselves Treasures on Earth."

Not long since two brethren came some distance to labor for us in the word of truth. They faithfully labored, and we were made happy in seeing a number of precious souls gathered into the church. The brethren had expended their time and money to preach for us; and had so kindly—so freely and so effectively—offered unto us the riches that perish not: surely we ought freely to offer them some of our perishable goods.

Thus believing, two or three of us commenced soliciting aid for the two brethren. The second brother I asked for money had none to give; yet the earthly possessions of this brother are fifteen or twenty thousand dollars. His wife died, leaving no heirs. He dresses very plain. He is zealous in attending to the commands and ordinances of Jesus, that he can obey without money; but the command of the Lord that says, "Lay not up for yourselves treasures on earth," he disobeys every day of his life. He is old and feeble, and on the very brink of the grave. Notwithstanding these warning messengers of death, he holds his wealth for himself, with a death-like grasp. We talked to him as plainly as we knew how to talk; but our words made no impression on his covetous heart. Why should we expect it? His teaching and habits from childhood have been "Get all you can, and keep all you get." Had he been sent to Sabbath School in childhood, and taught to give a penny every Sabbath, he would have learned that "it is more blessed to give than to receive;" but now, alas! it is too late—"Ephraim is joined to his idol" "As the twig is bent the tree is inclined." If the tongue fail, can the pen do more? Not in aid of this brother; for I think he never took a paper of any kind. It is for the benefit of those who read that we write. "You are too personal." When a house is on fire do you fear to halloo loudly, lest the inmates may hear and know who you are? Nay, but let us "cry aloud and spare not."

S. M. Minnich.

Antioch, Ind.

Truth.

How many of our readers love to speak the truth? People may tell the truth, and not really love to do so. Children often speak the truth to their parents and friends when they would rather tell a falsehood? but for fear of being found out and perhaps punished for the falsehood, they speak the truth. Now the girl or boy who does this is not to be praised, for they do it from self interest, and not because they love the truth, and love to speak it. The Bible tells about "speaking the truth in the heart." This does not mean that we can speak it in our hearts, and lie with our lips; but it means that it should be in our hearts to speak it, or that we should love to speak it. The tongue and lips will obey the heart, and whatever the heart commands them to say, they will utter. We hope none of our young readers are speaking the truth solely because they are commanded to, or because they may lose their good name if they tell a falsehood; for these are not the best reasons why they should speak the truth. They should all love to speak it. How many can say, "I always speak the truth because I love to?"

Nothing compensates for the wear and tear of life, but the inward preparation by the Holy Spirit for the eternally happy and glorious state.

Afternoon.

Small, shapeless drifts of cloud
Sail slowly norward in the soft-hued sky,
With blue half-tints and rolling summits bright,
By the late sun caressed; slight hazes shroud
All things afar; shineth each leaf anigh
With its own warmth and light.

O'erblown by Southland airs,
The summer landscape basks in utter peace:
In lazy streams the lazy clouds are seen;
Low hills, broad meadowe, and large, clear-cut squares
Of ripening corn-fields, rippled by the breeze,
With shifting shade and sheen.

Hark! and you may not hear
A sound less soothing than the rustle cool
Of swaying leaves, the steady, wiry drone
Of unseen crickets, sudden chirping clear
Of happy birds, the tinkle of the pool,
Chafed by a single stone.

What vague, delicious dreams,
Born of this golden hour of afternoon,
And air balm-freighted, fill the soul with bliss,
Transpierced like yonder clouds with sunbeams,
Fantastic, brief as they, and, like them, spun
Of gilded nothingness!

All things are well with her.
'Tis good to be alive, to see the light
That plays upon the grass, to feel (and sigh
With perfect pleasure) the mild breezes stir
Among the garden roses red and white,
With whiffs of fragrancy.

There is no troublous thought,
No painful memory, no grave regret,
To mar the sweet suggestions of the hour:
The soul, at peace, reflects the peace without,
Forgetting grief as sunset skies forget
The morning's transient shower.

EMMA LAZARUS.

—*Lippincott's Mag. for August.*

For the COMPANION.

Wholesome Words.

"If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness,

"He is proud knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings," etc. I TIM. 6:3, 4.

My brethren, sisters, and friends, these words falling from the pen of wisdom, sanctification and truth are significant in a most profound sense; and especially does this significance develop itself in the explicit instructions directed to his son Timothy in the faith, as the utmost endeavors are legitimately employed to impress vividly upon his mind, the duties involved in the Christian character and in the administration of God's word, in its purity and primitive simplicity, as propagated by the Lord, and submitted through his divine agencies, called by the will of God to dispense it in its loving efficacy and power, to a lost and perishing world.

From the peculiarity of the many far-seeing admonitions found throughout the sacred pages, emanating from him who knew all things from the beginning, we arrive at the solemn conclusion, that every transpiring event, occurring since the foundation of the world, was fully anticipated by him; being fully conversant with every component part that conduced toward our existence, we being the creatures of his formation. In a scientific point of view, he perfectly understood the anatomy of the human system; but far above this, in his profundity of wisdom, he fully recognized, in all its aspects, every spiritual infirmity that mortality is heir to; hence his premonitions in reference to our frailties, our infidelity, the passions and appetites of our fallen natures, find complete confirmation of his infinite wisdom, in the perpetration of the many unrighteous deeds being perpetrated in the world, the commission of which consigns men to eternal perdition. Hence it was his supreme knowledge in fully anticipating the weakness of sinful flesh, that induced him, in his goodness and mercy, to make ample provision, and kindly advised us through his inspired mediums, that we might use every legitimate effort and influence, with the divine assistance, implicit faith and submission to his will, which is to have all men come to a knowledge of the truth as it is in him and be saved, that we might combat successfully every inordinate desire, overcoming the world, the flesh, and the devil, becoming the happy recipients of his grace, in which is contained all the sufficiency necessary to qualify us for heaven, happiness and God.

But in the language before us, in close connection with his reference to the formation of the Christian character, he seems to have also direct reference to false teachers, whom the Lord fully anticipated would endeavor to subvert his word and doctrine, striving about words, having a tendency to engender controversies, evil surmisings, envy, wrath, malice, etc., all unhappily resulting from discordant views, not in harmony with the wholesome words and doctrine of our Lord and Saviour, Jesus Christ—not assenting to the full significance that time, place and circumstances attaches to them. And I am sorry to assert, that I fear a little inconvenience, and local, innate pride, have their unsavory and unwholesome influence.

We are very apt to give men credit for honesty of purpose in their religious views, exonerating them from any undue influence, which is an admirable trait in the human character, so long as it is not in confliction with the distinctive principles of Christianity. Henry Ward Beecher, whose heart overflows with love to God and man, can, to his thousands of admirers proclaim out of the abundance of his heart, that rather than Christ be not preached at all, he had better be preached by bad men; and that the gospel preached with manifold and manifest error is a thousand times better than not at all. With all due deference to his high attainments and extended influence, to me this language is strongly impregnated with an indiferency not warrantable from a divine stand point, in preaching the wisdom of our great Mediator and Redeemer, in giving range by expression and action not admissible before God. Let us rather be just before generous. Our generosity may, in some instances, be inexpedient; especially when it overleaps the fundamental and distinctive principles of the doctrine of Christ. With the many holy restrictions thrown around them as a safe-guard, we find the infidelity of mankind continually ekeing out, dispensing abroad its unsalutary influences, in teaching for doctrines the commandments of men. By so doing, they placed themselves in the unpleasant attitude of antagonism to the behests of the Divine will, and in peril of being impeached by the highest authority known to the world—the Supreme Majesty of the Courts of High Heaven, from which tribunal there is no appeal.

"If any man teach otherwise, and consent not the *wholesome* words even the words of our Lord Jesus Christ." The word *wholesome* implies soundness, that which has a salutary influence; and applies to the healthy action of soul and spirit, as well as the functions of the body. Just as the food we eat requires proper digestion, in order to relieve us from morbid or unhealthy influences, that no relaxation of the vital energies ensue, so, in the same sense, we must rightly divide, and place such correct appreciation upon, the words of our Saviour, that they may conduce to-

ward such healthy action of the spiritual system, that its regenerating effects may continually redound toward the spiritual elevation of our souls, higher and higher in the scale of Christian perfection and true holiness, necessary to fit us as the sanctified recipients of the gift of eternal life through Jesus Christ, our Lord.

But I verily believe, that the subverting of these wholesome words, and the truth as in Christ, has engendered all the strifes and unhappy divisions developed by the religionists of the past and present ages. Uniformity of sentiment under these circumstances cannot exist; unity of the spirit and unity of the faith become lost in the seething vortex of dissimulation and controversy.

I would here take occasion to remark, and, I trust, truthfully, that no inconsiderable amount of the religious character and belief of the world is moulded in the various peculiar trainings and associations of life; every effort being used to nurture the subjects whilst in the tender bud of life—whilst the mind yet unexpanded, is susceptible of being bent to the inclinations and desires of those who exercise immediate control over them. Hence, we infer, their religious character is gradually bent to the will of others, before the mind is capacitated to deduce its own impressions by an unprejudiced examination of God's holy word, thereby extracting, untrammeled, its nutritive essence, essential to the healing of the deadly infections of sinful leprosy, and be clothed upon with the righteousness of God, which is happily conferred by our assenting to the wholesome words of our Lord, and the doctrine which is according to Godliness; built up and established in the faith once delivered to the saints, which fits and qualifies for the adoption of sons and daughters of the household of God.

The word Godliness, used in the scripture before you, in its primary significance, implies the quality of being Godly. It proves in that soul an elevating sense of growing in grace and in a knowledge of the truth; assimilating it more and more to the image and characteristics of our Saviour, doing his will, by which we are to know of the doctrine whether it be of God; being strong in the faith and in the power of his might; putting on the whole armor of God, that we may be able to stand against the wiles of the devil, with the many pernicious influences exerted abroad in the world; having our feet shod with the preparation of the gospel of peace, which, if it be hid, is hid to them that are lost in whom the god of this world hath blinded their hearts. These are unwilling to assent unto the wholesome words of our Lord and Saviour Jesus Christ, with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth that they might be saved. And for this cause it is said, "God shall send them strong delusions, that they should believe a lie; that they might all be damned, who believed not the truth, but had pleasure in unrighteousness." This in its simplified significance, implies injustice, to which unhappily, attaches the charge of iniquity—wrong in all its parts—doing violence to God and the wholesome words and doctrine he has so judiciously propagated to redeem a lost and ruined world from all sinfulness and iniquity, that may adhere to them from the contaminating influences of Adam's disobedience; that we might be lifted up and borne upon the strong arm of God's almighty power—transformed from the power of darkness, sin and eternal death into the marvelous light of new creatures in Christ Jesus, whose love should be richly "shed abroad in our hearts, by the Holy Ghost which is given unto us."

Endowed with such divine attributes as these, we will be enabled to fight the good fight, keep the faith, justly anticipating a crown of righteousness laid up for us in the paradise of God.

But the crowning point of our fidelity to God whilst passing through the vicissitudes and conflicts of this life, with the many unphilosophical theories ever and anon crossing our pathway, is, to take the helmet of salvation, and the sword of the Spirit, which is the word of God. May God grant that it be unsheathed, and that it may be flashed with such Godly defiance in the hands of his veteran warriors, that it may be quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, joints and marrow, that the intents and thoughts of every unregenerate heart may be fully discerned, the wounds and putrifying sores be laid open to receive the mollifying ointment:—the vital spark of heavenly flame—with its salutary and healing influences; that they may give up their members as servants to righteousness and true holiness, doing the will of God from the heart, giving full assent to the wholesome doctrine which is according to Godliness. This, my dear friends, is an absolute necessity in the formation of the Christian character, which is moulded in implicit submission to the will of him who gave himself a ransom for us that we might be reclaimed from the bonds of sin and iniquity.

But this Scripture calls forcibly to our minds the wholesome warning of our Savior, who, discerning even prospectively through the dim vista of futurity, that the time would come when man would not endure sound doctrine, but, heaping to themselves teachers, having itching ears, tending for doctrines the commandments of men. And why should this appear incredible? or how can we consistently assert that this state of things does not exist? "Who hath known the mind of the Lord? or who has been his counselor?" "Wisdom is justified of all her children." Who dare impeach the wisdom of the Almighty? Every prophetical assertion that has ever emanated from him has been and will be occurring in its nature, and to be received and cherished up as infinitely just and true in its character. Just as sure as his divine attributes are love and mercy, just so certain are his decrees inexorable.

Hence no fault attaches to him, if we do not willingly consent to the wholesome words and doctrine which he has given us for our instruction in righteousness. The fault lies permanently at our own doors; and we are the unhappy subjects of its consequences.

We come before you this day, deploring the unfortunate issues arising from this lamentable state of affairs. We stand before you, and before the world, as a peculiar people; charged by the popular sentiment of a great majority of the people as exclusive in our teaching, contracted in our faith, unwilling to fraternize with popular errors and the wisdom that man teaches, which is not according to godliness, and not in harmony with that wisdom which cometh down from the very embodiment of all wisdom, the character of which is described as first pure; then, peaceable, gentle, and easy to be entreated; full of mercy and good fruits, without partiality and without hypocrisy. We claim, that our faith should not stand in the wisdom of men, but in the power of God. Hence if we exclude, honestly, those things not in conformity with his will, the harshly grating charge of exclusivism, is considerably softened, and falls harmless at our feet for want of proper basis. We believe that such imputations savor strongly of injustice to God and man, and that they will recoil with redoubled force upon the heads of those from whom they emanate.

We feel happily conscious, that the wholesome words and doctrine of our Lord, with proper assent and obedience to his will, will never exclude one single soul from the riches of his grace and the loving offerings of his pardoning power.

We feel peculiarly happy in being persecuted for righteousness sake, as it only infuses within us new energy to persist in excluding from our peculiar faith the doctrines and dogmas of men, and adhering more firmly to the wholesome words of our Lord and Savior Jesus Christ, and to the doctrine which is according to Godliness; permitting no doting in our body religious, about questions and strifes of words, that only generate disputings, surmisings, &c. But in our weakness we endeavor to use every legitimate effort to dwell together in the unity of the faith, the unity of the Spirit, and in the bonds of peace; proposing to keep all the laws and ordinances of the Lord blameless, ar far as in us lies; feeling if all these things rest with us and be in us, we shall neither be barren nor unfruitful in good works; abounding unto the Lord in prayer, praises and thanksgiving for all the blessings, benefits, and spiritual emoluments emanating from the beneficent arm of love and mercy; looking forward to the time when we shall be the sanctified recipients of the gift of eternal life through Jesus Christ our Lord.

Then permit me kindly to admonish you. "Hear the conclusion of the whole matter," in the language of that solan of wisdom, old Solomon. "Fear God and keep his commandments; for this is the whole duty of man." "The fear of the Lord is the beginning of wisdom." "To-day, if ye hear his voice, harden not your hearts."

The essence and quintessence of God's love of man, is contained in the great fundamental truth, that he so loved the world that he gave his only begotten Son, that the world through him might be saved. Then let me implore you, in the name of God and of all that is sacred, to accept of the demands he has made upon you, in their primitive significance and simplicity, without doting about questions and strifes of words. Just take time, place, and circumstances in close connection with the administration of God's ordinances as significant of the action and application, and you can't go astray.

May God impart unto you the enlightening influences of his convicting Spirit, that you may be made the happy partakers of his grace, that may bring you into sweet communion and fellowship with the God of our salvation, and at last save you in heaven, is my prayer.

P. S. NEWCOMER.

Boonsboro, Md.

Dr. Kitto's Boyhood.

"If a man would succeed," said Sir Joshua Reynolds of painting, "he must go to his work willing or unwilling, and he will find it no play, but very hard labor." It is work, hard, persevering work that wins success.

"Destiny is not
Without thee, but within.
Thyself must make thyself."

Said the brother of Edmund Burke, after the latter had made a display of his marvelous attainments in the House of Commons, "I have been wondering how Ned has contrived to monopolize all the talent of the family, but then again I remember, when we were at play he was always at work." Edmund Burke made himself an orator in days of youthful toil. His brow was baptized with the sweat of solitary study, long, long before it was graced with bay-leaves He waited his opportunity. It came. He rose in the political sky like a sudden light. Men called him a genius. He was nothing but a patient worker, a pains-taking, self-taught boy.

The boy who sows will reap, and reap what he sows, and success comes of the sowing. The boy who works will succeed, and succeed in the measure that he works, and success comes of the working.

But says some young reader: "I am poor and unfortunate. I would be successful, but I am hemmed in on every side." But God loves you. Trust in him. God is strength, He is comfort, He is hope. Trust, work, wait.

Give me your hand, dear reader, and let us visit, in fancy, the home of one poor boy. The place, Plymouth, England, with its smoky streets and foamy harbor. The time, the first part of the present century. The house, a hovel; the family tattered, distressed, woe-begone. The boy, John Kitto.

He is tender at heart, but he has no friends; he is a lover of books, but finds no teacher. He makes the best use of the few books that he has; he reads them, and spells them, and learns them with the quenchless zeal of one whose life is so sunless, so dreary. He spends his days in carrying brick and mortar to his father, who is a working mason. He is slender for such hard work, and young—only ten or twelve. There are no daisied walks for his bare feet, no fields sprinkled with flowers and gladdened with birds. He sees little but the windy harbor, and hears little save the complaints of the wretched at home, and far off the moaning of the waves on the bar.

Poor little boy! He is thirteen now, and he works at carrying slate up the ladder to the roof, not an easy nor a quiet employment for a poor little boy. One day he becomes weary. In stepping from the ladder to the roof his foot slips, he loses his balance, he falls. Thirty feet fell that poor little boy with his burden of slate.

He struck on a paved court. They took him up and carried him home. They thought him dying, and said he would die. We should not wonder if they hoped he would die, for the family could hardly find bread for those who toiled from sun to sun, much more for the helpless invalid. Poor little boy!

Would you like to hear his own story of this accident?

"Of what followed," he said, "I knew nothing. For one moment, indeed, I awoke from a death-like state, and found that my father, attended by a crowd of people, was bearing me homeward in his arms, but I had no recollection of what had happened, and at once relapsed into a state of unconsciousness.

In this state I remained for a fortnight. Those days were a blank in my life; when I awoke one morning to consciousness, it was from a night of sleep.

My hearing was entirely gone. I saw the people around me talking to one another, but thought that, out of regard to my feeble condition they spoke in whispers, because I heard them not. I asked for a book I had been reading on the day of my fall. I was answered by sighs.

'Why do you not speak?' I asked. 'Pray let me have the book.'

A member of the family wrote upon a slate that the book had been taken away by its owner.

'But why do you write?' I asked. 'Why do you not speak?'

Those around me exchanged looks of concern. Then the slate was handed me with the awful words, 'You are deaf.'"

Poor, deaf, and little cared for!

He could not help his father now. But he resolved to work, even on the bed of pain. He borrowed books, and began to store his mind. This he continued to do until his strength in a measure returned again. His hearing never returned. The world was all silent to him like a dumb show.

But he lived; why, no one could tell. We think not because he was

wanted in the world, for he was a burden. His parents were unable to support him any longer, and they made known their situation to the overseers of the poor, who took the deaf little lad away from his home and what little charms it had—it must have had some—and put him in the poor-house or work-house. Here he was taught to make shoes. He worked hard, and he trusted in God, and—he knew not why—he spent every leisure moment in improving his mind. He was next apprenticed to a shoemaker, a bad man who had no feeling for the sad-hearted, deaf boy, and who used him like a dog. He treated him so ill that the magistrates interfered, and took him away. He used to work sixteen hours a day, but in the remaining eight he took an hour for the improvement of his mind.

At last he began to write for a Plymouth journal, and his ability so excited public attention, that people began to feel kindly towards him, and to assist him. They lent him Greek books, and he learned Greek; books on modern tongues and the sciences, and he mastered them. He became a teacher, a traveller, a theologian, an Oriental scholar, and the author of books to be found in every library.

Reviewing the past, he says, "It does somewhat move me to look back upon that poor, deaf boy, in his utter loneliness, devoting himself to objects in which none around him could sympathize, and to pursuits which none could understand. When I was a shoemaker's apprentice, I worked sixteen hours out of twenty-four, and my heart gave way. Now that I look back upon this time, the amount of study which I did contrive to get through, under these circumstances, amazes and confounds me."

The world is full of disappointed men. The poor, deaf boy of Plymouth work-house is not among them. He sowed in the darkness; he is reaping in the light. We doubt that any young reader of this journal ever had a lot like this. Work, trust, wait.

'Commit thy way unto the Lord! trust also in him, and he will bring it to pass"—*Congregationalist.*

For the COMPANION.

The Political Arena.

This morning I received my COMPANION of last week, (No. 28) and read articles contained in its closely printed pages. I was pleased with the earnest spirit and unbounded faith of the writers of the numerous pieces, upon many different subjects. The amount of information contained in a volume of the COMPANION can nowhere else be obtained for the same price. The article written by Daniel Mayer, printed on pages 437 and 438, and headed the same as this article, has caused me to send you these thoughts contained herein. Brother Meyer's article is written partly in answer to an article of Daniel Miller, but, in the main, for the purpose of proving that, according to the teachings of Christ and the apostles, it is unscriptural and sinful to participate in the making of the laws of our nation, and that voting at the elections established by law for offices to perform the several duties required under our government, should be classed the same as holding office.

The article is ably written, and the scriptures quoted in proof of his position are well stated: but, as one holding a different view upon this subject, I have thought proper to make the following suggestions for the sake of the truth.

Christians must necessarily adapt themselves to the times on which they live, and to their surroundings, (sin excepted). This is clearly taught in Scripture by the practice of Jesus himself, and also by St. Paul. While God never changes, he has at different times changed his own laws. First, he gave the world the Patriarchal, then the Mosaic, and finally the Christian institutions; all different in their order and ordinances. Jesus himself changed his regulations in his small band of followers during the few short years he remained with them on the earth. "Take neither scrip nor purse," was the command during the first days of his mission; afterwards, when the company and circumstances required it, he had a purse bearer for his followers.

Several hundred years after Christ and the apostles had established the church in Judea, christianity had spread over the Roman Empire, and the Emperor, Constantine, by signs, dreams, and visions, became a convert to Christianity. Now, right here, arises a query to such as hold brother Mayer's views. Was Constantine to resign, or in other words, withdraw from the world and turn over his kingdom to a heathen and an unbeliever, when he was converted? I cannot conceive that it would have been right or just towards his Redeemer for him to have withdrawn from the government, a position in which he could do more for the good of mankind and the glory of Christ's kingdom than ten thousand disciples in private life.

Christ, while on earth, was a Jew in all his observances of the Jewish law. He, as the 'Son of Man,' had personally no more interest in the Jewish laws and regulations than he would have in our township, borough, county, or State regulations; yet he was interested, and took part in them. It is true that the Jewish laws were a Theocracy, half religious, half civil, yet, so far as they concerned Christ, in his mission, there was no necessity for their observance, and he might have repudiated them at once. But he did not do so. And are we to learn nothing from his course while on earth in this respect? Or are we holier than he was or have we less interest in or concern with the world than he had, that we should stand aloof from all civil regulations in the affairs of the nation of which we are members, as well as of the church of Christ?

Is it proper, is it God's will, that we should neglect or shirk any duty either in church or State? Suppose all the citizens of a township, a county, or State, were Christians, what then? import sinners enough to hold the elections and fill the offices? Or suppose a majority of a county Christians; by their not voting, the minority would be placed in such positions as to do much evil and mischief to the cause of Christ. The Christian in his duties would be brought in contact with infidel attorneys, unbelieving clerks in the Courts, while administering upon his father's estate, or such legal business as would fall to his duty, and would have to reflect those persons filled their positions through mistaken views of Christian duty. And finally, we are of the world; born into the world; have to do with the world after being born into Christ's spiritual kingdom. Our requirements are all the same; our bodies must subsist on our labor and profits made out of worldly employment. Whether high or low, minister or laity, in office or out of office, it is all the same. There is no more temptation to sin in the legislative hall than in the shop, the store, or on the farm. A kind and benificent providence has blessed many of the 'Brethren' with good farms. He has blessed us all with one of the finest countries on the Globe, with its various seasons producing all manner of fruit; but he will not make the crops and fruit to grow, *unless the farmer takes hold of the plow, and tills the soil.* God has also blessed us, and has given us by inheritance, and the valor of the American people, one of the best governments on the earth—a government suited to so great, and so prosperous and highly favored a people. But that government being a government for the people, and of the people, it can only be maintained *by the people doing their duty and voting good men into office.* This duty is no more of the world, that is, of sin, than is the other worldly duty to labor and get gain. If we will do our duty in all things, God's blessing will surely follow us both in this world and the world to come. That we may be blessed with sufficient wisdom and understanding, that we may clearly see what is duty, is my desire and prayer.

E. M. SCHROCK.

For the COMPANION.

How Beautiful.

BY LOVINE H. BURKHART.

God, with a purpose wise and free.
Hath formed the Earth, the sky and sea:
The sun, to give us light by day,
And drive from us dull thoughts away;

The stars, all to their places high.
To brighten up the dark, blue sky.
Oh, that our deeds on Earth might be,
Like stars to shine on land and sea!

For while we sit and wandering gaze,
We soon forget the weary days:
Enraptured with the beauties there,
We think of Heaven so bright and fair.

All, all is beautiful and grand,
And governed by a powerful hand.
While Nature's works are good and true,
I love their beauties to pursue.

The Moon, that gives its pale, dim light
To cheer the Earth at dead of night,
Has never yet forget to shine
On land and sea, on tree and vine.

All these are beautiful and good,
Because they emanate from God;
And if we love him—serve him—too,
We all his glory great shall view.

Wilmore, Pa.

For the COMPANION.

How Did Moses Obtain His Information.

How did Moses obtain his knowledge of the creation of the world, the fall of man, the flood, etc., by which he was enabled to give the events and circumstances, embracing a period of over two thousand years, with such minute exactness that is wonderful to contemplate! Many Christians believe it was revealed to him by inspiration. Infidels say it was all guesswork, and pretend to believe but little of it: while a careful study of the Bible will open the mystery without leaving a reason to doubt its entire truthfulness.

For instance: There were ten generations from Adam to Noah, embracing a period of 1056 years. Lamech was the ninth generation; thus 1, Adam; 2, Seth; 3, Enos; 4, Cainan; 5, Mahalaleel; 6, Jared; 7, Enoch: 8, Methuselah; 9, Lamech; 10, Noah. Lamech, the ninth from Adam, was Noah's father. Noah was born 874 years after Adam, and Adam died at the age of 930 years. So Lamech, Noah's father, was 56 years old when Adam died; and Lamech, consequently, could communicate to his son Noah all that Adam had communicated to him about the *creation* and the *fall*. Thus it was transmitted by Adam to Lamech, and by Lamech to Noah; and he, for aught we know, may have made a *record* of all his father had communicated to him.

Then from Noah to Abraham there were ten generations, embracing, according to our English version of the Bible, a period of 890 years. Josephus, however, makes it 1002; and Clark says the Septuagint makes it 1172, while the Samaritan has it 942. He says, "The Scripture chronology, as it exists in the text, is greatly embarrassed;" but says, "It is yet much more so in the various systems of learned and unlearned chronologists." The period is immaterial, however, to the subject under consideration. The generations are as follows: 1, Shem; 2, Arphaxad; 3, Salah; 4, Eber; 5, Peleg; 6, Reu; 7, Serug; 8, Nahor; 9, Terah; 10, Abram (which is Abraham). Shem was Noah's son, and he lived long enough to talk with Abraham 60 years, and could therefore communicate to Abraham all that Noah had told him.

I will here append a table presented to Dr. Adam Clark for his Commentary, by WILLIAM BLAIR, Esq., to show at one view which of the patriarchs were contemporary with each other, and consequently how easy it was to hand down from Adam to Isaac, (a period of 2158 years), the particulars of the creation of the world, and the fall of man:

"Adam was contemporary with Lamech 56 years; with Methuselah, 243; with Jared; 470; Mahalaleel, 535; Cainan, 365; and Enos 695. Noah was contemporary with Lamech 595 years: with Methuselah 600; with Jared, 365; with Mahalaleel, 234; with Cainan, 179, and with Enos, 84. Shem was contemporary with Lamech 93 years; with Methuselah, 98; with Noah, 448; and after the flood, with Abraham, 150 years and with Isaac 50 years."—*Table Com. Gen. L.*

And there were five generations from Isaac to Amram, the father of Moses. Isaac lived 120 years after his son Jacob was born: Jacob could communicate to Amram, the father of Moses, all he had learned from Abraham the friend of God and father of the faithful. And thus Moses, the writer of the historical events of the creation of all things, and of the temptation and fall of man, became well informed by a transmission of all the minute details through a chain of only four persons; and those four persons were remarkable for their truth and great wisdom. And may we not presume that one reason for the longevity of the patriarchs was to transmit a faithful account of all the events connected with the creation and fall of man? And if so, God will qualify the fathers in the line of descent, through whom the record should be transmitted in his own way, to enable them to give a true statement; and hence I believe that the Bible history of events is the most truthful record, or history, ever known or written by man. My only trouble is to understand why so few were saved with Noah in the ark. Were there none that believed? Was not Lamech as good as his son Noah? Enoch, the father of Methuselah, walked with God three hundred years after his son was born; and then he was not, for God took him; and his son, Methuselah, lived till the very year the flood came. Is it possible there were none that believed? The only way my mind can become reconciled with such *strange* things, is to believe, *against my natural will*, THAT SOME THINGS MUST BE SO.

The above named generations all descended from Seth, the son of Adam. But there was another line of eight generations who descended from Cain: these were all cut off by the flood. In that line were some remarkable men, to whom we owe much for our knowledge of music and artifice in metals, etc., among whom were Jubal and Tubal-cain. And no doubt the results of their skill and inventions were handed down through Noah and his sons to succeeding generations; and are to-day the ground work on which the great improvements of the present age stand.

Abraham had eight children—one by Sarah, one by Hager, and six by Keturah. Of these six, one was named Midian; and it was to his descendants, and the Ishmalites, the descendants of Ishmael, Abraham's son by Hagar, that Joseph was sold, and by them to Potiphar. It appears that these *cousins*, the Midianites and Ishmalites, were journeying together with a caravan.

The longevity of mankind kept up well till the flood; no doubt, for the purpose, as already stated, for the transmission of all the events in connection with the creation and fall of man to the end of the time of the flood; since then it decreased with every generation down to Joseph, who lived only 110 years. From that period a written history of the world's doings has been kept, and the age of man has varied but little from that stated by Moses to be the alloted time for man to live, namely, "three score years and ten; and if by reason of strength, it be four score years."

D. P. SAYLER.

Work As The Fashion.

If to labor be to pray, as the old monkish apothegm declares, this is surely a most prayerful age. That labor is meritorious and laudable, has long been a sentiment; but it is little more than within this generation that the sentiment has been generally and practically adopted. Singularly strange it is that what almost everybody claims to believe should be, in fact so slowly accepted. Medieval history teaches that those nations were most prosperous that held work to be honorable, and proved by deed the sincerity of their holding. The Republics of Genoa and Venice gained their supremacy and highest glory by their widespread commerce, in which the first men of the State were actively engaged, and were justly proud of such engagement. The distinguished family of the Medici, who

made the annals of Florence so illustrious, were largely occupied in trade, accumulating thereby the immense wealth which enabled them to be the most liberal patrons and efficient promoters of their time in literature and art. Giovanni de Medici, who, with a mere handful of men, cut his way through a Milanese army, beseiging Scarperia, and relieved the town, was a merchant. So was Salvestro, who, a few years later, stood for the people, and checked the tyranny of the nobles, Cosmo, the Father of his Country, and Lorenzo the Magnificent, were happy to be known as bankers and tradesmen. Flanders achieved her greatness by traffic. Ypres, and Bruges, and Ghent, and Antwerp, rose to the foremost rank of European cities by their commerce and manufactures. Every one remembers Charles V.'s punning jest, in the sixteenth century, that he could put Paris into his Gant (glove), and that it was Ghent's business burghers who made the jest telling by its truth. The Dutch were a hard-working people, when their countless canals were crowded with the argosies of all nations; and their gallant Admiral who beat the English fleet off Plymouth, burned the shipping at Sheerness, and compelled the boasted masters of the sea to sign a treaty of peace at Breda, had been an apprentice to a shoemaker. Napoleon Bonaparte—himself of humble origin, and the greatest doer of modern times—twitted the British with being a nation of shopkeepers; and yet to the derided shopkeepers, more than to aught save circumstances, he owed the thunderstroke at Waterloo.

All the world over the men who work are the men who win. It has always been so, and always will be. They who despise labor despise themselves. The drones in the hive of humanity are stung to spiritual death by consciousness of their own folly. Still, in the face of self-enforced morals, of indisputable facts, there have been, and there are, men and women claiming distinction because they do nothing—imagining idleness to be an honor. Because they are zeros they fancy they make a figure in the world, forgetful that zeros add naught to the sum of progress or prosperity. Fortunately, and fitly in this era of uncommon sense, rarer than genius always, the conceited do-nothing are disappearing fast; by a normal law, too, since Nature does not keep what she does not need. The days of Show and Sham, of Title and Theory, are rapidly passing. Civilization has come to mean reason, truth, practicality. This generation says to every man: "I care not who you are; but what can you do? If idle or inefficient, stand aside for your betters; for they are your betters who can and will work. I judge each and all by their labor and its fruits!"

Work, in a word, has become the fashion—a fashion set ages ago, but never largely followed until now. Antecedents and ancestors and authority no longer count, even in oligarchies, unless sustained by acts. The governing heads of the globe have active brains and busy hands. Only to the striving and strenuous are the badges of distinction given. Only to those who are up and doing, come the early and the full rewards. The first and the strongest nation of the Continent is composed of the hardest workers, and owes her position more to her work than to her genius or her advantages. Germany believes in education and exertion, not in precedents, self adulation or military glory, and for this reason she prevailed over confident and haughty France. The lesson, though severe, has not been lost on France. Her defeat will be her triumph in the end. She has learned the value of labor, and will not hereafter underrate or contemnate laborious foe. Henceforth, from the Rhine to the Pyrenees, the newest and best of fashions, in the home of fashions, will be the fashion of work. The mode is prevailing in Russia, Austria, Italy and Spain. Each year it is more firmly established: its every movement forward is a movement upward.

Perhaps the strongest evidence that can be offered of the fashionableness of work is the fact that in England (where caste feeling and rank-worship, by a strange anomaly, have been more deeply rooted than almost anywhere else), some of the highest noblemen have placed their sons in commercial houses, with a view of educating them as merchants. This audacious innovation may endanger the British Constitution, of which the Britons talk so much and know so little; but the shadowy old bugbear has fallen of late into such disesteem that cads and costermongers alone revere it. England is undergoing a social revolution, and labor is the pivot on which it turns. The whole question is, Who shall rule? they who work without reward, or they who are rewarded without work? This pertinent interrogatory thrusts itself into all politics; demands of all Governments that it shall be answered; refuses to be cajoled or delayed or neglected any longer.

The Republic is the land of work—the Mezzorania of workingmen, whatever their craft, order, or degree. Its very atmosphere is inimical to idleness. He who would waste his time must go elsewhere to waste it consistently and comfortably. On the gates of every city of America are inscribed decrees of banishment against all her sons who refuse the duties belonging to them, or who shirk the responsibilities of their station. We work here when we have no pecuniary need—not because we are mercenary, but because we think our moral health and mental development require that we should. They who are not anxious to do something on principle, do something now for fashion's sake. Dawdling, lounging, and struggling to kill time, are out of vogue, and for this reason, if for no higher, are to be avoided. Even women who are devotees of mode feel ashamed to be unemployed. Many women in easy circumstances have turned their heads and hands to earning money, which is the more precious to them by the novelty of its acquisition, and by their natural abhorrence of asking for it. The best society is that of character and culture, understanding and activity, where they who compose it can tell without heraldry who and what they are. It is not uncommon now a days to hear, "She is charming indeed. What does she do? She is exceedingly clever. Wherein does she excel? Lovely as she is, she would be lovlier if she had more to fill her time." Assuredly this is a most hopeful sign. When such women rise up to pluck the fruit of labor, no man can afford to lie under the shade of the boughs. Through the fashion of work we are arriving at the true aristocracy—the government of the best—helping on the cause of humanity, elevating the destiny of the race. The noble fashion was first set here, and here shall it be fixed. Having been followed elsewhere, it will not be abandoned. The world has long been coming to it, and will not part with a mode whose advantages grow daily more apparent. The fashion of Work is the triumph of the democratic idea in the most concrete of forms. It is the best and wisest of fashions; for all men and all women who adopt it will find it to fit their character, and to be becoming and beautiful at all seasons.—*N. Y. Tribune.*

A Hundred Years to Come.

No man appears to think how soon he must sink into oblivion—that we are one generation of Millions; yet such is the fact. Time and progress have through countless ages, come marching hand in hand—the one destroying, the other building up. They seem to create little or no commotion; and the work of destruction is as easily accomplished, as a child will pull to pieces a rose. Such is the fact.

A hundred years hence, all that we now see around us will have passed away: it is but a repetition of life's story—we are born we die; and hence we will greive over these venerable piles, finding the common level of their prototypes in nature—ultimate death.

We all within our graves shall sleep,
A hundred years to come;
No living soul for us shall weep,
A hundred years to come,
But other men our land shall till,
And other men our seats will fill,
And other birds shall sing as gay—
As bright the sunshine as to-day—
A hundred years to come.

AMELIA YOUNG.

Monticello, Ind.

Christian Family Companion.

DALE CITY, Pa., July 29, 1873.

Agents at Work.

Since the Annual Meeting some of our agents have made another effort to enlarge our list of subscribers, and they have met with considerable success. Brother Josiah Fahrney, of Waynesboro, Pa, seems to have been the most zealous. We say, most zealous, because we are certain that he had to contend with more opposition than many of our agents in other places. He has added seventeen names to our list. If all our agents would do comparatively well, our list would be increased by, at least, five thousand. We have long wished for some plan to have our agents and readers make a strong, persevering, and united effort to add the names to our list that should be on it, but have failed. We are confident that such an effort would be crowned with aubundant success. Will you not try—*all* try—and *continue* to try?

We can still supply back numbers. Volume 9, complete, $ 1, 50; from No. 23 to the close of the volume, including the Report of the Annual Meeting, 85 cents. J. W. B.

Christian Union, No. 6.

It is our purpose now to notice some of the evil effects of sectarianism, and the only way in which it can be abolished.

I. *Sectarianism is expensive.*

1. It is expensive in the building of churches. Every sect must have its own house of worship; and the consequence is, that many a village or district, in which one commodious room would accommodate all the worshippers, must have half a dozen or more church edifices. In the building of these houses the different sects vie with each other, not so much in making their houses comfortable and suitable for the solemn worship of God, but to make them attractive by superfluous adornment. In this way the carnal mind is attracted, and the multitude is drawn, as it is considered an honor to be a regular attendant at the finest house in the country. Thus, more expense is put upon a small house, to gratify a party, than would be required to erect a suitable and commodious house that would accommodate the whole people.

Then, again, after the houses are built, they must be furnished; and, of course, they must contain all "the modern improvements," to make them still more attractive, or fascinating. The contingent expenses for sextons, fuel, lights, repairs, &c., must be regularly defrayed. These things, properly considered, will enable any one to see that Sectarianism is expensive.

2. It is expensive in the support of ministers, priests, and bishops. Every sect must have its servants or its lords; and these, of course, must have, not only their support, but, in many cases, large salaries. These consecrated attendants have not only learned, "that they which preach the gospel should live of the gospel;" but they discovered that they should do more than "live of the gospel"—they should also enjoy themselves; they should wear the finest and most fashionable clothing, sport the nicest canes, ride in the best finished carriages, and live in the finest houses and on the richest viands. These men must have a finished education, and be adepts in the popular etiquette of the times, so that they may not offend the cultivated tastes, nor fail to tickle the itching ears of those whom they serve. "Of those whom they serve," did we say? We might have said, of those who serve them. Here is useless expense, indeed; and not only useless, but extravagant and sinful; yet the people are so fascinated by the polished manners and studied oratory of these teachers, that they meekly submit as though they were giving their substance to glorify God. The willing people bestow their hard-earned means upon sanctimonious hypocrites, who make it a life study to support some sect, and to propagate sectarianism. If half the means that have been thus squandered had been judiciously used to promulgate the gospel and build up the church of Christ, the praises of God would to-day be sweetly sung where his name is not known.

Do not understand us to say that all ministers are of this character, nor that all the people are thus befogged; but certainly these evils are very wide-spread, and are, by no means, on the decline. The Lord has yet a people—"one body." The members of this body are sound in the "one faith," for which the ministers of the body zealously contend. But already in the apostolic age, it was necessary to try the spirits whether they were of God, because many false prophets had gone out into the world; and if this was the case then, it is not unreasonable to suppose that it is so now. It might be assumed that these things have changed for the better with the progress of general knowledge; but we have a sure word of prophecy to which we should ever look, lest we be drawn away by the philosophy of the age—vainly so-called. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron." 1 Tim. 4: 1, 2. "All that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 Tim. 3: 12, 13. "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall

be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not and whose damnation slumbereth not." 2 Pet. 2: 1—3. These scriptures speak for themselves: they need no interpreter; and woe to him who disregards their warning. These false teachings, heresies, doctrines of devils, and abominable idolatries are all propagated under the garb of Christianity, and consequently are found among the various sects who claim the Christian name. These things are not carried on without purses and treasuries; and hence sectarianism is expensive—sinfully expensive—in the support of sectarian ministers, priests and bishops.

3. It is expensive in the controversies which it naturally generates. So long as sectarianism exists, and members of the various sects come in contact with each other, there will be controversies. Perhaps but few of us have anything like a clear idea of the expense that is connected with such controversies. Neighbors A. and B. meet while pursuing their respective engagements. Something suggests a point of dispute. At first they are calm, then they grow warm, and then both become excited. Their controversy is long, unreasonable, and abusive. At last they separate, neither of them being any wiser, but both feel themselves injured. Their time was worse than squandered; and their controversy was certainly expensive.

But frequently such disputes do not end where they begin: they pass from one to another until neighborhoods are fired up by this sectarian spirit, and the several parties call forward their Goliaths to finish the strife. These must devote considerable time and toil to qualify themselves for the work. When they are equipped, they meet for a public display of their skill and power. Hundreds of their excited friends, each one having already decided the question for himself, come out to witness the contest. A war of words—sometimes bitter words—ensues, frequently continuing a number of days.

The contest is over; the chieftains retire from the combat, each claiming a victory; and soon they are surrounded by their respective friends, and each receives a full share of adulation for the noble work done by him—for the glorious victory achieved over the enemy. Nor does it end here: an entire community must quarrel about the matter for a month or a year. Is not this expensive? Most assuredly it is, and frequently sinful too.

But this is not all. Ministers in the various sects must make it a life task to defend their peculiar opinions, to maintain their systems of faith and practice. History must be explored, and everything that *seems* to be favorable, must be used as an evidence; the Scriptures must be searched diligently, not to find the truth, but to find proof-texts to support their peculiar views. Philosophy, the sciences, the languages—living and dead, and literature in general, must be ransacked, and every available argument, no matter how difficult its deduction nor how far-fetched, must be brought into requisition. To what end is this extensive research? Is it to search out wisdom and truth? In a great majority of cases, the aim, as well as the end, is, to find something to confirm preconceived opinions. When a person wants to believe a thing, and makes such extensive researches for evidence, it would be very strange if he could not find something which he might construe, or misconstrue, so as to favor him. But this labor requires both time and means; and those who perform it must be well paid; hence it is easily seen that Sectarianism is expensive.

Is this the end of it? Not by any means. Time and money in abundance are used to publish the thousands of Sectarian volumes that crowd the libraries of professing Christians. Then again these works are highly commended by the Sectarian Press and ministry, and are pressed upon the people, not to lead them into truth, but to confirm them in their errors. Thus millions of dollars are annually wrung from the pockets of befogged souls, only to keep them in error and to give a stronger foot-hold to Sectarianism, which, already, like a mighty beast with many heads (sects) and great horns (power) has traversed the earth, and left its hideous footprints in every land where the name of Christ is professed. What a blessing it would be to the world, and what honor to God, if the substance that is used to pamper this unholy beast could be judiciously expended to win souls to the one body!

J. W. Beer.

Western Trip Postponed.

We have now postponed our proposed western trip until October. There were different reasons for this arrangement. The principal one was a press of business at home, which demanded our presence and constant attention. We are about making some alterations in our business affairs, which will give us more leisure. We have now sold the Dale City Record and our Job Printing Office, which will be taken off our hands in about week. Messrs. Suhrie & Smith, of the Salisbury *Independent*, are the purchasers, who will continue the paper. This will be quite a relief to us, and will enable us to give better attention to the Companion.

In the mean time we shall be pleased to receive suggestions from our friends in regard to organizing a colony, to locate in some one of the western states or territories, in a healthy locality.

Our correspondence columns are livening up. Be careful, brethren and sisters, in your discussions, and avoid personalities, so that you do not hurt each other's feelings. And please remember that we are not responsible for the sentiments of our contributers.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

Lines on the Death of Mrs. Lizzie Myers.

Death set his seal on her gentle brow,
And the earth is closed o'er our loved one now.
Vain were the efforts of skill to save
Her cherished form from an early grave.
Oh! fill'd were our hearts with the deepest gloom,
As we laid her low in the dreary tomb!
The sky was clear, and the green earth fair,
And soft was the breath of the balmy air;
But our bosoms were torn with grief the while,
And we felt no gladness from nature's smile.
Narrow and dark is her place of rest,
And the cold clay presses her faithful breast.
Her eye is closed from the sun's bright ray—
From the sounds of earth she has passed away:
With anguish we think she will ne'er return
And yet with a blessed hope we mourn.
Her pure spirit dwells in a world of bliss,
Fairer and happier far than this!
Angels have joyfully aided her flight
To the realms of beauty, and love and light!
Were the voice of her Savior and God she hears,
And she joins in the music of heavenly spheres:
In peace she hath gone to that radiant shore,
The pangs of illness and sorrow are o'er—
And the hope is ours—when life's sun is set.
To meet her again—and be happy yet.

SEVENA MYERS.

McVeytown Pa.

DRESDEN, GERMANY,
May, 30, 1873.

Dear Father and Sarah:

I wrote to you a month ago, from Hamburg, and am very anxious to hear from you, to know how your health is, and how Sarah is by this time. Hope she is better, and that you are stronger and better since the weather is warmer.

We remained at Hamburg three days; then we came to Berlin, the City where the king lives. The country between Hamburg and Berlin is very flat and low. It looks very much like our western prairies. The farms are very large, and no fences. The farm houses are all built in clusters, and then the farmers go out any direction to farm Sometimes there is no house for two miles or more. It does not look near as nice as our country does, with farm houses dotted all over the country. Berlin is a very massive city. It is so solid. So many soldiers there; wherever you look, soldiers every where. The women have hard work to do, and the able-bodied men are in the army, or rather walking about with their swords strapped to their sides, and smoking ,and drinking wine and beer. You never get water at the table for dinner, unless you ask for it. Every one has wine or beer before his plate. The dissipation in Germany is fearful.

We were at Berlin a few days; then we came to Dresden, where we still are. Dresden is a very pleasant place. There is so much to see here of interest. They claim one hundred and twenty thousand inhabitants. We visited the green vault last week, where the jewels of the kings and nobility are kept, or rather the jewels of the royal family of Saxony. They also have a very valuable gallery of paintings; one of the largest in Europe. So many of the pictures were painted in fourteen and fifteen hundred. We also visited a small town near Hamburg, named Eppendorf, where we saw houses about one thousand years old. We often talk about that; we can scarcely realize that we are in the old world. Yet everything is so different here from what it is in America. We see old and young women pulling small wagons about, half as high as our spring wagons at home, and draw coal and wood. Sometimes they have one dog to help them draw, and sometimes two. I do pity the poor women; they are just as much of slaves in this country, as the blacks were in the south, only they are not bought and sold. I hate all the German men. they think a woman has to turn off the sidewalk; but they would not lord it over me, if I had them much to deal with. Olive, Howard and Lannie, have been taking German lessons, the last three weeks. They can read quite a good deal, and speak a great many words; understand almost every word. Lannie writes a nice German hand, better than either of the others. We expect to stay here about two or three weeks longer. Then we expect to go to Vienna, to the Exposition, where we expect to remain one month. Then we go to Munich. Then to Switzerland. We have all been quite well ever since we came to Germany, with the exception of colds. I have so often wished for a good American night to get a good long night of sleep. It is not dark here until nearly 10 o'clock, and a little after 3 o'clock in the morning it is daylight again. And as soon as it is light in the morning, the wagons commence to pass along. Then I can sleep but little. So the sleep does not do us the same good it does after dark. It is seven o'clock in the afternoon now, and with you it is about one, at dinner-time. We are about four thousand miles from you. When we were on the water, the steamer used to travel about three hundred miles in twenty-four hours, and sometimes more. Then we used to turn our watches forward about half an hour every day. Then they would be about right. Some days I feel quite lonely and wish I were at home. Then again we are seeing a great many wonderful things. I saw the silver cup Luther used to drink out of. There is a beautiful painting in the gallery of a discussion between Luther and Dr. Knox, at Leipsic. Luther was born in a little town not far from here, the name Eisenach. We intend to visit the place week after next. There are some very old churches in this place. One built over one hundred years ago; and a great many forts near the city that were built in the time of war. Saxony has a king; his name is King John, *the Wise.* The Saxony people do not like the Emperor, King Willhelm. He is Emperor over all Germany, and Saxony is part of Germany. The weather has been very cold and a great deal of rain ever since we came to Germany. The leaves do not have their full growth yet.

I took a walk to the country two weeks ago. The rye was then coming out in heads. It is so hard to get letters from home. We have had but two letters since we are in Germany. We expected to go to Frankfort when we left home, so our letters were directed there, and they neglect to send them to us. So we seldom hear from home. It takes three weeks to get our letters. We will have our letters addressed to the United States Consul at Dresdon, and he will send them to us wherever we are. I am so anxious to hear from you, and to know how you are getting along. The children join me in lots of love to you all. May God bless and keep you; hope it is his will that we can meet on earth again.

NANCY L. SPROGLE.

A Visit to the Mountains and Mines of Colorado.

BY J. S. FLORY.

On the morning of July 9th, in company with D. B. Cady, Southern Agt. of the Union Pacific R. R. Co.; J. F. Randolph, Agt. of the Illinois Central R. R. Company; Dr. G. W. Botler of Frederick city, Md., and A. Vines of In-

diana. We left Denver city aboard the train on the Col. Central R. R., for a visit to the mountains. A twelve miles ride through a beautiful section of country brought us to Golden, a thriving town situated in a beautiful valley between the eastern foot-hills of the Rocky Mountains. In looking around upon the rugged tops of the neighboring ridges, the traveller has a view suitable for a prelude to coming scenes.

At Golden, we had to change on the narrow Gauge R. R. Through the courtesy of H. H. Given, superintendent of the road, we were admitted to free seats, and good facilities to see the "sights." The road is constructed up Clear Creek Canon an immense gorge through the heart of the mountains. We are taken along by the puffing engine up a grade, in places, 211 feet to the mile; and the meandering of the track reminds one of a huge serpent. Such are its curves and windings, that nowhere is the road over 200 yards in a straight line. Clear Creek comes rolling and surging down over rocks and through gorges with such impetus that her waters are lashed into a seething foam. In places, perpendicular and overhanging cliffs hundreds of feet high, are so close together that there scarcely is room for the road to pass through, upon the right and left. The whole way up, a distance of 29 miles, there are towering mountains piled one upon another, and stand out in such magnificence, that, to the wondering mind, it is a scene "terribly sublime." Nature here, as the hand work of God, stands out in such bold relief, that one is lost in amazement, and there is a lack of words to express the feelings, so full of adoration and interest. The rugged sides of the mountains in places are studded over with fir and pine, which adds enchantment to the view.

In the wanderings of our thoughts we were made to feel, and that from the depths of our souls, "There is a living God—a God of power, wisdom, and knowledge. And if he, by the power of his word, created the mountains, valleys, and seas, and is the great "First cause" of all things in the universe, can he not, by his power of love, exalt us to that upper bright world of glory, or, by the power of his wrath, cast us down to the dark chambers of everlasting ruin? As worms of the dust, susceptibilities far superior to all other animate creatures, should we not reverence, adore and praise his name? As we then could not find words expressive of our feelings, so now our pen is too feeble to portray to others the beauty and sublimity of that scenery: it must be seen before anything like a proper conception of its grandeur can be entertained in the mind."

In passing up, we noticed quite a number of miners delving in the earth, searching for and gathering the "shining ore." How they toil and sweat, day after day, for gold, the love of which is the root of all evil, while the richer gold—God's truth and grace—is looked upon with indifference. If as earnest efforts, in a lawful way, were made to secure the riches of God's love as are made for money, how many would have treasures in heaven that have not, and it is feared never will have!

Black Hawk and Central City are two mining towns wedged in between the mountains. The gold and silver quarts mines are very rich in that locality. I am told that some of the "lodes" have quartz rock of such richness as to be worth three to four thousand dollars to the ton. Mining shafts, tunnels, and quartz and smelting mills are numerous.

From the terminus of the road we were taken to the Teller House, which is an extensive house conducted on first-class principles. We got an excellent dinner, indeed. There are many visiters that resort to these mountains for health and recreation. Fine mineral springs are not far off. Central city is 8 300 feet above the level of the ocean, and about 2000 feet higher than Denver city, 40 miles off. It lies in close proximity to the Snow Range of mountains, whose tops are now, as at all times, covered with snow. Only eight miles from Central city is James' Peak, 14,000 feet above the level of the sea. From the top of it, it is said, there can be had one of the finest views in America. In the evening we returned to Denver city well pleased with our trip.

Denver is a flourishing place of business, and the capital of the Territory. Colorado is rapidly settling up, and bids fair to soon be a state of no small pretensions. The bottom lands, when irrigated, produce crops equalled only by the far farmed valleys of California. As a mining region, it probably has no equal, or will not have, when the latent wealth is once more fully developed.

In point of health Colorado probably cannot be equalled. The dryness and purity of the air is such as to insure health even to many invalids. It is claimed, and probably justly, that Colorado will become, ere long, the "Sanitarium of the world." The "great American desert" may yet "blossom as the rose."

A Few Thoughts.

A thought arose in my mind as I was lodging at the house of a Christian professor. When the time came to retire, strange enough to say, the good made excuse that he was too tired to perform the duty of family worship, that we would just go to bed. He was heeded accordingly. And after having been permitted to rise on the next morning, what surprised me most was, his second excuse that he had no time to worship, that he must make haste to the field of business!

Poor man! he did not consider that God had given him all that he had, even his own life he owed to God. The thought is, might this not be the condition with some of us? Might we not be neglecting our duty to our God, in some way or other, for the sake of worldly gain? If so, let us remember what the Savior says, "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you." Now, if the Savior will add unto us the things pertaining to this life, why neglect our duty toward him? And while God is doing all things for us, cannot we find a few moments of time to devote to his service and praise, night and morning?

Let us be ever watchful and prayerful, as the Savior said, "Watch and pray, that ye enter not into temptation." He also said, "The spirit is willing, but the flesh is weak." Therefore let us ever be on our guard, entreating the Savior to help us to be ever in the path of duty to our God. In all things let us be obedient to his holy will, and not be deceived and led away by the perishable things of this world. In Luke 21:16, the Lord said: "Watch ye, therefore, and pray always that ye may be accounted worthy to escape all these things that shall come to pass." Therefore, my dear brethren and sisters, let us strive to gain that state of perfection. We may escape the power of Satan and overcome all the evils that so easily lead us astray. We are also to let our light shine before men, that others seeing our good works, may also glorify their Father which is in Heaven. And I think there can be much good done by attending family worship. By so doing, we not only discharge our own duty, but we set a good example to our children, that will never be forgotten. Although we may be separated from them by the strong arm of death, yet every evening will call to their remembrance their duty to their God. Much more might be said of the good that might be done by attending to this important duty of family worship, but I will give this over for your consideration; hoping the grace of God may rest upon all God's people, that we all may be enabled to do our every duty that belongs to Christ's church, is my prayer.

A. W. Zigler

A Synopsis of the Bishop's Lecture in the Catholic Church at Dale City, Pa., Sunday Evening July 20th.

SUBJECT: THE CATHOLIC CHURCH IS THE ONLY TRUE CHURCH.

Man's chief desire is happiness. God created man, and also the means by which he can obtain the pleasure. Man himself may try his wisdom; he may invent means which may give pleasure for a season; but the joy, the happiness which is lasting, can only be obtained through and by the means which God has instituted. The poor man may believe, if he only would possess one hundred dollars, he would be happy. He may have the one hundred, and then the thousand, then the million, and still something is wanted to make him happy, and that something is religion. When I speak thus of Religion, I mean the religion which God has instituted, and not the religion instituted by a certain man at a certain place, at a certain time: I mean the Religion which is as old as the world itself. This the Catholic Religion is. The Catholic Church is, therefore, the only true Church of God.

In the first place, let me here remark, that the Religion of God is as universal as Nature itself. You behold the sun, the stars, the moon, &c., and they are the same they were the day they came from the hands of the Creator. So the Religion of God is: it made man happy in the early days of the world; and it makes us happy to day; and it will be the same to the end of the world.

Then, again, my dear Christians, the sun is not only giving forth its beautiful rays over our country; no, but it shines for all. So this Religion must be, and will be. It not only is a Religion for one country, one nation, but for the whole world. The Catholic Church is shining wherever people live in this world. No other church can claim this; they are generally only known by and in certain countries.

Again, if you take up history, you will find that all other denominations are traced back to certain men, to a certain place, to a certain time. You take and read the history of the Catholic Church, and will you be able to do this? No. I may say, I have read all that can be read on the subject, and never could do this; and I declare here before you this evening, if God were not the founder of the Catholic Church I would not be a Catholic. But in God is all wisdom. Men may think they can invent means just as good; but they will fail in the end.

The Catholic Church is the same now as when instituted by Christ and his apostles. Peter was then appointed their foreman. His name had not been Peter, but Simon; and Jesus says, "Thou art Peter," (meaning a rock), and upon this Peter or Rock he built his church, and the gates of hell shall not prevail against it.

In Church government it is the same as in civil government. Here we have General Grant invested with all the powers of a President of this our glorious land. He is the successor to General Washington. President Grant may, today, point us to every person filling the Presidential chair, from Washington to himself. Now, as Grant is the successor to Washington, so Pius the Ninth is to Peter. The latter was the first Pope, or foreman, appointed; and from that time we have a continual chain down to Pius the Ninth. The Catholic Church has been built by Christ on this rock; and for nineteen hundred years all has been done to destroy it; but all efforts have failed so far, for the simple reason, it is built upon the rock, and the Lord has said, "The gates of hell shall not prevail against it." Even now, Bismarck, in Prussia, is doing his uttermost to destroy the Catholic church there; but he will not succeed.

Again, the Lord has said, "Go, teach all nations." In 1869, I had the pleasure to attend the great council in Rome. There we met prelates from all parts of the world—from the United States, Canada, Mexico, and from all parts of Europe, and, in fact, from all parts of the known world. This proves beyond a doubt, that the Catholic church is teaching all nations, in all countries. Let Emperors, Kings, or Queens, issue a call for a meeting of the kind as the council of Rome, and what will be the result? Only their subjects will heed the call, and no one else; but let the head of the church call for a meeting, and they will flock together from far and near.

There, at Rome, we saw the place where the remains of Peter the first Pope are resting. There we could read the inscription, "Thou art Peter, upon this rock I will build my church." We had to think, "This needs no history; the Catholic church is a living witness, that the church of God is built upon a rock."

But nearly all other denominations are prejudiced against the church. They say we do not take the Bible for the guide of our religion. They say their religion is taken from the Bible, and a religion not founded on the Bible is no religion at all. Now we know that the first five books of the Bible were not written until Moses was born in the world; and from that on, books were added to the Scriptures until the old Testament was completed. From Moses back to the creation of the world, they had no Bible; and will any one say, that they had no religion when it is said, that they "walked with God," lived holy lives, and so on? I hope not.

Again, the books of the New Testament were not written all in one year. It was not until the council at Nice, in the 3rd century, that people knew what part of what had been written was to be taken as the word of God. In place of where we now have the four Gospels, we then had perhaps twenty; instead of the few epistles now in the New Testament, we then had, perhaps, hundreds, all claiming to be written by apostles, &c. It was then only that it it was declared what should constitute the New Testament. Now, then, if the Bible was not perfect until such a late day, can it then be claimed that religion was perfect, when the Bible itself was imperfect? Beloved Christians, this is a wrong impression. The Catholic religion is older than the Bible. God created it when he created man. The Redeemer was promised to Eve. They then looked forward to the time when this Redeemer should come; we now know he has been here, and look at him as the head of the church. I say the Catholic religion is older than the New Testament. This is the reason why we honor those departed saints, Mary the mother of God, the prophets of old, and all the saints. They belonged to the church of God, which was one, is one now, and will be one forever.

The Knouff—Saylor Letters.

In the COMPANION for July 15th, brother D. P. Saylor addresses a letter to sister Hannah Knouff, in regard to her "criticisms" of brother Eby's letter, of complaints against the Iowa sisters.

As brother Saylor's complaints against sister Knouff are not personal, but his complaints are apparently against all who have defended the Iowa sisters, I desire to suggest a few thoughts in favor of Christian liberty for the press, the congregational government for the church, and the liberty the gospel gives to woman as well as man.

Brother Saylor says sister Knouff has "transgressed a plain command of God's word," and adds, "I have no doubt you have a way to get around it." "*No doubt*," brother Saylor you see "a way" but fearing that sister Knouff will point that way to the readers of the COMPANION, you "digress" to say, "brother Holsinger ought not to have published your

letter." If this does not mean that brother Holsinger must not let those be heard who do not look through the same glasses that certain leaders do, what does it mean?

The "transgression" was, that brother Eby had accused the Iowa sisters of being too proud to wear caps, and that sister Knouff, a woman, had dared to say that it was not pride, but the reason they did not wear caps was because the gospel nowhere commanded it. If our church is governed by Episcopacy, and the COMPANION is the medium through which the bishops herald forth their edicts, then sister Knouff was in fault; but if the body is the government, sister Knouff being one of that body, may have opinions and express them too. I prize no one's communication more than another, on account of signature, nor will I unless the article is headed "Official," and signed "John How, Elder." Then I suppose I would understand I must believe what was written, whether I could or not.

"Let the woman learn in silence." &c. Does Paul mean women must not talk (let them write) and be "all subjection," no matter what the accusations and persecutions are against them? Brother Sayler says, he did not see brother Eby's letters. Why then does he talk so unkindly to sister Knouff for criticising what he knows nothing about. If brother Eby had made a slanderous accusation of the deepest dye against the Iowa sisters, brother Saylor's letter would justify him (Eby) and call those wicked who tried to prove the accusation false.

"Rebuke not an elder," &c. Sister Knouff did entreat brother Eby in a kind Christian spirit. She has manifested this spirit in all the articles I have read from her pen. Why did you not quote the next verse: "The elder women as mothers," and then entreat sister Knouff as a mother in Israel, which she is. You will have the fathers entreated kindly; why not the mothers also? But if the press is closed against us, who do not see as those who are in authority see, why spend time to write?

S. M. MINNICH.

Antioch, Ind.

Announcements.

THE Brethren in the Middlecreek Congregation, Somerset county, Pennsylvania, will hold a love feast on Thursday, the 2d day of October next. Commencing at 3 o'clock P. M.

By order of the Church.

J. H. MEYERS.

If the Lord wills, there will be a communion meeting in the Redbank Congregation, Armstrong Co., Pa., on the evening of the 13th of September, 1873. The meeting will begin on the 12th, and continue over Sunday. Brother H. D. Davy, of Casstown, Ohio, is expected to be in attendance, during the meeting, to labor for the good of souls and the glory of the Master's name.

J. P. HETRIC.

Oakland, Pa.

LOVE-FEASTS.

Smith Fork, Clinton county, Mo., September 6.

Cerro Gord , Piatt county, Ill., September 27, 28.

Santa Fe, Miami county, Ind., Oct. 3.

Cowanshannoc, Armstrong county, Pa. Sept. 2.

Middlecreek, Somerset Co., Pa., Oct. 2.

Redbank, Armstrong county, Pa., Sep. 13.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Bloomingdale Church, Van Buren county, Michigan, at the residence of his father, elder F. P. Lochr, July 7th, brother LEVI LOEHR, aged 24 years and 4 months, nearly. Disease, consumption. Funeral sermon by elder Sias of the Disciples, from the words, "We walk by faith, not by sight."

The deceased leaves a wife and two children. He lingered for some time; and as he drew nearer the end, his affections appeared to be more and more weaned from earthly things, and set upon heavenly things. Although he preferred to live, he was resigned to the will of the Lord Several days before his death he was anointed, according to the command. He admonished his brethren to be more spiritually minded; and those outside, to serve the Lord. Oh, may we realize that "he, being dead, yet speaketh." to us; and not forget his words of counsel, warning and encouragement.

CYRUS WALLICK.

[*Visitor* please copy.]

In Cowanshannoc township, Armstrong county, Pa., June 25th, MALINDA BELTZ, aged 26 years, 8 months and some days. She was a member of the M. E Church. A few days before her departure her minister visited her; and while conversing on the subject of death, she said she was willing to go and all was well. Funeral services by Mr. Davis.

J. W. WILT.

In the Spring Run congregation, near McVeytown, Mifflin county, Pa., June 23d, sister ELIZABETH MEYERS, wife of brother Ben. T. Meyers, aged 31 years, 4 months and 3 days

S. MEYERS.

LIST OF MONEYS RECEIVED for SUBSCRIPTION BOOKS, etc.,

J D Trostle	$1 75	Dr E L Mackey	75
J Keim	10 00	E M Horner	75
E L Yoder	85	J B Sell	80
D Artz	4 50	H Gochenour	8 50
J Heiple	62	S R Zug	6 00
M Beardorff	10	J Mohler	1 50
U Bowman	40	H D Hunsaeker	60
J I Smith	2 95	John Cesena	1 00
C Royer	1 50		

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VOLUME IX. DALE CITY, PA., TUESDAY, AUGUST 5, 1873. NUMBER 31.

For the COMPANION.

Little Things.

Being recently grieved by seeing disorderly dress creep into the church, we feel to detest that evil more than ever before; because it is creeping close home. Imagine what heart-piercing sorrow we feel, when we have an orderly as well as a worthy member, one who posesses much influence, and one who we have good reason to believe could do much good in the church, when all of a sudden he departs from from the narrow way so far as to appear in fashionable attire. Oh the pain, the grief! Our feeble pen cannot describe such sorrow as it creates. We wonder, is there not as much sorrow in heavee among the angels, when one is thus wilfully going astray, as there is rejoicing at the reception and return of the ouce lost and now found? We cannot depict the depth of our sorrow when we were compelled to behold this no longer ago than yesterday.

Some may think dressing a little fashionable—just a little—will do no harm. But small things compose large ones. Just as cents compose dollars, so entire corruption is composed of little evils; anb so with a little disorder now, and after a while a little more, in a short time we not only have a little but much.

Dear brethren and sisters, instead of following a little after the fashions of the world every suit of cloth we make, let us, if we change at all change to be more plain, more becoming, and more Christian-like. Let us not be clothed as the world, but with humility. There can be many excuses offered by those who indulge in those little things, as they are termed, such as this, "Some live in towns or cities; we can not expect them to be plain and orderly, for they would be pointed at. They could not cope with their associates in society." Others wish to educate themselves for teachers, and consequently have to attend Teacher's Institutes, they think they must dress a little like the world, in order to pass on smoothly and not be laughed at. Those excuses are entirely worthless; because we have no encouragement from the Testament for excuses.

What did you come into the church for? was it because you felt it a duty and desired to help to keep the church pure, or did you come to cause trouble? We do hope you came to help "fight the good fight." You can be plain and orderly, and an ornament in society, and yet live in a city, if you are a true Christian at heart; if not, come out from there, it is not advisable to live in a place where you can not live up to the solemn promises you have made before man and to God. Not for any thing would I be compelled to live in a place where I could not live up to the requirements of the Testament; and if the Brethren can not attend those Institutions without dressing, acting, and being like the worldly attendants thereof, stay from the place; for where would be the difference between you and them? It would not be that you are a Christian at heart, for they claim the same; therefore you would all be alike. If we are Christians at heart, I think we will be Christians all over, from our head to our feet, and I do not think that we can hide it. Real Christianity speaks for itself in dress as well as in all our actions, walk, and talk.

Dearly beloved, take those fashionable things off; bid them flee from you, stamp them in the earth, there to perish, where they will not trouble you any-more; then be orderly and plain as becometh you; for there is fearful danger in dabbling in those little things. Part of chritianity is, to keep our-selves unspoted from the world. May our good Father give us strength sufficient to keep ourselves unspotted, is our prayer.

REBECCA SNAVELY.

Hudson. Ill.

As storm following storm, and wave succeeding wave, give additional hardness to the shell that encloses the pearl, so do the storms and waves of life add force to the character.

For the COMPANION.

In Memory of Mrs. Mary Forsythe Daughter of P. and T. M. Woleslagle.

BY LOVINE H. BURKHART.

Asleep in Jesus! blissful sleep!
That sleep which Christians only know;
From which none ever wakes to weep,
Or mourn the loss of friends below.

Dear Mary lies beneath the sod;
The grass is green upon her grave:
But she had put her trust in God,
She knew that he had pow'r to save.

Dear father, mother, weep no more,
Although your daughter low doth lie,
I know her loss you still deplore,
But she was not afraid to die.

'Twas hard for her to part with you—
To leave the ones she held so dear—
To husband, children, bid adieu,
For heavenly mansions high and fair.

Dear father, mother, dry your tears,
You've parted only for awhile;
A few more rolling days and years,
And you may meet her without guile.

She waits, and beckons you to come
Across that river dark and deep;
Across that river is our home,
If we in Jesus all would sleep.

And if we would its portals see,
We all must help to bear the cross:
For Christ would have us all to be
Like purest gold that has no dross.

Dear sister, brother, meet her there,
In heaven where all is joy and love;
In heaven there is a mansion fair,
Prepared by him who reigns above.

A home is there for you and me;
A crown immortal, glorious, bright!
Dear Mary, we may join with thee,
If we but serve our Saviour right.

But there is work for us to do,
If we would gain that mansion fair:
Give up the world, with all its due,
And live to meet those loved ones there.

Dear little children, you may meet
Your mother in that better land.
Zellie and Mollie may never weep,
Or miss that mother's tender hand;
For they are watched with tender care
By friends so near and dear, as they
Tho' blossoms yet, so young and fair,
They yet may blo'm to cheer thy way.

Dear Zellie, Mollie, try to be
An ornament so pure and good,
That if old age should fall to you,
You'll not regret the path you trod.

When Christ was slain on Calvary's Cross,
A hope to all mankind was given,
That while we mourn our dear ones loss,
We still may meet again in Heaven.

Wilmore, Pa.

For the COMPANION.

The Catholic Bishop's Lecture.

Having given to the readers of the COMPANION, a synopsis of the lecture in the Catholic meeting-house, on Sunday evening, July 20th, I will try, by the help of God, to make in this article, some remarks on the same. I wish here to say a few words, which, perhaps, do not altogether, come under the above heading. It had been announced that the Bishop from Pittsburgh would be here on that day, to confirm those who were willing in their faith. To the readers of the C. F. C. who never have seen this ceremony performed, I may say, that it is interesting; that is, if anything outside what we consider pure religion, is interesting. Long before the hour appointed, their church was crowded. Three young priests, arrayed in their costume, mostly white, (emblem of purity,) were sitting to the right of the altar, while the Bishop, dressed in purple, with a purple cap on his head, had his seat on the left side. After singing, the Bishop delivered an address, mostly directed to the young, those who were to be confirmed. His main idea was, as far as I could understand, to stick fast to the only true Church (the Catholic), telling them, "As soon as, or the moment, you will turn your back to the Catholic Church, the Gates of Heaven will be shut against you;" and in other terms giving them to understand, if everything would turn away from the Catholic Church, they would not prosper in this world, no matter what they would undertake. I had to think, that, as long as they would believe their Bishop, they certainly would not leave their adopted Church. About fifty persons, of both sexes, young and old, were confirmed; the Bishop telling them, that, by the office he held, and the power invested in his office, by his confirming them, they would receive the Holy Spirit. No doubt his Church members believe all he says; and I would remark here, that, although there is much in the Catholic Church contrary to the plain teachings of the gospel, yet I had to wish, yea, pray for it, that only all our brethren and sisters could be made to be as sincere, to live out the principles of the Church to which we profess to belong. What a shining ornament to the world the Church of the Brethren would be! I certainly believe we have more sincere Catholics than we can find in any other Church. No matter what the state of the weather is, no difference who preaches, what is preached, on Lord's day morning you see them, with prayer-book in hand, making their way towards the church.

I have seen them coming into meeting, when they had miles to travel and in the very worst condition of the roads and weather, when our brethren would stay away from meeting, when they lived only a few hundred yards from the meeting-house. When sermons in our Church are preached so that all can understand, and then not go! Will you, brethren, who are guilty of this, think hard of me when I say these people do more for their cause—are more sincere—than you? Consider for a moment, will not the Lord hold you responsible?

I was not going to write on the subject of sincerity; but my feeling runs in this way; therefore, I stepped a little off from my regular course.

After confirmation, it was announced that the Bishop would lecture the same evening in the Catholic Church, or in other words, would show that it was the only true Church. Always feeling willing to listen to arguments on this subject, I went to hear what he had to say, of which I took notes, and after writing them out, I handed them over to be published in the COMPANION, and also in the *Dale City Record*. The *Record* containing the lecture, was to-day, July 27th, deposited in the corner-stone of the M. E. Church, laid here at Dale City this afternoon. Had I known that this would be done, I would have made some remarks on the lecture, in the same number of the paper. With this I will proceed to notice some of the points contained in the lecture.

1st. We know from personal experience that man's chief object in view is happiness; also, that religion as instituted by God, if used according to his direction, will make us happy here, and more so in the world to come.

I also agree, that the religion which God instituted, is as old as the world itself: that it is universal as nature itself; but must remark here, that this religion will secure its blessing to those only who will live up to, and come under its power. God has created and placed the sun, where we can behold it from day to day; but let us hide in some underground cave, and the sun will not benefit us much, if anything. So with this religion, we must live up to its requirements, allow it to shine for us and in us, and our work must be in harmony with it, and its blessings to us will be immeasurable. Whatever the Bishop said in which we are in har-

mony with him, we shall say yea and amen to. Therefore, I will only take out such remarks in which we do not agree. His speech, or the most part of it, if I were to deliver a lecture, (what some might term a Dunker lecture,) I would take for my guide. Indeed, he has said much, that is in strict harmony with the gospel, but a good deal he has said, is only what he has learned from Catholic tradition. In regard to the history of denominations we only will say, that we claim Christ for our leader. All our cherished ideas, although they cling to us closely, we will shake off, if not corresponding to his gospel. We admit that the Church is the same now, as when Christ and the Apostles lived. Why, then, have all these traditional ceremonies of which nothing is found in the writings of holy Evangelists? We, the Church of the Brethren, are laboring to bring the Church back to its former simplicity. Why must we be so much opposed in this, when the Church is the same to-day as it was then? Something wrong somewhere Mr. Bishop.

The Christian Church is built on Peter. I would rather say it is built on Christ, on the rock, the corner-stone, which builders rejected. "On this Rock I will build my Church." If Peter was meant, why not say, I will build my Church on thee! No, no, Peter would not altogether have been the man. His confession was a good one "Thou art the Son of God," and on the stone, rock, or Son of God, the Christian Church is built. On this we will gladly agree.

"As Grant is the successor to Washington, so Pius the Ninth is to Peter." Now we have the Bishop's word only, that Peter was Pope, Bishop, or Foreman, no gospel. We know that Washington was the first President of these United States, for we have it through good, reliable witnesses; but it certainly would be a hard matter, yea, I may say, an impossibility, for the Bishop to prove that Peter ever was in Rome, much less, that he filled the office of Pope. We have good proof that James was a Bishop; but none that Peter was. So far, with all the sincerity our Catholic friends must be credited with, they have not made or given us a good proof of the fact; therefore we are not willing to believe it altogether. As far as the proof of the gospel being preached in all the world, by the Catholic Church, from the fact that all over the world Catholics can be found is concerned, it should be remembered, that it is not a very good proof, that just because there are Catholics, there are Christians. It is claimed by Luther, that, although, nearly the whole world embraced the Catholic religion, yet the Bible was unknown to them; and I doubt whether our Catholics to-day would call a man a Christian if he would entirely discard the teaching of the Bible. Therefore, they may be Catholics and no Christians.

But tho Christian religion is older than the New Testament We admit it is older than the written word of God. For instance, it was not necessary first to write out what God had to reveal to man, when Christ and his Apostles could travel from place to place and preach the glad tidings. Then, after the Lord had left them, and they could talk about all he had said, when the witnesses lived yet, they could preach what he had commanded; but when they saw, that their end was nigh, then it was necessary to write the gospel out, so that all might read and understand what had been taught by them. And now, after they have been gone for eighteen hundred years, what shall we believe? Shall we follow tradition, or the plain word of God? Judge ye this day, whom you will believe. As God is unchangeable and man is changeable, as he has revealed his will to us, and as holy men have written it down so that all can read and understand, so we conclude it is by far the safest to take his word for a guide. Although, I must say for our Catholic friends that they are sincere in their religion; yet, if they would give a little more heed to God's plain word, it might bring them to purer religion. We should remember that sincerity without wisdom will not do. Those that worship God, must worship him in spirit and in truth. May God see fit to open, as it were, our eyes, so as to understand his will; and if we then live it out, it will be well with us.

M. HADY.

Dale City, Pa.

We have, indeed, a moral sense within us, and a moral power of will. But our moral sense, *i. e.*, our conscience, does not free us from sin, but only convicts us of it; it can command and punish, but is impotent to help us. The power of our will does indeed help us to control ourselves,—an act required of every one, and from which none are exempt; and self-control is indeed great, but it does not change the heart's evil inclinations. We may fetter ourselves; but such restraint makes us the slaves of the moral law, and cannot bestow upon us true moral freedom. Not till the heart is changed, the inmost tendency of the will altered, can we be free and happy.—*Luthardt.*

For the COMPANION.

Schicket Euch in die Zeit.

Epfes. 5: 16.

Es ist sehr nothwendig daß wir dem Apostel seinen Rath annehmen, und uns in die Zeit schicken thun; weil sich die Zeit nicht in uns schicken thut.

Solomon sagt, "Ein jegliches hat seine Zeit; alles vornehme unter dem Himmel hat seine Stunde. Es ist eine Zeit für das zeitliche, und ist auch eine Zeit für das ewige arbeiten." In dem haben wir den Beistand Gottes von nöthen, und so werden wir uns öfters schicken zum Gebet. Dann ist es nothwendig daß wir unsere irdische Geschäfte so einrichten daß wir eine Zeit ganz frei haben zum Gebet. Paules sagt: "So ermahne ich nun, daß man vor allen dinge thue, Bitte, Gebet, und Fürbitte, und Danksagung, für alle Menschen." In der Morgenstunde, wann wir aufstehen von unserem Ruhelager, wird es eine schickliche Zeit sein für deises zu thun; und wir werden nicht mehr vornehmen für den Tag, daß wir wiederum eine Stunde an dem Abend nehmen kennen, um Familien Gottesdienst mit einander zu halten.

Liebe Brüder und Schwestern, lasset alle unser Thun, Handel, und Wandel, so eingericht sein, daß wir immer Zeit haben unsere Christliche Pflichten aus zu leben zu jeder Zeit; unsere irdische Geschäfte ausrichten durch die Woche, und nichts uebrig lassen für den Sonntag, so daß wir dann unseren Sitz ruhig nehmen kennen im Hause Gottes, und dort ihm dienen, im Geist und in der Wahrheit. Dieweil wir nur Zeit und Gelegenheit haben Gutes zu thun, Brüder und Schwestern, so lasset uns nicht müde werden, dann zu der rechten Zeit werden wir ernten ohne aufhören; so lasset uns dann nahe zu Gott halten, daß wir uns in eine jegliche Begebenheit, oder Zeit, schicken können, und laufen in Geduld im Kampf der uns verordnet ist, und aufsehen auf Jesum den Anfenger und Vollender unseres Glaubens, auf daß wenn er kommen wird, nehmlich der Bräutigam, daß wir mit ihm gehen kennen ein zur Hochzeit.

Schicket euch, ihr lieben Gäste,
Zu des Lammes Hochzeitsfest.
Schmücket euch aufs allerbeste,
Denn wie sich's ansehen läßt,
Bricht der Hochzeitstag herein,
Da ihr sollet fröhlig sein.

"Es wird endlich alle Zeit,
Von der Ewigkeit verschlungen,
Diese bringt Freud oder Leid,
Wie Man hier dernach gerungen,
Was wir in der Zeit gethan
Schreibt die Ewigkeit uns an."

George Zebrock.

Berlin, Pa.

Lovely Morning.

SELECTED BY WM. WILCOX.

The last lovely morning,
All blooming and fair,
Is fast onward fleeting,
And soon will appear.

CHORUS:—While the mighty, mighty, mighty trump sounds,
Come, come away!
Oh let us be ready
To hail the glad day.

And when that bright morning
In splendor shall dawn,
Our tears will be ended,
Our sorrows all gone.

CHORUS:—While the mighty, etc.

The Bridegroom from glory
To earth shall descend,
Ten thousand bright angels,
Around him attend.

CHORUS:—While the mighty, etc.

The graves will be opened,
The dead will arise,
And with their Redeemer
Mount up to the skies.

CHORUS:—While the mighty, etc.

The saints, then immortal,
In glory shall reign,
The bride with the Bridegroom,
Forever remain.

CHORUS:—While the mighty, etc,

Friend Harper's Trial.

BY CONTENT WHIPPLE.

"And so thee won't pay me, neighbor Weld; then won't thee let me have the cow back again if thee hasn't the money? Perhaps I can sell her to somebody else and I am much in need of the pay."

"Let you have her back, indeed," sneered the neighbor contemptuously; "no sir, I've got the cow in my possession and if you want anything from me you must get it by a regular course of law."

The kindly face of the quaker grew very grave, and after a moment he said, "What have I ever done to thee, neighbor, to cause thee to wish to wrong me. Was not the bargain a fair one? I am sure I meant to have it so."

"Fair enough as far as I am concerned," said Weld, "but I tell you, old man, Harper, I hate your sect with their cant and their great pretensions to goodness. You claim that it's against your principles to go to law, but I don't believe you're any better than other folks. Any how, all I've got to say to you is, you've got my note for forty dollars. If you want the money you've got to collect it. It's the only way you'll ever get it," and John Weld strode away leaving his Quaker neighbor looking very downcast and troubled.

In truth, Eben Harper knew not what to do. It had been only a few months since he had moved into this neighborhood. He had purchased the place adjoining that of John Weld and all his ready money consisting of several years' savings had gone towards paying for it. Winter was coming on and he had not been very successful in getting work, and thus had been obliged to sell one of his two cows to help towards providing for his family's necessities.

John Weld was but too willing to become the purchaser, for the cow was a fine one, but he had no sooner got it into his possession than he refused to pay for it, as we have seen. Knowing the peaceful professions of the Friends and having a heart full of malice, he meant to goad Harper into a quarrel with him.

Eben Harper was a kind hearted, friendly man, and the peace principles taught him by the sect to which he belonged, were very dear to him. He had tried to practice them all his lifetime, and where he had fully carried them out he had never known them to fail him.

The present was a most severe test, and it was with a heavy heart that he took his way home to tell his wife of the misfortune that had befallen them. Her face clouded a little as she listened to his story, but it soon brightened with her usual cheery smile. "Never mind, Eben," she said; "the Lord has never let us suffer yet and we will trust in him. It will all come out right in the end. Will thee give me the note of neighbor Weld's to keep for thee?"

"What for, Huldah?"

"Because I foresee thee is going to have a trial, and ye may be tempted. If I put the note away where thee does not see it; the trial may not be so hard for thee."

"That is right, Huldah. Thee always knows the best thing to do. Here is the note. Keep it safe. Our neighbor may want it some day."

So the note was put away out of sight, and Eben Harper went about his business as if nothing had happened. The want of the money made it hard for him, but they managed to get along without suffering very severely.

Harper always met John Weld kindly, treating him as though nothing unpleasant had ever occurred between them, and Weld who knew how great a loss forty dollars was to his poorer neighbor, wondered if Harper was going to do nothing about it.

Weld was exceedingly unpopular with his neighbors, and once when Eben Harper's necessities were the keenest, a man who had some difficulty with Weld having heard of his refusal to pay for the cow, offered to buy the note if Harper would sell it.

Friend Harper quietly refused to do so, knowing that the intention was to collect it by law."

"But," said the man, "I will give more than the face of the note. I will pay you five dollars extra for the sake of getting it into my hands."

Eben smiled in his quiet way as he answered, "It is no use friend. My wife has that note put away in a very safe place, *and she wouldn't let thee have it if I would.*"

John Weld heard of this circumstance and it caused him some uneasiness. He would rather have been sued by the Quaker than have the latter prove that he could live out his peace principles.

Meanwhile, Eben Harper showed himself friendly to Weld in a great many different ways. If, as sometimes happened, cattle belonging to the latter were found upon his premises, he drove them home without a word of censure, and whenever an opportunity occurred to render his neighbor some favor he was not slow to improve it.

Huldah, too, cultivated friendly relations with the Weld family. Poor, over-worked Mrs. Weld was only too glad of the sympathy and sisterly offices of the kind Quaker woman, and though almost every day she found some excuse for going over to have a talk with Huldah, the subject of her husband's wrong-doing never once came up between them.

The winter passed away and summer came. John Weld was in the very midst of his haying when one day he was brought home with a broken leg. He had fallen from the hay cart and the wheel passed over his leg fracturing it severely.

Now did Eben Harper show himself a friend indeed. He watched with the afflicted man night after night, and rendered assistance to the family in every possible way.

At first Weld tried not to receive favors from him, and was so sullen and morose that a man less kindhearted and persevering than Friend Harper would have been discouraged.

But the weeks were long and the other neighbors never enlivened the sick room with their presence, and gradually a new feeling began to grow in the heart of the farmer Weld toward the Quaker whom he had despised and injured.

One day he accosted Harper, saying, "Well, old man, what shall you charge for waiting on me so much. I suppose by and by you'll be bringing in a big bill for me to pay."

"No, friend," said the Quaker gently, "I think thee does not really believe that. What I have done for thee I would have done for any neighbor under like circumstances, freely. I have no bills against thee but that note of forty dollars."

"And that shall be paid," exclaimed Weld with nervous energy; "I'm a mean sneak to ever have refused to pay it. I've been ashamed of myself from the first of it and I wish somebody would give me a good kicking."

"I am glad to hear thee say that thee means to do right," said Harper in his mild tone. "I think the money never would have done thee any good."

"Good! It's burned worse than live coals. Will you open the upper drawer in that bureau and look in a little tin box there in the corner and count out the money on that note and put it in your pocket? The note you can hand me any time."

"Let me bring the box to thee and thee can see that it is all right," said Harper.

"Go ahead, I don't want to see. I'd trust you into a pile of money up to your knees and I would'nt be afraid of you're taking a cent that didn't belong to you. That's my opinion of you, if you are a Quaker."

"Thank thee for thy good opinion, friend. I hope I may always deserve it."

"Didn't I tell thee it would all come out right," said Huldah, triumphantly, when her husband had told her how matters had turned. "But," she added, "if he had never paid it, good would have come of it somehow."

Eben Harper ever after had a staunch friend in John Weld who was sometimes heard to say that coaxing and kind treatment accomplished more with man or beast than beating.—*Voice of Peace.*

Asking and Giving.

"Please, dear papa," cried our Harry,
"Get a rocking-horse for me!
One as large as 'Bonnie Bessie'
That Kriss Kringle gave to Lee!"
And the father looking downward
On the eager, upturned face,
Cheeks rose-flushed, and black eyes beaming,
Thought the pleader full of grace.

Yet he gave no word of answer,
Said him neither yea nor nay;
And the boy with drooping figure,
Disappointed, crept away.
Days elapsed, and Hal, forgetting
Grief in many a merry play,
Hears, one morning, papa calling:
"Harry, boy! just step this way."

Harry comes with flying footsteps,
Stops in wonder and surprise—
Seeing—not a horse on rockers,
Thing of wood with sightless eyes—
But a real, live Shetland pony,
Bridle, whip, and saddle too!
Wonderingly, hears papa saying:
"This, my darling, is for you."

Then a shout, both loud and gleeful,
Bursts from Harry's rosy lips;
"O, papa! How can I thank you?
May I have his name 'Eclipse?'
Why! I thought you did not hear me
When you did not say, 'I will.'
And you've given, not what I asked for,
But a thing that's better still."

Thus, I think, our Heavenly Father,
Seeing, where our faith is blind,
When some good our hearts are craving,
Seeking long we cannot find,
But withholds the longed for blessing,
Leaves our want unsatisfied,
That He may bestow upon us
Better gifts than those denied.

For the Companion.

Covering the Head.

There is an article in the Companion, No. 27, present volume, headed, "An explanation on Corinthians, 11:14," written by A. Pearson, which has caused me some serious thoughts. Now, I do not like to contend with any brother, unless he would first assail me. If I had a sister to deal with, I might feel more at liberty; however, after investigating the matter closely, I feel it my duty to defend the truth; and I think we can show that the Apostle Paul meant differently to what our brother thinks he meant.

I had written this article shortly after reading Pearson's article, but was going to withhold it, at least for awhile, for fear some one might think I would like to do all the writing in defending the woman's rights in wearing an covering; as you all know that I have already written several articles concerning this matter; and an other reason why, is, I would have liked to read an article written by some one else. But on reading his article the second time, I have changed my mind, and am now copying it off, and if there is any one else that wishes to engage in defending the truth, let them come forward as soon as possible. I, for my part, will try and do all I can to defend the faith once delivered to the saints.

You all know that the Corinthian Church, at the time Paul wrote his epistle, was not in the best of order, and had great need of correction and instruction, as well as do some of our Churches at this time. The Apostle had previously given them ordinances to observe; and now he is praising them for keeping the ordinances as he had delivered them unto them; but now he wants them to know that there is an other order he wants them to observe. We can easily learn from Paul's language that the Corinthian women were in the habit of praying and prophesying with uncovered heads; and, perhaps, the men with their heads covered, as, just as it would happen, without any order, just the reverse to what Paul wants them to be. This is plain. If it were not so, why does Paul use such strong language in instructing them, especially the woman that prays or prophesies with uncovered head? He classes her with the lowest kind of characters. Paul certainly would not have made use of such language, if they had not guilty; but now he tells them that by doing so they dishonor their head, which is Christ; and the woman that prays or prophesies with an uncovered head dishonors her head: for it is the same as if they were shaven.

By this the writer tries to make it appear that none but those woman that were empowered with the gift of prophesying were recommended to cover their heads. Now Paul don't say so. We might with the same propriety contend that the Apostle Peter only commands

those women that have husbands to adorn themselves in modest apparel; but this would not do; it would not work well. No doubt it would please some; but it would be leaving an opening in the pails of the church that would cause a great deal of trouble; it would be impossible to keep the enemy out. And farther, I would like to know who would be capable of discerning who are empowered with the gift of prophesying. I fear if we would begin to select, there would sometime be a little David left out in the field among the sheep unthought of. Now what is prophesying more than preaching? In which I believe every sister ought to exercise, as well as the brethren. We can preach in many ways, without standing up before a congregation. We can easily leave that for those who are set apart for that purpose.

The writer goes on and says, that the power Paul recommends the woman to have on her head signifies authority. To this I have no objection. I perfectly agree with him on that point; and with this authority on her head, she has the power to improve her talents, not only those sisters that have the gift of prophesying, but every sister ought to try and improve; if she cannot gain five talents, she can, at least, gain two.

Farther on the writer says, that none but those that did pray and prophesy in public, were ever informed to have a covering on their heads. Now he cannot prove that, unless he can also prove that none were created for the man but those who had the gift of prophesying. The Apostle says, that "the man was not created for the woman, but the woman for the man." Not only those who have the gift of prophesy, but every woman that ever was created was created for the sake of man; and for this cause she ought to have power on her head, because of the angels, or those who have the care of her soul in their hands. With this power on her head she can be a true help-mate for the man. Whether she has a husband or not, she can do a great deal toward saving her own soul, and lessening the burthen of the watchman on the wall of zion, so that her blood will not need to be required at his hands. Paul does not intend to modify or lessen anything he had commanded them; but he is trying to put more force to what he had just been recommending them to observe, by saying, even nature itself ought to teach them, "that, if a man has long hair, it is a shame to him; but if a woman have long hair, it is a glory to her; for her hair is given her for a covering."

I want you to bear in mind, that Paul was not speaking face to face with the Corinthians, but was writing an epistle to send to them; and for fear anyone would misunderstand him in the last sentence, he added, "But if any seems to be contentious," (or would contend that the hair is all the covering he had reference to.) Bear in mind that the women had a habit, or custom, which is the same, to pray and prophesy with uncovered heads. This is plain; or why does Paul connect them in the matter? Now, if any one would contend for this accustomed way, Paul says, "we have no such custom among us, neither have the churches of God." There is nothing plainer than that Paul did not mean the hair to be the covering, when he says, let her be covered. If he did mean the hair, they were some of the most useless words that ever were spoken. I would not like to be guilty of charging the Apostle with such inconsistencies as to teach the women how to appear when they worship God, so that they do not dishonor their head, and then, at the closing up of the matter, tell them that it is not binding. If it is not binding, why, in the name of common sense, does Paul attach the non-compliance with it to such shame and disgrace; "for if the woman be not covered," as much as to say if she will not cover her head, "let them also shave her head" thus putting her down equal with a woman of bad character; as it was customary at that time to shave their heads as a mark of shame and disgrace.

Now I do not know how Paul could well make the matter more weighty than he does by such language; and then, for him, after giving them such cutting rebukes, to give them to understand that it is not binding, is very mysterious. Oh, please do not undervalue Paul's character, by charging him with such an unfixed mind. I do not know that Paul ever commanded anything that he put more force to what he commands than he does to this matter. Depend upon it, Paul had to much to do in planting the churches to allow him to command anything, and there afterwards tell them, that if they disapprove of it, they need not observe it, for it is not binding. O consistency, how precious thou art! If it is not binding for the sisters to have their heads covered in time of worship, then it is also not binding for the brethren to have theirs uncovered.

And now, as brother Pearson says, "Come let us reason together, peradventure some good may result;" so let us try the matter a little. Perhaps if our brother cannot be won by the word, we can bring him about by strong reasoning. Suppose we go to a place of preaching. When we get there we find the house full of brethren and every one of them with their hats sticking on their heads. I have no doubt, that, if brother Pearson would witness such a sight, he would think, "This looks rather indecent and impolite, and in no way honorable to their head, which is Christ." I think he would begin to reason like Paul, "Even nature itself ought to teach you to be more polite." But there is no danger of meeting with such a case; the brethren have more regard for the commands of the Apostle than some of them want the sisters to have. I am sorry that some of them are trying to get the sisters to disregard the counsel of the Apostle; but I hope our sisters have better judgment than to be so easily led astray. I do not know of any brother ever entering our door but what he would uncover his head and keep it so during his stay in the house. If any one would act otherwise, I would think he had but little manners.

Even among the world, if a gentleman meets his superior in the street, he lifts his hat as a token of respect, in passing him. Now do you not suppose the sister ought, at least, have as much manners as the brethren have, and not to appear in public with uncovered heads; especially in the house of worship. I know if the sisters would accustom themselves to wearing a covering, they would soon find that it was not such a burden as some think it is. I know those sisters that are used to wearing a covering do not feel good without one. I have been wearing a cap constantly for thirty-eight years, and have became so used to it that I actually would feel ashamed to be seen in public without one; and never have felt in the least uneasy about apoplexy or sun-stroke. I want it to be understood that I am a strong advocate for woman's rights; not in political matters, but in the ordinances of the church of God. I would like every sister to know what is right, and then to make use of the right that belongs to her, or what is becoming women professing godliness.

MARGARET DEARDORFF.

York Springs, Pa.

How Quarrels Begin.

"I wish that pony was mine," said a little boy at a window, looking down the road.

"What would you do with him?" asked his brother.

"Ride him; that's what I'd do."

"All day long?"

"Yes, from morning till night."

"You'd have to let me ride him sometimes."

"Why would I? You'd have no right to him if he was mine."

"Father would make you let me have him part of the time."

"No he wouldn't!"

"My children," said the mother, who now saw that they were beginning to get angry with each other, "let me tell you of a quarrel between two boys no bigger nor older than you are. They were going along a road, talking in a pleasant way, when one of them said:

"'I wish I had all the pasture-land in the world.' 'And I wish I had all the cattle in the world,' said the other.—'What would you do then?' asked his friend. 'Why, I would turn them into your pasture-land.' 'No you wouldn't,' was the reply. 'Yes, I would.' 'But I wouldn't let you. You shouldn't do it.' 'I should.' 'You shan't.' 'I will.'—And with that they seized and pounded

each other like two silly, wicked boys as they were."

The children laughed, but their mother said: "You see in what trifles quarrels often begin. Were you any wiser in your half-angry talk about an imaginary pony? If I had not been here, who knows but you might have been as silly and wicked as they were?"—*Exchange*.

The Lust of Lucre.

"Wealth in the grass is death, but life diffused;
As poison heals, in just proportion used."
—Pope.

The above truth is no less scriptural because expressed in poetical form: wealth in the grass, is death is abundantly testified in the scriptures, and even if we lacked testimony from this source, we should yet *know* it to be true in thousands of instances. In view of this fact does it not seem, strange that men, and especially Christians who profess to have forsaken the world (except half a dozen big farms with the cattle on a thousand hills!)—should be so penurious as to merit the title of *miser*! yet we all know that such is the case—even among our brethren. Some who might give," their thousands for the Lord's treasury, and then not merit any particular praise for liberality, will scarcely give more than the poor widow. If it be true that the earth is the Lord's and the fullness thereof, it may well be feared, that the Lord does not get half the rent due him. The old order seems to be reversed; some in old times paid tithes, (a tenth part) which was all right. But they neglected the weightier matters of the law, which is right, but how many of us pay the tithes of all we posess to the Lord? Very few, it is to be feared, and yet we profess great love and reverence for that word wherein it is declared, that the love of money is the root of all evil, and that it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven.

"Wealth in the grass is death." How often it is the indirect cause of physical death! The miser's life is never in more danger than when the object of his affections is nearest and dearest to him. The same love that fills his narrow soul (the love of pelf) will prompt the assassin to take his life. Both worship the same idol, and both are on the same broad road to perdition. This lust lies at the root of nearly all the murders that are committed.—Then, too, to *inherit* "wealth in the grass," or in other words, a big fortune, is often a source of physical decay and death. The father heaps up fuel for his sons to burn their physical strength with, and while their bodies are perishing in the flames of dissipation, their souls are being insured to the future burnings in that lake where the god of mammon reigns. "Your gold and silver is caukered; and the rust of them shall be a witness against you, and eat your flesh as it were fire." To accumulate wealth without a noble object in view has been the ruin, not only of individuals, and families, but also of nations. Spain is an example. She was once one of leading powers of the earth; she is now one of the most insignificent. She robbed Mexico and Peru of their untold wealth, to purchase indolence and pride and these have well nigh poisoned unto death the political life of the nation. Thus wealth passed into the hands of the few might well be termed "wealth in the grass," Happy is the people whose God is, not mammon, but the Lord,—happy the family,—happy the individual.

It may readily be shown that "wealth in the grass" is even more destructive to intellectual and spiritual life than to physical and political life—that the rust of gold and silver, though it eats the flesh as it were fire," is yet less poisonous to the bodly than to the mind and heart. To show this may be the burden of some future article.

Z.

Mecersburg, Pa.

For the Companion.

LYING.

"Rejoice ye in that day, and leap for joy."

Solomon says that "everything has its time; and by the above we learn that there is a time for us to "leap for joy." Something, I must say, I have not yet learned; although, if the world lies and speaks all manner of evil against me, I try not to resent it, but if opportunity offers, my desire is to do them good, and not to render evil for evil. Yet we know, as the Psalmist says, 58:3, that "the wicked are estranged from the womb; they go astray as soon as they be born, speaking lies." We shall not rejoice, therefore, if they speak evil of us, if it is true; for then the fault lies with us, and it is time for us to repent. We are not to rejoice because of their folly in lying; for we are to love all men and pray to God for the salvation of their souls. But we are to rejoice because we are worthy to suffer for the cause of our Master; for if "such things were done in the green tree what will become of the dry?" But sometimes these things come into the church. We will take for example, the following: One of these liars brings up a thing without a particle of truth. He tells it to a brother, saying, "So and so I heard of your brother in the church." The brother perhaps answers, "Why, if this is so, it is wrong. I would not do such a thing," etc. This brother meets another brother, gives him the same story, perhaps adding, "This is too bad for a brother." This, perhaps, he tells to two or three others; and if they are not more careful, or have more love for the brother supposed in fault, they may each tell it to three again, which would bring the amount up to thirteen. If these would still go on, the next round alone would amount to twenty-seven. If, then, the first brother finds that such lies are circulated in the church, he must feel that there is a fault somewhere; and if he goes to the brother where it started to reconcile him, he will say, "Yes, it is true I told it to two or three, but I said I heard so. I did not say it was true," etc. Now if this brother had been quiet, or told it to the brother supposed in fault, all this evil would have been stayed, but instead it is circulated in the church, and truly it does not become less by passing around; but like a towel, the more hands it passes through, the blacker it becomes. If you hear such a thing, go and tell him alone, etc.

CYRUS BUCHER.

Shaefferstown, Pa.

The Heavenly Visitor.

In the silent midnight watches,
List! thy bosom door!
How it knocketh, knocketh, knocketh—
Knocketh evermore.
Say not 'tis thy pulses beating,
'Tis thy heart of sin:
'Tis thy Saviour knocks, and crieth,
"Rise, and let me in.'

Death comes down with ruthless footstep
To the hall and hut—
Think you Death will stand a-knocking
When thy door is shut!
Jesus waiteth, waiteth, waiteth;
But thy door is fast:
Grieved, away the Savior turneth—
Death breaks in at last.

Then 'tis time to stand entreating
Christ to let thee in;
At the gate of heaven beating,
Wailing for thy sin.
Nay, alas, thou foolish creature,
Hast thou then forgot,
Jesus waited long to know thee?
Now he knows thee not.

PATIENCE.

BY ROSE TERRY.

Is it all impatient
Underneath thy heavy rod
So to writhe, chastising God?
When the strokes are sharp and keen,
Must I wear a smiling mien?
May not what thou dost be seen!

Is it all impatient
When I only feel thy hand,
When I cannot understand
Why this weary heart and brain
Must be vexed with mortal pain,
If my heart of flesh complain?

Is it so impatient
When thy waves and billows roll
Thundering o'er my frightened soul,
In the depths of mortal fear,
Death's black portal threatening near,
If I cry till thou must hear?

If it be impatient,
Strike again! My head is bent,
I accept thy punishment.
Only let the scourges be
In no mortal hand for me;
Let my judgment come from thee!

Or is that impatient?
Strike me, Master, as thou wilt,
Though my heart's blood may be spilt.
Men poured out thy life divine;
Let them pierce and torture mine,
So thou countest me for thine.

Christianity and the Love of the Beautiful.

The following from the pen of B. P. Pettengill, Wheaton College, Ill., is clipped from the (Chicago) *Christian Cynosure*. We insert it, not because we endorse it as a whole, but for variety, and because the writer says some good things on a good subject.

When Adam was created he had a heavenly Father to obey and worship, and a garden home to dress and keep. We know that this home was a goodly place; for Scripture saith "the Lord God planted it:" "and out of the ground made" He "to grow every tree that is pleasant to the sight and good for food * * * and a river went out of Eden to water it." We may with reason suppose it a spot of exceeding beauty. Its air was vocal with the sweet notes of birds from groves cool and inviting; the brooks with water wondrous clear skipped over shining pebbles; or laved the twisted roots of the trees beneath whose deep, dark shade they ran winding between banks covered with moss or with grass of the softest green. Aside, wooded hills, rich in beauty, sent sweet responses to the murmuring rills, and the honey-bee and humming-bird stole sweets from flowers whose colors were as brilliant and hues as various and pleasing as those of any earth has since grown along with her thorns and thistles.

And when the brightening beams of dawn made even Eden seem more lovely, do you suppose that the morning worship of our first parents was therefore any the less sincere? Or because air freighted with fragrance bore them heavenward their songs of prayer and praise less grateful or acceptable?

The point is here. Coeval with the inbreathing of his moral nature, God also implanted in man an æsthetic nature, a love of the beautiful. Side by side with first revelation and provisions for the one, God provided all that was lovely for the gratification of the other. These two natures are not antagonistic. Love of God is a duty. Love of the beautiful need not be a sin. Indeed, its rightful exercise may prove a virtue and a blessing. Perhaps we cannot neglect its culture with impunity. Man fell and clouded his moral nature. It would seem that his æsthetic nature likewise suffered. For if there exists any love of the beautiful in some specimens of humanity we meet, its measure is an infinitesimal of the second degree." I do not believe that Adam while in Eden resembled such; that he ever scolded Eve for wasting her time upon such senseless trifles as flowers; that he ever told her that they were good for nothing and that all her roses, chrysanthemums, her geraniums and violets were not half so handsome as his plot of onions or potato patch. Yet there are more than we think for to-day, who, because their wives will have something beautiful around them for a change, while they won't hear of flowers, will grudgingly allow them green grass in the front yard, instead of more precious beets and beans. As a rule, though with some marked exceptions, man's appreciation for what is beautiful does not transcend his actual grasp upon religious truth.

The huts, filth and greasy skins of the savage go well with his grinning gods of wood and stone. Look at the beauty of the big rings in his nose, his tattood face, or painted cheeks, and then contemplate the blood-thirsty character of his idol or the lofty natures of the snakes and lizards to which he bows in prayer.

Take at its true standard the morality of the masses of an enlightened nation, the United States for instance. Then on the other hand glance at the cultivated taste these same masses exhibit. We have still a lingering remembrance of the words "the great unwashed." They perchance formed a fictitious title not founded on fact.

Call to mind the immenc number of cheerful, tidy homes (especially in cities): various door-yards fruitful in various articles of diverse interest worn out hats, sticks, rags, papers, ash heaps, or old tin pans—houses quite respectable with here and there a shutter with one hinge doing double duty, or broken window, through which blossoms the remnants of some old bedquilt not unlike Joseph,s coat. Yes, step higher; take our civlization with the legitimat fruits of its selfishness, its impoliteness, its pride and practicality and how much superior is American esthetic taste to America morality? Here as elsewere, there appears, in this respect, similarity of ratios.

Our theme may be made one of thoughtful interest. "While the objects of the material world," says Allison, "are made to attact our infant eyes, there are latent ties by which they reach our hearts, and wherever they afford us delight they are always the signs or expressions of higher qualities by which our moral sensibilities are called forth." Reason and experience readily tell us this. All that is lovely in nature and art affects the material world without; but to those who forget it not but drink deep of it, it reacts and affects more the character, the soul within. You have heard of and perhaps seen, spots exceeding fair where the birds, waters, blossoms and bending branches, the leaves gleaming in the sunshine or rustling in the shade, seemed calm, pure and holy influences—mysterious golden threads drawing the soul toward God!

There are but few who cannot testify to the heavenly influence of music. Music! that brightens home lights the eye of childhood, restrains, youth, sweetens love and comforts

age. True music needs no encomium That prompted by the heart—the love of it—and not because an art of fashionable accomplishment. Ever elevating, but never higher, holier is it, than when it sings man's praises to his Creator.

Of poetry let James Russel Lowell tell the influence it may have:

"Never did poesy appear
So full of heaven to me, as when.
I saw how it would pierce tho' pride and fear
To tho lives of coarsest men!
I thought: these men will carry home,
Promptings their former life above,
And something of a finer reverence,
For beauty, truth and love!"

To keenly love nature is likewise to love real beauties in art; for art, as some one has said, is little else than "man's poor copy from nature's copy book." And what a change a little artistic taste and love of nature put to practice, makes in cities, buildings, and public parks, and in the attractive sweetness of home! The love of the beautiful is peculiar neither to the brutal nor the low. We do not expect a New Zealander to be enraptured with the loneliness of a shell, nor a gutter drunkard to expatiate upon the beauties of a rose. On the contrary the kind hearted and the noble possess it; and the tendency of its culture is to refine and elevate.

The esthetic in man unites with, rounds and beauties the moral, the religious. The culture of the two natures goes hand in hand. Esthetic taste may be and often is perverted; and one of the vices attending its developement and to be guarded against, is intilectual pride, than which few things are more repulsive. To imagine to one's self a keen appreciation of beauty and to really posess it, are things quite different. There are some, who, because they suppose their taste so exquisite, are alike ready to shrink from a poor toad in well affected horror; or, in the words of Pope, "to die of a rose in aromatic pain." Said one lofty Fifth Avenue lion of society to another, "Jones, you ought to choose the taller of those two Simson sisters to go with that splendid new house of yours; you couldn't do better." "Ah! well, very true," cooly replied the other, but the short one harmonizes best with the style of furniture I go in for, you know."

But exaggeration and ridicule aside, there is yet nothing so sickening and contemptible as those poormortals who pride themselves on their refined natures when they know not what refinement is. Never was there a greater mistake than to think cultivated taste peculiar to the rich. Too often they delight in fine garments, sofas, carpets, paintings, flowers and fountains, not from a love of the lovely, but because all these are fashionable, gratify pride, and cost money.

Nor will it do to invert the regular order and put the esthetic above the moral. Make the gratification of the esthetical affections an end, and, as in ages past, Athenian culture will but precede Athenian effeminacy and vice. And there is danger. Edward Everett was once said to have delivered the most eloquent prayer ever addressed to a Boston audience. Such a cutting compliment would be harder to win now when the prayers of some popular preachers are becoming the most fascinating portion of the regular (call it not worship!) but Sabbath entertainment! I was told not long since of a church in New York in which esthetic taste was so delicate that not even pastors in that city and Brooklyn, called 'great,' could dispense the gospel to them with sufficient gracefulness of manner or elegance of diction. Three years ago, in Farwell Hall, Dr. Post, speaking of such, said: "Spiritual salvation is becoming a fine art, decorum the chief grace, and inelegance the unpardonable sin. The doors of the kingdom of the secular church are wide enough to admit Belial and Potipharism and all the hosts of this world's lusts, but Lazarus and his rags cannot crowd in. Tears of penitence are all very well, but they must flow gracefully. Instead of babes and sucklings constituting the kingdom of heaven, anything like false grammer or anything but the purest Addisonian, can never reach the mercy seat."

Love of the truly beautiful in art and external nature is elevating; but there is something more exalting, brighter, purer—often unseen and forgotten but no less real—beauty of soul. It manifests itself in one's countenance, deeds, in outward matters, too, for there is a sweetness in politeness when sincerity prompts it. There is a little picture often seen in the humble homes of the poor, sometimes enlarged it appears in most pretentious dwellings. Few see it but to love it. "I know not," said one after gazing on it for sometime in silence "whether men would call her handsome, but I do know that there is a soul there." And truly did he say it. In that form, those eyes, those features indeed beam touches of soul beauty, and *that* is why people love it. One may see there somewhat of gentleness, truth and purity blended; a heart that would lift up humanity and a disposition to see in associates beauty and excellency, rather than fault and frailty. The poet's pen picture of the same name is far inferior. And when the maiden from "Acadian meadows" shall have been long forgotten, still will linger in the memories of many the image of that picture which the artist has called *Evangeline*.

Soul beauty is a reality to possess as well as to admire and appreciate. "Your cloak isn't large enough for us both sister," said a little boy as his sister, who was a trifle older, was trying to shield him from the piercing wind. "Then I will stretch it a little Johnny," she replied. That was a soul-bud blooming; a scene over which an angel might have dropped a tear of joy to think that here and there amid

"Earth's din and ashes
Spring afresh fair Eden flowers."

And the wintry blast seemed less chilling as the little half-clad pair walked on sharing each other's comforts and each other's love. Stretch your cloaks a little! Hearts enough have heavy burdens. Lend a helping hand, or sing them light. There are sins, there are faults, there are oddities enough in fellowman. Don't hunt for them; nor delight in exposing them. Better seek to cover and forget, and thus yourself acquire a character sweeter and more lovely.

The Savior loved the beautiful. The grass and flowers of the field, the mountain, lake, and the splendors of the temple had their attractions for Him, who, for the beauty of his spotless purity is called the "Rose of Sharon" and the "Lily of the Valley." Then let the Christian walk with the beautiful. Let him think it no virtue to slight or despise what God deems fair. Plant the flowers that scent the garden, the vine that graces the window, and the rose bush that blooms at the cottage door. Let pictures speak from the walls of home; they may lighten care and perhaps make some one better. Neglect not the loveliness of love—to God and man—sweetness of voice, manner, and thoughtful attention, and

"Hold in high, ennobling duty
Truest truth the fairest beauty."

And oft, if the Christian but listen he may almost hear the white-winged spirits of the blest whispering in his ear. If you would walk with the beautiful hereafter in streets of resplendent glory and your enraptured vision would then first behold not only the beauty of holiness but also the holiness of beauty, cherish the beautiful on earth. And as he slowly turns from fancied seraph's voices to find his duty in God's word, he reads, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things."

Wheaton College, Ill.

Christian Family Companion.

DALE CITY, Pa., August 5, 1873.

Annual Meeting Tent.

Last Annual Meeting granted the privilege, or rather recommended, that funds be collected by voluntary contributions, for the purchase of a canvass tent, for holding the Annual Meeting. The plan by which the tent is to be secured is as follows: The elders, (bishops) in the several congregations throughout the United States are requested to lay the matter before their congregations, and ascertain how much they can collect for that purpose. Then they are to inform brother Daniel Vaniman, Virden, Macoupin Co., Ills. All this should be done not later than by the first of September. Should a sufficient amount be pledged, brother Vaniman will call for the money to be collected.

We hope the Brethren will go earnestly about this matter, and secure the tent without doubt. It will require but a very small pittance from each member, to raise an abundance to purchase a first class canvass. A tent eighty feet by two hundred and twenty feet, will cost about eighteen hundred dollars. This would be sufficiently large enough for all practicable purposes, and would furnish comfortable accommodation to those who attend the meetings.

The elders should act promptly in the matter, so that the brethren in Illinois may be enabled to give timely notice, have the money collected, purchase the tent, and feel contented with their prospects for the coming meeting.

Christian Union. No. 7.

II. Sectarianism alienates the affections of professing Christians from one another.

In support of this proposition we shall rely on the observation of facts viewed from a scriptural stand-point. The great Head of the Church said, "From the abundance of the heart the mouth speaketh." We safely assume, on the same principle, that from the abundance of heart the man acts. Love is one of the cardinal principles of the religion of Jesus Christ; and it is of such a nature that it will shine forth in the Christian life. The love of God shed abroad in the soul, will inevitably manifest itself in deeds of kindness, and benevolence to mankind, and in obedience to the will of God. Souls filled with the love of God are drawn together by an irresistible power. They associate with each other with a common interest, and are happiest when they can contribute to each others' welfare. This love is undivided, and it binds God's children together in one family, or body.

Sectarianism separates those who profess the Christian name into factions; the members of the same party are drawn together, and it separates them from all others. This separation runs parallel with their different creeds, disciplines, or confessions of faith. This is seen in their associations; for here, as in nature, "birds of a feather flock together;" and the blackbird, true to its nature, will drive both the hawk and the dove from its uncomely nest. Birds sometimes unite their cries to banish a common enemy, but when they feel secure, they will separate or turn on each other. So it is with Sectarianism. The different sects frequently unite in singing, in prayer, and in revivals, to defeat the enemy, but soon they turn about and devour each other. They must have their own places of worship, their own preachers, their own doctrine and practice. Their affections are alienated from each other; their animosity is kindled against each other, and peace and harmony are banished.

Although very unhappy, these are stubborn facts, palpable to every impartial mind. Strife, jealousy, confusion, and vieing in proselyting are the fruits of Sectarianism; and who would assume that these are not evil?

There are other evil effects arising from this unholy division into sects, which we will here notice. We have noticed the vieing with each other in the building of splendid churches. This, in many instances, suggests the propriety, or creates the necessity, of selling pews. Where this is done, the rich have the favored seats, and the very poor, to whom Christ preached the gospel, have no seats at all. The attendants dress to suit the style of the house. This generates pride and partiality; and as the poor cannot dress to suit the fancy of the rich, they are frequently ashamed and neglect the public worship of God. If they do go, because they have not gold rings, and are not dressed in good raiment and the latest or popular style, they cannot sit in a good place, but yonder; or, perhaps, without having a seat offered them, they turn again to their homes, one step farther in infidelity than they were before. And not only so, but the means, which should be bestowed or lent to the Lord's poor, are wasted in useless or sinful adornment, or squandered on polished and hypocritical priests and ministers.

If these are the legitimate fruits of the religion of Jesus Christ, then is Sectarianism in harmony with the will of Heaven; but if not, then it is an abomination to God. We speak as to wise men; judge ye of what we say.

III. Sectarianism encourages infidelity.

Unbelievers, whether in the Deity or in revelation, are generally pretty conversant with the requirements of the Scriptures called holy. They know that they require peace, love, union, harmony; and when they see those who profess to be governed by that word divided into wrangling sects they may well say, "Christians, heal yourselves. Practice what you teach and profess to believe; and when you do this, we will believe you that there is a reality in it." What sectarian professor can justify himself against this challenge of infidelity? This want of union is certainly a forcible plea against those who profess to be servants of the same Lord, members of one body, to be led by the one Spirit, to have the same hopes,

yet having different faiths and various baptisms. This our Lord knew, and hence he prayed, "That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us: *that the world may believe that thou hast sent me.*" John 17 : 21. Christian Union is an important power to make the gospel effective in the conversion of the world. This being the fact, it is just as clear that disunion, or sectarianism encourages infidelity and thwarts the purposes of God in revealing his will to man. O fruitful source of many evils—destructive, expensive, hateful, cruel prop to infidelity—how we long and pray that thou mayest be forever abolished, that those who claim to be Christians may be such in truth!

Now for the remedy. How can Christian Union be effected? The direction is simple; but, under the circumstances, it would be exceedingly difficult to have it observed—not because it cannot be done, but because people will not do it. What is it? Simply this: Throw creeds, disciplines, confessions of faith, catechisms, and every system of faith and practice invented by men, to the moles and bats; and unite upon the faith once delivered to the saints, as it is revealed in the gospel of Jesus Christ. This is the remedy; this is the God-given basis of Christian union; and by no other means can it be effected. Christ did not pray for the union of sects, but for the union of his disciples—not for the union of bodies, but of members in the one body—"that they may be one as we are one."

J. W. BEER.

The *Christian Index*. Published at the Franklin Steam printing House, Atlanta Georgia, is becoming the most popular Baptist periodical in the South. It is conducted with commendable enterprise, and is posted in all matters of importance transpiring among the Baptist fraternity. The editor reads the COMPANION as is evident from the following remarks which appeared in his issue of July 24:

Scruples: Too Many, Too Few.

The "German Baptists," who tell us they are "sometimes vulgarly and maliciously called Dunkards," perplex themselves with many needless scruples. The proceedings of their recent Annual Meeting at Dale City, Pa, furnish striking evidence of this fact.

For example: they discussed the question: "Is it sinful for a minister-ing brother at any time to occupy a stand, elevated above the level of the surrounding space occupied by the assembly, for reading the Scriptures, praying, or preaching?" The decision rendered in 1866, was renewed, allowing those to "go up" into a stand whose conscience did not forbid it, but with the instruction that all "try to keep down."

"Is it according to the Gospel, or is it conforming to the world, when brethren subscribe for railroad stock?" was another question subjected to debate. It was decided that no Scripture condemns subscription; but the brethren were advised 'not to engage in it, because it brings them into a position in which they are liable to violate their Christian principles.'

Again: one of the speakers held that "it is not in gospel order," to permit "a man who has cuffs and gold buttons to deliver an oration on Sabbath Schools, and then claim the Sabbath School as a good institution."

A resolution was also passed, pronouncing it "unauthorized by the Gospel, and clearly opposed to the old order of the Brethren and the doctrine of self-denial," for the members "to have musical instruments in their houses, such as organs and fiddles, for the youngsters to amuse themselves." True; to render the instrument odious a clause was added indicating that they were, in extreme cases, used for amusement "even after returning from preaching, on the Lord's day:" but the sense of the meeting clearly was, that it is wrong to have them at all, under any circumstances.'

A query was proposed: "Is it right, and according to the Gospel, to have different styles of hymn-books, and to annex the names of those who composed the hymns to the index?" This question was tabled; but "all the districts" were advised to "keep the new hymn-book with notes out of the church in public worship"—on the ground, (as avowed by several speakers,) that "its use will result in choir-singing."

The *Christian Family Companion*, from which we gather these facts, furnishes in its correspondence, from week to week, similar illustrations of this excessive scrupulosity. One writer, for instance, asks "whether it is right for Brethren to wear a mustache? and why some are allowed to do so, while others are not?" And a lady who demanded the scriptural commandment requiring her sex to appear in the house of the Lord "in caps," is told by another writer that she has forsaken "the land-marks of her devoted parents," that she should not be suffered to "go unmolested in her wickedness," and that "if the church in which she lives were governed as the one in which her father served was, she would have an account to settle."

These things have a ludicrous side, and most readers will be apt enough to see it. But we are little disposed to smile at them, when they are viewed in contrast with the tendencies of the times toward worldly conformity, on the part of Christians in all the principal denominations. There are so many delinquencies in "the weightier matters of the law, truth, judgment and mercy," to which professed disciples of Christ surrender themselves, and which the neglect of ecclesiastical discipline seems to invest with sanction and authority—the line of separation between the church and the world, in ethics, is so nearly blotted out by this wide-spread and growing laxity—that the groundless perplexites of "the Dunkards" are redeemed from contempt, are even clothed with an air of nobleness, as indications of a true and vital (though ill-directed) sensibility to right and wrong. When the end comes, and all flesh stands before the Judge, will not His countenance shine rather on the simple souls who doubted and feared where there was no cause for fear and doubt, than on the souls, in their own esteem wiser, who were lured by fashion, by gain, by popularity, by want of thought or want of will, into the disregard of real and weighty obligations and the practice of real and gross obliquities?

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be writ en upon **one side** *of the sheet only.*

WATERLOO, IOWA, }
July 17th, 1873. }

Brother Holsinger:

We notice in Minutes of Annual Meeting, 1873, a committee appointed to settle difficulties in the Waterloo Congregation. We the undersigned know of no difficulties existing requiring said committee, hence we ask an explanation through the C. F. C.

BENJ. BEUCHLEY,
JOHN SPEICHER,
JOHN A. BEUCHLEY,
MICHAEL REBER,
DAVID KNEPPER,
JOHN M. SNYDER,
C. P. L. ROBERTS.

Information Wanted.

In a sermon delivered in the Brethren's Meeting-house in Dale City, Pa., June 1st, 1873, by Elder Enoch Eby, he stated that, Man was *created* a little lower than the angels.

Now, I desire to know where we read that. I have been a Bible reader for many years, and have not found it. My impression was that Man's creation was superior to angels, for Man was created after the image and likeness of God. Paul says Man is the image and glory of God.—1. COR. 11:7.

I am not young, but I still am willing to learn. I have written out of love to the brother and the truth. I desire an answer from brother Eby.

JOS. D. HECKLER.

Harleysville, Pa.

To Sister Margaret Deardorff.

My dear sister, Do not deem me imprudent in addressing you; for we are sisters. I have never, as yet, met with or spoken to you, and probably will never be so happily permitted, though I greatly desire it. Thus, although we have no acquaintance, yet we feel familiar; or, at least, I do. I have long loved you, and feel entirely sisterly toward you, and have given you much sympathy since learning that you are deprived of the pleasure of hearing. But be encouraged, sister, for although being deficient in hearing truly deprives you of many pleasures in this world, it will not debar you from one heavenly pleasure. If you prove true and faithful to the evening of your mortal life, you will, in the immortal life, receive those good things that God has in store for them that love him, the same as if you could hear in this life; and, perhaps, the enjoyment will be sweeter. Many times, at the reception of our C. F. C., we immediately notice if its pages contain a piece from your hand, and they are read with much interest. What caused me to address you is this: In reading your sketch of the A. M., you slightly referred to an accident that had befallen you, which aroused our tender feeling toward you; and as we with others greatly desire to know the particulars of the accident, we ask you to inform us through the C. F. C., *if you deem it prudent;* but if *not*, no harm done. Receive our love and own me as your unworthy sister.

REBECCA SNAVELY.

Hudson, Ills.

CROTON, N. J. }
July 13th, 1873. }

Bro. Holsinger: I will now try to give you a little church news, thinking, perhaps, the brethren and sisters who read the C. F. C., would like to hear from us, who live on the eastern outskirts of the Brotherhood; as we all like to read church news and to hear of the prosperity of Zion, and the scriptures of divine truth informs us that there is more joy in Heaven over one sinner that repenteth than over ninety and nine just persons who need no repentance. Then why should not we rejoice when sinners turn to God?

On the 3d Sunday in May, there was baptism in our arm of the church, at Hemlock, Hunterdon county, N. J. The day was a beautiful one, and providence seemed to smile upon us. The curiosity seemed so great to see our mode of baptism, that the people began to gather at our house of worship very early, so that by the time appointed for preaching, the house was filled to overflowing, and many could not get in. At half past ten brother Poulson preached a very impressive sermon to an attentive audience; after which we repaired to the stream, where an immense crowd was gathered to witness this solemn rite. Here an appropriate prayer was offered by brother Poulson, after which the candidates, 12 in number, (eleven in the morning of life), were led down to the water by Elders Hyde and Hoppock, and brother Poulson immersed them according to Matth. 28: 19. The crowd that witnessed this baptismal season was estimated at one thousand persons. Notwithstanding the number everything passed off quietly, and, we trust, to God's honor and glory. We heard people remark, that they never witnessed so beautiful a baptism; and we trust many good impressions were made. We believe many were made to see and feel their duty. We will just say here, there are others awaiting baptism, who, on account of ill health, have not yet been baptized. We feel to bless God for what our eyes have seen, and our ears heard; and may the Lord continue to bless us, with all his people everywhere, is my prayer.

A. CHAMBERLIN.

Memoir of the Death and Ancestors of Elder John Zug.

The subject of this notice was born in Rapho Township, Lancaster County, Pa., May 14th, A. D. 1797, and died in Lebanon County, Pa., July 19th, A. D. 1873, aged 76 years 2 months and 5 days.

He was a member of the church for more than half a century; a minister some thirty years. always manifesting a zeal in his Master's cause, traveling and preaching, visiting the sick and the afflicted, both friend and foe; and especially was he vigilant in the oversight of the church in his charge, (Tulpehocken,) which he left in a thriving and prosperous condition.

He was the eldest son of Elder Abraham Zug, who lived and labored in the same church when it was considered part of Conestoga; but he departed this life about the time his son was elected to the ministry, and the church divided off from Conestoga and White Oak.

His grandfather, Elder John (Hannes) Zug was elected to the ministry about 1772, ordained 1780, and died 1821; having been baptized by the brethren in 1749, at the age of 18; consequently he was a member over 70 years, and a minister almost 50 years, and lived in White Oak church, Lancaster county, Pa.; from whom his grandson, (the subject of this notice,) received much instruction, when a young man, concerning the old order of the brethren.

Ulrich Zug, the father of Elder Hannes Zug, with others, fled from persecution, from Switzerland to this country, about 1727, by persuasion a Menonite, and settled in Lancaster county, Pa., where he raised a family of six sons and two daughters.

He received the faith of, and was baptized by the brethren in 1742, (thus tracing the faith of the brethren, in a direct line for 131 years, in the Zug family.

The wife of our departed brother preceded "over the river" about a year and a half; and at her death was 2 days older than her husband at his death.

His disease was cramp in the Stomach, which afterward turned into diarrhea,

from which he had to suffer 11 days, but was only entirely bedfast 3 days. The last he spoke in a conscious state was on the 17th inst. in the evening, when he desired those around him to pray and sing, proposing for singing, "Meine Seele lobe Gott, Meine Seele lobe Gott" &c.

He had eight children, five sons and three daughters, of whom only three sons are living, but many grand and great-grand children. Funeral services by brother C. Bucher, the writer, and others, from II Pet. 1:13 and first part of 14 verses, and Isaiah 3:10; to an immense concourse of people.

May we all pattern after the good we saw in our beloved brother, departed; take heed to the good counsel he frequently gave while among us, and to that "more sure word of prophesy," that we may finally meet him, and all the sanctified, on the shore of a blissful immortality, through the merits of a crucified Redeemer. Amen! S. R. Zug.

Dear Brethren and sisters in the Lord: We had the extreme pleasure of meeting with many of you at our late Annual Conference; and as many of you desired to hear from us, we ask the liberty of speaking to you through the columns of the Companion. Brother Beer's kind words, "Will you let us hear from you?" as we bade him farewell, have passed through my mind many times since my return home. After a delightful trip I met a number of brethren and sisters at the depot at Dale City, on Sat. eve. May 31st. Attended divine service same evening, at their large church. Sermon by brother J. S. Flory, from Rev. 3:18. "I counsel of thee," &c., We were deeply impressed with the sermon. Sabbath, 10 A. M. heard a touching sermon by brother D. P. Saylor, from Eph. 2:20. This was our first opportunity of having brother S. personally address us, although we had read many of his articles, which appeared in our periodicals. At 3 P. M. attended a S. S. address, delivered by a brother from Ohio, and a Baptist minister. We do hope the dear brethren will manifest a greater interest in the S. S. cause. I do not have the privilege of attending a S. S. conducted by the brethren; but do hope the day is not far distant when we may have one in our midst. Sabbath 4 P. M. listened attentively to a sermon delivered by brother Enoch Eby, of Ill.; text, Isaiah 48:16–19 inclusive. We also had the pleasure of forming his acquaintance during the meeting. Sabbath evening, for the first time had the good pleasure of hearing brother John Wise, from Rev. 4th, latter clause of 1st verse. All those who had the opportunity of hearing or reading the sermon, will, doubtless, say it was a very touching one. Exhortation by brother J. Spanogle. We shall not soon forget the interesting conversation we had with brother Wise on Thursday A. M. while waiting at the depot. We felt very much profited thereby. Many thanks to our brother for his kind instructions.

Monday P. M. were addressed by brother Buckalew and Peter Nead, but neglected to note the text and it has passed from my memory. Monday evening, sermon by brother Major and D. B. Sturgis, from John 6:27.

Dear brethren and sisters, let *us* labor for that meat which "endureth unto eternal life." On Tuesday evening we were delighted to learn that brother S. Z. Sharp, of Tenn., would address us. Having been a student under his care, we still felt a desire to receive his instruction. Text, John 12:47, 48. We felt ourself much profited by the sermon, although very tired from over-exertion. Also had the pleasure of meeting sister S.; but sorry we did not have the privilege of conversing with her as we desired. She still has our thanks for past kindness shown us. Wednesday evening, sermon by Daniel Longanecker and Joseph I. Cover. Text, I. John, 4:1. After services formed the acquaintance of brother Cover. A very refreshing shower, Wednesday night. Thursday evening, sermon by brother Garst, and brother Pence of Tenn., from Eph. 1:13. Heard many regrets that brother P. spoke so short a time; but presume the speakers, as well as some of the congregation, felt fatigued.

Friday evening, sermon again by brother Sharp, from I. Tim. 4:8, followed by brother Reidenour. This was the last sermon we heard in Dale City. On Saturday morning took the train homeward. The trip was one long-to-be-remembered. Reached James Creek about 3 P. M., and after bidding brother Sharp and others good-bye, we stopped to remain with the Pilgrim family until Monday morning. Attended Lutheran church on Sabbath evening, in Marklesburg.

Brother A. B. B., of Huntingdon, has our many thanks for kindness shown us during our stay on Monday.

Came to brother Quinn's, at Tyrone, on Monday evening. Found them well, but very busy. Reached home in safety on Tuesday A. M., very thankful that a kind Providence kept us in safety during our journey, and that we landed home safely. The trip was delightful! the scenery grand! especially from Bridgeport to Dale City: also in crossing Tussey's mountain, beyond Martinsburg. We went via Martinsburg and returned via Huntingdon. The attendance of this meeting was a great pleasure to us, and very beneficial. We enjoyed the trip there; saw the place for the first time; met many dear brethren, sisters, and friends; formed the acquaintance of many others; and beside all this, it was the first A. M. we ever had the privilege of fully attending. Many thanks to the friends there for their kindness. Trust to meet all on the sunny banks of deliverance. Farewell for the present. Your weak sister,

E. R. Stifler.

Hollidaysburg, Pa.

To Whom It May Concern.

Brethren, you who so persistently oppose the insurance of property against loss by fire, *please heed* the call for *aid* by brother Samuel R. Miller. He informs you in the C. F. C., of July 8, No. 27, page 128, of the loss by fire, of his barn, wheat, oats, corn, hay, meat, reaper, wagon, harness, etc. Here you have a fair opportunity to practice your theory.—Don't hold back on the ground that all must come to the *help together*; all don't believe in your theory. A good many believe that God, in his goodness, always will help those who try, by the means he affords them, to help themselves. Suppose brother Miller, with a legally appointed agent of a *well* chartered and *managed* Mutual Fire Insurance Company, had had his property valued at $4,000, that company would have issued him a policy for $3,000, on which, according to our Md., rates, he would pay $7.20 yearly, and the company now, in 60 days, would pay him the $3,000, if the full amount were destroyed, and save the brother the humiliation of asking aid from any one. He would have help, because, by the means at hand, he helped himself. Our old and well established brethren in the faith, under whose oversight there were not so many departures from faithfulness, humility, meekness and simplicity as now, said they saw no wrong in so insuring property; then let us not set up our private and peculiar notions, or opinions, above wiser and better brethren than we are.

I always pay my fire interest with pleasure. Last year, 1872, our Montgomery Mutual Fire Insurance Company lost, by fire, $30,088.22 and all was paid within the year, on 4 per cent. interest on the premium notes; leaving a cash balance of $607.85 on hand, to begin the next year, 1873, with.

D. P. Sayler.

Brother Holsinger:—

I have read the report of our late Annual Meeting, and was reminded of the old proverb, "Many men of many minds;" but after considerable deliberation all became united.

I am very thankful to the good Lord, that the brethren have finally concluded to give you liberty to give us a report of the proceedings of the Annual Meeting. Our family regarded your report worth all the money invested in the paper. I myself would not do without the report for twice the cost of the paper. Why the brethren were so loth in giving you privilege to report, I am lost to know.

We want a full report, and the name of every brother, if it can be obtained. We have a personal knowledge of many of the brethren, and, of course, if you deprive us of the name, it is not so satisfactory, and surely our brethren have love enough to give us all the satisfaction that they desire themselves.

While the brethren were contending

to have no report. I thought of the language of Paul, "We then that are strong (for I suppose they considered us too weak for a report) ought to bear the infirmities of the weak, and not to please ourselves."

Brother Henry, true charity is the paramount want in the church. May the good Lord control us all by his meek and Holy Spirit.

Your weak, but well-wishing brother in the Lord, C. MYERS.

Pleasant View, Pa.

Notes of Travel.

BY S. Z. SHARP.

Having been permitted to reach home in safety with my family, I feel first to acknowledge the care of Him who protected us while others fell suddenly in the same path we traveled some crushed by the cars, others by that fell destroyer cholera. Some of us escaped death almost miraculously; but we can now more fully comprehend the language of the Savior, saying, "The hairs of your head are all numbered."

Next permit me to indulge in a few reflections concerning our A. M. I think the hospitality of the brotherhood where it was held, was unexceptionable. We felt we "had all things common." Then when we left the cars, no one was bored for his quarter to be conveyed to the place of meeting.

As to the queries, I agree with others in saying, that all which were of trifling importance. The only vital question, one that affected, not only the brother-hood, but the world at large, was laid on the table. Why is this. When shall we cease to pay tithes of mint and cummin and let the weightier matters of the law alone?

Another defect to which I would like to call the attention of the brotherhood, and especially of the delegates, is, that the queries are not known to the delegates long enough to consider them carefully. Whoever spake wisely under the impulse of the moment? How often do we feel after we come home, that, if we had to do it again, we would modify and even entirely change our position in regard to some of the queries that we helped to pass. Even our legislators never pass any important bills without due time for consideration; much less should the people of God be in haste. Why not have the queries published, and a chance given us to think about them carefully before we speak. It strikes me that the speaking would be more to the point and less of it.

Another improvement, it seems to me, would be to have a fixed time to begin each session, and have it understood that each delegate be in his seat when the role is called. The calling of the role by this arrangement would bring the delegates together in a body instead of having them scatered over the whole house. Then if a query is passed, it could be seen who passes it.

Farther I would suggest that A. M. adopt a resolution to receive no queries of a trivial nature; but devote the whole time to the consideration of questions pertaining to the spreading of the gospel and the upbuilding of Christ's kingdom.

There is one feature about our A. M. worthy of careful study: namely, why is it that we spend yearly about fifty thousand dollars in holding an A. M? Is it to hear the queries read and discussed? No, it can not be that, for we get full reports of all that is said and can read them at home. It must be because we want to have spiritual intercourse with each other—to let spirit blend with spirit. We should note this fact to make more provisions for it.

(To be continued.)

Tobacco and Pride.

DEAR COMPANION:

I feel like throwing in my little mite for the cause of Christ, hoping that I might be the means of doing some good. It seems strange to me that some brethren and sisters are always feeding upon others wrong doings, taking them for a guide to keep up their own ways. When I read brother Culp's article on Tobacco, in No. 16, I was made to wonder how any one that has put on Christ and professes to be a meek and humble follower of that blessed Lamb of God, could have a clear conscience to ask the question, "Which is the greater sin," the one which he perhaps indulges in, or the one his brother practices. The Savior never taught his disciples to look at their sins, then consider their brother's wrong-doings and see which is the greater evil; but ever taught them to keep themselves free from sin. Now we know that God has created the plant which is called tobacco, because he is the Creator of all things: we also know that he pronounced everything good. He also created rye and corn, both for a good purpose; but who would suppose that he intended them to be made into drink to be used and abused by making people drunk, eating them down to ruin by the thousands. As we all well know, there is no sin in the grain, and whiskey is good in its place, but reason will teach every sound minded man and woman that it never was intended to be used as it is in this our day. Just so with the tobacco: it is good in its place, but good reason will teach every one not to indulge in a habit, when it is not calculated to benefit the person, either spiritually nor temporally. Dare I say it is sin? We believe it is, and feel that the scriptures will carry us safe through in saying so. Let every one examine for himself, not for another, and see.

The same might be said of the sisters who want to know which is the greatest evil, to dress after the fashions of the world, or to live in a grand house, and build stylish barns. Now those members are again gathering up others wrong-doings and comparing them with their own to see which is the greatest evil. It is strange that they will use such pretexts to justify themselves. They certainly know that it is wrong, and that their brother is doing what he ought not to do, or they would not ask the question, "Which is doing the greatest evil?" This one question brings the whole matter to light at once; and they, right here, acknowledge that what they are doing is a sin, or they would not ask the question, "Which is the *greatest* evil?" Now I will say, that I do not live in a grand house, neither do we own a stylish barn, nor do I use tobacco, so I cannor say that my brothers or sister's sin a greater evil than my own in this: but I do think they are all about equally wrong, (only the tobacco is the most offensive to me, especially when it comes near enough to me that I get the scent of it). When we know a thing is wrong, we ought to abstain from that evil, and not uphold it by our brother's wrong-doings; and we know that in upholding these idols, thousands of dollars are spent which might do much good in the cause of Christ. This extra money that is spent in this way among the brethren, might spread the gospel by sending missionaries throughout all the nations where it never has been preached. Oh, brethren and sisters, would it not be much better if we would put our shoulder to the work, and press forward in the cause of Christ doing all the good we can to the children of men? According to the word of God, we will be richly rewarded for it; and I am sure we would not have so much of this evil going on, which takes up so much of our precious time. I know that I am a sinner and do many things that I ought not to do; but, with Paul, I feel to say, "It is not I, but sin that dwelleth within me." So the greatest griefs and sorrows that I have are concerning my own short com-

ings, and I fear it takes a great deal of watching and prayer to keep in that narrow path. While reflecting upon the doings of each day as they pass by, I find many things that I have said and done unthinkingly, that grieve my heart, and I think, if I only could do them over, I could do much better. But this gives us to understand that we are weak and fallible beings, and all we can do is to pray the Lord to forgive us our own past short comings, and look to the future and pray that he may grant us grace sufficient that we may go on to perfection. May we ever be on our guard, passing forward unto good works, and so fulfil the law of Christ, is the desire of your weak but well-wishing sister,

MARY ANN RIGGLE.

To Brother David H. Garber, Formerly of Batavia, Iowa.

Dear Brother and Cousin:

By request of aunt Magdalene Burkhart, I address you; and not being positive of your present address, will send this to the C. F. C. She has a very great desire to hear from you and the children; and says she has not heard directly from any of you for about a year. She learned that you had left Batavia. You will please address her at Altoona, Blair County, Pa., and in care of John Kinsel.

Your Sister in Christ,

E. R. STIFLER.

Hollidaysburg, Pa.

Announcements.

The brethren of the Whitesville congregation, Andrew County, Mo, intend holding their Love-feast, the Lord willing, on the 20th of September next. Preaching to commence at one o'clock. Place of meeting two miles north-east of Whitesville.

BENJAMIN BASHOR.

We have appointed our communion meeting in the Bear Creek Branch, Morrisonville, Christian County, Ills; on the 6th and 7th of September.

By order of the Church.

A. S. LEER.

The Lord willing there will be a Communion meeting in the Strong Creek Congregation, on the 26th and 27th of September, four miles east of Nahlesville, Hamilton Co., Indiana; commencing at 10 o'clock, A. M.

DANIEL B. HEINY.

LOVE-FEASTS.

Smith Fork, Clinton county, Mo., September 6.

Cerro Gord, Piatt county, Ill., September 27, 28.

Santa Fe, Miami county, Ind., Oct. 3.

Cowanshannoc, Armstrong county, Pa. Sept. 3.

Middlecreek, Somerset Co., Pa., Oct. 2.

Redbank, Armstrong county, Pa., Sep. 13.

Stoney Creek, 4 miles east of Noblesville, Hamilton Co., Ind., Sept. 29, 27.

MARRIED.

At the house of the undersigned, Thursday, July 24th, Mr. GEORGE S. BROWN, of Brownsville, Maryland, and Miss LAURA O. KEPHART, of the city of Altoona, Pa.

WILLIAM H. QUINN.

Tyrone, Pa.

By the undersigned, near Honey Grove, Juniata Co., Pa., July 24th, Mr. S. C. MINDAH and Miss C. E. ROHRER.

C. MYERS.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In West Branch, Ogle County, Ills., Feb. 21, Brother GEORGE BATEMAN, aged 12 years 11 months and 14 days. Disease, Injury by an unruly beast. His suffering was all borne with Christian fortitude. For several months he was mostly confined to his house. He expressed a hope of meeting our Savior in peace. He was beloved by all. Funeral service by Henry Martin and M. Emmert, from 2 Cor. 5:1, to a large congregation.

JOHN DIEHL.

In the Clover Creek congregation, Blair Co., Pa., July 16th, Brother JACOB P. HOOVER aged 66 years 3 months and 14 days. Deceased was unwell on Saturday and Sunday, but on Monday and Tuesday he was out and around, yet suffering some pain in his arm and breast. On Wednesday morning he attended to his feeding and took his breakfast as usual; but soon after he complained of more pain, told his sister to get him some tea, and went up the bed-room. She stirred up the fire, then went after him, and found him on the bed unconscious, and before any one could be called in, the vital spark had fled. In his death the sister has lost a kind husband; the family a dutiful father; the Church an active deacon and strong pillar; society, a worthy and obliging neighbour, and the poor, a kind friend and benefactor. But we sorrow not without hope. Funeral service by Elder Jacob Miller and the writer, from Rev. 16:15, to a large, attentive and sympathizing audience.

D. M. HOLSINGER.

Near Markle, Wells Co., Indiana, April 28th, brother ANDREW J. SPARKS, aged 38 years 10 months and 13 days. He was sick only about 12 hours. His disease was spotted fever. Funeral at the residence of the deceased. The occasion was improved by Elder Samuel Murray and the writer, From Job 14: 14, first clause, and other scriptures in connection. The remains of our dear brother were deposited at about 5 o'clock, in the grave-yard on the farm. Brother Sparks was born in Bush county, Indiana' June 15th, 1834, and came to this place with his father when two years old, where he lived up to the time of his death. He was married to Mary Eikenberry, June 25th, 1854, and they have lived together, consistent members of the church for 16 years. He worthily filled the office of deacon two years; was then elected to the ministry in which he served up to the time of his death. He died with a glorious hope. He leaves his wife and five children to mourn their loss. Lonesome hours attend our dear sister and the kind children. In their behalf we earnestly solicit the prayers of the church, that they, with us all, may be permitted, through the divine grace of our heavenly Father, to so fully qualify ourselves, that, when called upon to depart this life, we may look forward beyond the grave with a bright anticipation of that glorious immortality, held in reservation for all who love and look for the appearing of our dear Redeemer; at which appearing the world will be filled with joy and grief: joy, to meet that loving Savior and those of our dear friends who have washed their robes in his blood and made them white; but oh! the grief, to there be separated from others dear, to meet no more forever!

WILLIAM M. HAMILTON.

LIST OF MONEYS RECEIVED for SUBSCRIPTION BOOKS, etc.,

John Diehl	$1 50	Dan'l Wagoner	$2 25
J. T. Meyers	75	Jac. L. Meyers	3 00
B. F. Miller	75	D. B. Cripe	4 50
J. A. Buechley	1.50	David Hay	60

WE will admit a limited number of selete advertisements at the following rates

One Insertion, 20 cents a line.
Each subsequent insertion 15 cents a line.
Yearly advertisements, 10 cents a line.

No standing advertisement of more than 20 liner will be admitted, and no cuts will be inserted on any considerations.

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I WILL sell my farm at private sale. It is situated in Lee county, Ills. It contains one hundred and sixteen acres about ninety acres of which is under cultivation, and the balance in thriving young timber. About 45 acres in tame grass.

IMPROVEMENTS.—A good stone house, an ordinary size Bank Barn, a good granary and corn-crib, and other out buildings. A never-failing well of water near the house. A never-failing stream of water near the barn. It adjoins the Franklin Grove Mill property, three miles N. W. of the town of Franklin Grove, on the North-western R. R., and 88 miles west of Chicago. It is convenient to the Rock River meeting-house, and within 40 rods of a good school. Good fruit.

For further information, call on or address the undersigned, living on the premises.

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For sale the coming season of 1875. Price $2.50 each. Address, DANIEL KAGARICE, New Enterprise, Bedford county, Pa. 9-9-tf.

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Manufactured by E. P. Needham & Son, 143. 145 & 147 East 23d St., New York. Established in 1846. Responsible parties applying for agencies in sections still unsupplied will receive prompt attention and liberal inducements. Parties residing at a distance from our authorized agents may order from our factory. Send for Illustrated price list.

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Ornamental trees and plants. Choice garden and field seeds, &c. A splendid stock of the choicest varieties. Send for descriptive catalogues and priced list. All trees well packed so as to carry to any part of the United States.

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Life at Home; or, The Family and its Members. By Rev. WILLIAM AIKMAN, D. D. $1.50.

Man, In Genesis and in Geology; or the Biblical Account of Man's Creation, tested by Scientific Theories of his Origin and Antiquity. $1.

Wedlock; or, the Right Relations of the Sexes. By S. R. WELLS. $1.50.

Oratory; or, the Extemporaneous Speaker. $1.50.

Hopes and Helps for the Young. $1.50.

Aims and Aids for Girls. $1.50.

Hand-Book for Home Improvement: "How to Write," "How to Talk," "How to Behave," and "How to do Business," one vol. $2.25.

How to Live; Saving and Wasting. $1.50.

Fruit Culture for the Million. $1.

Conversion of St. Paul. 75 cents.

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The Christian Household. $1.

Constitution of Man. Considered in Relation to External Objects. By GEORGE COMBE. $1.75.

Education: Its Elementary Principles founded on the Nature of Man. $1.50.

Mental Science, according to Phrenology. $1.50.

Memory and Intellectual Improvement. $1.50.

Phrenology Proved and Applied. $1.75

The Right Word in the Right Place. A New Pocket Dictionary and Reference Book. 75 cents.

Phrenological Busts. Showing the latest classification, and exact location of the Organs of the Brain. $2. Sent by express.

Natural Laws of Man. 75 cents.

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Tea and Coffee, their Physical, Intellectual, and Moral Effects. 25 cents.

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Tobacco; Its Physical, Intellectual, and Moral Effects. 25 cents.

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The Phrenological Journal, an Illustrated first-class Family Magazine, devoted to the "Science of Man." Subscription price, $3.00 a year. By a special arrangement we are enabled to offer the *Phrenological Journal* and *Christian Family Companion* together for $3.50. We commend the *Journal* to all who want a good Family Magazine; and who don't?

The Christian Family Companion. Is published every Tuesday, at $1.50 a year, by Henry R. Holsinger, who is a member of the Church of the Brethren, sometimes known by the name of "German Baptists," and vulgarly or maliciously called "*Dunkards.*"

The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements*, that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Nonconformity to the world, and a full resignation to the whole will of God, as he has revealed it through his Son Jesus Christ.

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You Have Been A Friend To Me.

My bark of life was tossing down,
The troubled stream of time,
When first I saw your smiling face;
And youth, was in its prime.

CHORUS:

I ne'er forget, where'er I roam,
Where ever I may be,
If e'er I had a friend below
You've been a friend to me.

Misfortune claimed me for her child,
And loved me fondly too;
I should have had a broken heart,
Had it not a been for you.

CHORUS:—I ne'er forget, etc.

Kind words were whispered softly sweet,
But glad I could not be;
Until I found that you had been
A faithful friend to me.

CHORUS:—I ne'er forget, etc.

The light of hope from your bright eyes
Dispelled the cloud of strife,
And sheds the rays of sunshine down
My weary path of life.

CHORUS:—I ne'er forget, etc.

Parental Influence.

GENERAL CONSIDERATION.

[*Continued from page* 315.]

If the world is yet too yoong to admit this subject into our common schools, we should at least have institutions purposed to aid our children in becoming judicious and sensible parents; for so long as no better attention is paid to the proper training of the child and the youth, so long will preachers fruitlessly knock at the hearts of defying sinners; so long will parents weep streams of bitter tears: and so long will the country have to have larger prisons than churches.

In speaking of Parental Influence, and the evils consequent to its ill application, we should not be content with simply knowing the facts and asserting them, but an attempt at improvement should also be made. But, writes to me a Mr. B., "What is the use to bother with this subject?" "The COMPANION can be filled with words on more useful topics," &c. I have already, in my first essay on Parental Influence, expressed myself with regard to such shallow and shortsighted views. I can find no words severe enough. I suppose Mr. B. would rather have agricultural subjects agitated, for, to all appearance, he is a farmer, and I have not the least doubt in the good qualities with which his land is stocked, nor have I the least doubt in the bad qualities of his way of training children, if he has any. I think I need not fear to challenge him in this; at any rate, I would like him to expose his views to the judgment of the C. F. C. and if he permits me, through this medium, I will offer his letter for publication, promising to omit both his residence and his name. He seems to think that the world, at least for the present, is good enough, and whatever turns up hereafter may take care of itself. Now I should say this might all be well enough, were it not that every one of us is a link in the immensely compounded chain of human existence, and that those maturing while we live and thereafter greatly depend on the influences we develop.

In entering upon this peculiar discourse I feel somewhat embarrassed; not from any want of faith in the topic itself, but from the fact that the subject is, as yet, in its infancy, and being such, I have to expose myself to false ridicule, long faces, &c.; especially can I expect this from those who find it rather inconvenient in having truth resting too heavily on their shoulders. Nevertheless, with all these not encouraging elements staring me in the face, I shall battle for that which is worthy.

Before entering fully upon the discourse, it will be of great value to pay proper attention to good order and classification; otherwise the reader will experience great difficulty in following our train of thought. It is becoming, therefore, to divide this subject into *Physical Training* and *Moral Training*. Of the Physical Training I must speak under seven different heads, viz: Air, Temperature, Drink, Food, Rest, Motion and Light. Of the Moral Training I must speak under six distinct heads, viz: Courage, Reliability, Industry, Economy, Sympathy and Dignity or Self-respect. Other subdivisions might be added, but under these eleven distinct heads the subject may be conveniently discussed for the present. The subdivision of Moral Training is even superfluous, as Courage alone, if rightly applied, will naturally bring about every other good quality needed in man; for he who has not the Courage to be reliable, economize, sympathize, &c., has courage badly developed. However, as the subject could not be well discussed under one head, the division as stated will be allowed to remain and discussed in their standing order.

Another arrangement, I wish to remark here, which, however, has no direct bearing upon the child, but upon the parent: it is example and precept. These two are the principal landmarks for the parent to go by. They will constitute the latter part of my discourse applicable to Parental Influence. It is right now, that we should take up first,

PHYSICAL TRAINING;

from the fact that the body can be in excellent health without any Moral Training, even without anything beyond instinct; while Moral Training can not be carried to any great extent without a healthy body or good Physical Training. A house without a good foundation is dangerous to live in; and a soul that lives in a brain depending on a frail body, is also in danger.

In discussing Physical Training, I promise not to encumber the mind of the reader with difficult terms, long details of anatomy, lengthy tables, &c. This would necessarily make the discourse so lengthy and complicated, that, perhaps, not one of a hundred would read, or profit if reading it.

A difficulty seems to arise as to where I should begin my treatise on Physical Training. I could with great interest and benefit go back, and speak, especially to mothers, of hereditary influences; but as the subject consists in too many delicacies here to be treated in a periodical lying loose on the table, I must decline, for the present, this portion of the task, and refer my readers to a work entitled, "Physical Life of Man and Woman, or Advice to Maiden, Wife, Father and Son," for information on this portion of this all-important subject. It is an excellent work and should advisedly be in the hands of every one of mature age. For further particulars of this book I refer the reader to the Editor of the COMPANION upon whose judgment he will rely. I see a work advertised in the C. F. C. entitled "Wedlock," which, no doubt, is also a very good work of the kind. Though I never saw the book, since it is published by Wells and advertised in the COMPANION, I would not fear to risk its good qualities.

Then where shall I commence my treatise? Immediately after birth? No. The subject is here also involved in peculiarities not allowing the COMPANION to speak of. I must again refer the reader as before. This book gives all the desired information up to the time I wish to commence my treatise, viz: When the child is able to subsist on the food spread on the table prepared for the adult life.

Beholding the child as it there sits on its little chair, What do we see? A beautiful living machinery, in human form, which depends upon laws for life and must not be left go to chance. Leaving accidents and hereditary influences out of the question, I take it upon myself to say, that it is impossible for that child to acquire disease if properly living in accordance with the laws of human life; while, if not living properly in accordance with these laws, it cannot have true health. Which do you say the child should possess? With one common consent you all say, *Health*; and you are right.

To treat this subject as I would, I imagine myself with the parents and children in their homes; for it is here, as I said, where the first-fruits of vice and mischief are planted. This I assert without fear; and those who are not inclined to agree with me in this particular, will please meet me upon fair grounds; for I agitate this question from no other than a pure motive.

Suppose me to be right with you in your own homes, and among your own children, passing from kitchen to parlor, from cellar to garret; you follow me from apartment to apartment, and I will point out to you some of your iniquities from which you pray God to free you; but to which freedom you have heretofore shut your doors, your eyes, your ears and your understanding. I will show you some of the daily bread for which you so often prayed, but refused, when he to whom you offered your prayer has presented it.

Finding the child, as we do, there, subsisting upon the food spread before it, it is that living body which I am now pointing out to you; it is that same child which, with its sparkling little eyes, looks up to you, father, and to you, mother, and also to you, elder sister, and to you, elder brother, for sympathy, for love, for truth, for goodness: it is that child, parents, which depends upon you for good influences, for health to its body and heaven to its soul, or upon your bad influences for disease to its body and hell to its soul: it is that child, looking so innocently at us, hungering and thirsting after goodness and truthfulness, which depends upon the seven principles of life for life, viz.: Air, temperature, drink, food, rest, motion, and light, all of which you parents have under control. Deprive the child of either and it will die, supply the child improperly with any or all and its health is according; supply the child properly with all and it can be no healthier: it is that child which depends also upon the six principles, for its goodness, viz.; courage, reliability, industry economy, sympathy and dignity all of which you, parents have under control. Deprive the child of either and it is lost: supply the child improperly with any or all and its goodness corresponds; supply the child properly with all and it is safe: it is hat darling child, which you would not give for worlds and yet si often neglected for the sake of a single dollar,—that very same one as you see it, made in theimage of God, about which I will say more when I meet you again.

J. P. Miller, M. D.

Philadelphia, Pa.

(To be continued.)

The Footsteps of Decay.

Oh! let the soul its slumbers break—
Arouse its senses and awake
To see how soon
Life, in its glories glides away,
And the stern footsteps of decay
Come stealing on.

And while we view the rolling tide,
Down which our flowing minutes glide
Away so fast.
Let us the present hours employ,
And deem its future dream a joy
Already past.

Let no vain hope deceive the mind,
No happier let us hope to find
To-morrow than to-day:
Our golden dreams of yore were bright,
Like them the present shall delight—
Like them decay.

Our lives like hastening streams must be,
That into one engulfing sea
Are doomed to fall—
The sea of Death, whose waves roll on
O'er king and kingdom, crown and throne,
And swallows all.

Alike the river's lordly tide,
Alike the humble rivulets glide,
To that sad wave!
Death levels poverty and pride,
And rich and poor sleep side by side
Within the grave.

Our birth is but a starting place;
Life is the running of the race,
And death the goal;
There all our glittering toys are brought—
That path alone, of all unsought,
Is found of all.

See, then, how poor and little worth
Are all these glittering toys of earth
That lure us here;
Dreams of a sleep that soon must break;
Alas! before it bids us wake,
We disappear.

Long ere the damp of earth can blight,
The cheek's pure glow of red and white
Has passed away;
Youth smiled, and all was heavenly fare—
Age came, and laid his finger there—
And where are they?

Where is strength that spurns decay,
The step that roved so light and gay,
The heart's blithe tone?
The strength is gone, the step is slow,
And joy grows wearisome, and woe!
When age comes on.

For the Companion.

Avoidance.

"Ye should earnestly contend for the faith once delivered unto the saints. Jude 3.

The above subject has been handled freely by the brethren; and, if permitted, I will also throw in my mite. The word avoid we all claim to understand, but where and when appears to be the difficulty. We now give our mind in as brief a way as we can.

"I wrote unto you in an epistle not to company with fornicators: yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkerd, or an extortioner; with such an one no not to eat." 1 Cor. 5: 9–11 One writer asked the brethren whether they know of a former epistle to the Corinthians. "Taking Paul at his word—"I wrote unto you in an epistle"—is evidence enough that he had written one before the one on record, and therein told them not to company with fornicators, &c; and now he tells them the second time more particularly (as a natural consequence) not to keep company with any man that is called a brother, &c.

Jude says we should earnestly contend for the faith once delivered to the saints. We understand him to mean the faith given by Christ and the apostles, and handed down through the forefathers of our church. Then what is the ancient faith on the subject under consideration? We understand it to be, to deliver one that is guilty of the above named crimes over to Satan—to have no company with him, neither to eat a common meal with him.

"But," say some, "that means a spiritual meal." We know that all disowned members are forbidden spiritual meals; hence the necessity of the apostle particularizing on the point,—"with such an one, no, not to eat." The question arises, how can we have no company with him when we have him at our table? The brother would have it to avoid him only in church company. The apostle does not say church company. We hold the position that we should not have any fellowship, nor social company, with such filthy and disobedient characters.

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the traditions which he has received of us." 2 Thess. 3: 6.

The apostle does not say in this verse that we shall disown him, but

that we should keep away from such, lest we be defiled. To prove our position, we will quote the 14th verse: "And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed."

"But," say some, how are you going to feed your enemies, and follow the example of Christ in eating with publicans and sinners? When one of the characters alluded to by Paul becomes destitute, we are not forbidden to administer to his wants. "Hold him not as an enemy, but admonish him as a brother." Thus you see it becomes our duty to admonish him, and, if need be, to feed him.

It may be asked, "How go about the work, if such a one were with you at meal time?" I would feel it my duty to feed him; yet not with me at the same table; thus giving him just cause to feel ashamed. Why punish him in this way? "For the destruction of the flesh, that the spirit may be saved," says the apostle.

The Savior ate with sinners, and was termed the "friend of Publicans and sinners." Very true, so he did; he "came not to call the righteous, but sinners to repentance." But show me an instance where Christ ever ate with one that had made a covenant like you and I have with him, promised to live faithful unto him until death, and then fell into such a gross sin. We make a wide difference between a covenant-breaker and a negligent sinner; and a gross sinner even has more favor in the presence of the Lord than one of the above named characters; "for it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. Heb. 6: 4–6.

I understand that he put them all on an equality. Yes, we also believe that he put us all on an equality—choose or refuse. We had to make choice; but bear in mind, my dear brethren, when we make choice of the ways of the Lord, promise before God and many witnesses to live faithful until death, and then fall back into those gross sins that Paul alludes to, do we not disgrace the body? do we not cast an unfavorable reflection on the whole body? Very truly; hence the necessity of executing the extreme measures of the gospel upon such an one. "Though he were a Son, yet learned he obedience by the things which he suffered. Heb. 5: 8.

To still further prove that the fallen members and the unconverted are not on an equality, we will refer you to the apostle Peter:

"For if, after they have escaped the pollutions of the world, through the knowledge of the Lord and Savior Jesus Christ, they are entangled therein and overcome, the latter end is worse with them than the beginning." For it had been better for them not to have known the way of righteousness than after they have known it to turn from the holy commandment delivered unto them." 2 Peter 2: 20, 21. Thus you see the apostle Peter did not hold them on an equality. Truly the cost should be well counted before undertaking.

I will now drop the subject, hoping there will be no one offended at what I have written, inasmuch as I have written in honor to the ancient principles of the church. Let us be careful, lest we as a body body will soon find nonessentials in the holy law of God.

JOHN GARBER.

New Lebanon, Ohio.

How To Be Of The Same Mind.

To be of the same mind and speak the same thing, we must adhere strictly to the teachings and examples of inspiration. It appears that the mind of the Savior and the Apostles was, that it was not essential to salvation that one particular shape of dress should be worn among his disciples, as we learn from the Bible, that the Savior, John and Paul did all dress differently from each other. Then we cannot find that it was condemned by any, so the garments were plain, or had nothing superfluous about them, as the Bible teaches. To have the mind of inspiration, we must do as inspired men give us example. Fallible men, as we are to-day, are not safe to rely on, as our minds change from year to year. But inspiration never changes, and the inspired word strictly obeyed, will keep us in the same mind, and in peace and union. We will not say that a certain shape of apparel should be worn, when we cannot learn it from inspired men, and thereby cause division, and sometimes respect of persons, and hurt the feelings of each other without a just cause.

It has been asserted that the Bible is silent on somethings that are essential to salvation. But this has not been proven by any man. There is no sin that the Bible does not condemn, and no virtue that it does not uphold. God-service is only what God commanded us to observe by inspiration; service besides that must by service to them to whom they yield themselves servants.

The Saviour says, that we shall know the tree by its fruit; which is very true. We do not know the fruit by the outward appearance of the tree. We can tell that an apple tree is an apple tree, by its outward appearance; but we cannot tell what the fruit is till we learn it. So with a person, we can tell that it is a person, but we cannot know what his fruit is till we can learn it from his character or principle. If the principle of a person is all right, we cannot help but love that person, though he does not wear the peculiar shaped dress which we would fancy. But we must come under the order of the Bible; and the order of the Bible teaches plainness. And we should hear the Church; and when we hear the Church, we hear it say what the Bible says concerning dress. The Church only has power as it is delegated to it from the Bible.

Dear brethren, if I am wrong in my way of talking, tell me better, as one truth is worth more to me than all the errors in the world.

MARTIN HOKE.

Huntington, Ind.

The Best Sign of a Call to the Ministry.

William Jay mentions the case of a young man who thought he was called to the ministry. The thought originated with himself; neither his Pastor nor the church knew anything about it. The young man, however, must needs consult somebody, and calling up Mr. Jay he was directed to an "older authority." This was a man of blunt, straight-forward manner. The young man sought an interview with him; told him that he had been for sometime satisfied of his call to the ministry, and asked his aged adviser what he deemed the best sign or evidence of a divine call to the work. "Sir," said the sage, "what I should deem the best sign or evidence would be a man's not thinking of it, but considering himself the last person in the world God would select for this purpose; and who, if God came for him, would be found like Saul, hid among the stuff, and requiring an effort to draw him out." We commend this incident to the attention of those who imagine themselves called to the ministry, while no corresponding conviction seems to be wrought in the church.

Selected by Sister L. R. Stutzman.

White As Snow.

(Isa. 1 : 18.)

"White as snow!" Oh, what a promise
For the heavy laden breast!
When by faith the soul receives it,
Weariness is changed to rest.

Red like crimson, deep as scarlet--
Scarlet of the deepest dye,
Are the manifold transgressions
That would else upon me lie.

God alone can count their number;
God alone can look within;
O, the sinfulness of sinning!
O, the guilt of every sin.

God's own law, so just and holy,
Proves my sin, and shame, and loss,
But what proves it still more clearly
Is the story of the cross.

Heavy laden, worn and weary,
To the promise let me go;
"Though your sins be red as crimson,"
They shall be as white as snow.

"White as snow!" Oh, have you watched it
Softly carpeting the ground,
Wreathing with a wreath of silver
Every common thing around?

"White as snow!" Can my transgressions
Thus be wholly washed away,
Leaving not a trace behind them
Like a cloudless summer day?

Yes, at once, and that completely,
Through the blood of Christ, I know,
All my sins, though red like crimson,
May become as white as snow.

I believe the glorious record
God has given of His Son;
I accept the free salvation
His atoning death has won.

Ought Brethren to take part in Political Elections?

The following is selected from a paper published in England. As there is no political excitement at present, the brethren probably would give the subject a more candid thought than at such times.

John A. Buechly.

In seeking to discharge acceptably our new covenant responsibilittes, and to qualify ourselves for inheritance in the kingdom of God, it will be ever necessary that we be careful in the matter of duty, not to take our cue from the practices current among our so-called Christian contemporaries. As in matters of faith, so in questions of practice, the law of Christ is our only safe guide. Forbidden or unwise courses of action, are the natural outgrowth of a wrong faith; or where a right or Scriptural faith exists, they may and will result from a defective and incomplete view of the workings and general bearings of the truth. The objects contemplated in the gospel, and the nature of our high calling in Christ Jesus, involve our separation from the world, in an actual sense, as regards certain relations. This will be manifest, in a general way, from the following testimonies:

"Ye are not of the world."

"If ye were of the world, the world would love its own."

"I have manifested thy name unto the men which thou gavest me out of the world." John 17 : 6.

"Now we have received not the spirit of the world." 1 Cor. 1 : 12.

"Pure religion and undefiled before God and the Father is this, to keep himself unspotted from the world." James 1 : 27.

"Love not the world, neither the things that are in the world." John 2 : 15.

"Be not conformed to this world, but be ye transformed."

"The cares of this world and the deceitfulness of riches, and the lust of other things, entering in, choke the word, and it becometh unfruitful." Mark 4 : 19.

From these quotations from the Apostolic testimony, it must be clear that our acceptance of the gospel subjects us to a well-defined severance from the course of this *aion* (or age); and when we add to this Paul's description of the present position of believers, as sojourners, and strangers, and pilgrims on the earth," the evidence is complete. Yet it is greatly strengthened by one or two considerations of a scriptural character. For what are we being taken out of the world? Is it not that we may take part in the administration of human affairs in the kingdom of God to come? And does not this involve that attitude of neutrality in relation to the world's Politics, expressed in the words of Scripture. "Not of the world," "waiting for the kingdom of God?" Cannot we afford to wait?

Where is the profit or consistency of meddling with Gentile politics?

Jesus expressed a principle of very wide application when he said, "Let the dead bury the dead." Let Gentiles vote for Gentiles, and fight for Gentiles; but let those who were "Gentiles in the past" are now no longer so, but citizens of Israel's commonwealth of their adoption of faith. Eph. 2 : 10, 21. Let such give heed to make their own calling and election sure, instead of wasting their time with the election of sinners in a world that passeth away.

In this matter of voting some only see the polling booth. They should look further. They should remember that a man commits himself to all that grows out of his vote. A vote makes Parliament, and Parliament makes war. Hence the vote is the hilt of the sword. The question at the polling booth should therefore be: Am I at liberty to take the sword?

But, further: by voting for a political representation, a brother is building up that which he hopes to destroy, and which God has declared he will destroy by him if he walk faithfully. A brother might just as well vote for a parson as for a politician, inasmuch as both parson and politician represent an order of things, which is to be removed, as an obstacle to that universal blessing which has so long been decreed in the counsels of God.

But it may here be enquired whether, while the kingdom of righteousness tarries, we ought not to be doing all we can in conjunction with friendly aliens to mend the world. There are important reasons for answering this question in the negative.

1. There is no more important work on earth than spreading the knowledge of the kingdom and righteousness of God. Cooperation with sinners interferes with this work, both as regards moral fitness for it, and the time and energy that should be bestowed upon it.

2. There are the very fewest men to do this work.

3. If we do God's work on a scale commensurate with its importance, (which is above everything else both to all classes of the community and to ourselves), we shall have our own hands quite full and over-flowing.

4. The work of the truth is real, practical, and non-speculative, and more necessary to be done *to-day* than anything we undertake.

6. The very best way of mending the world, is, to seek to turn as many as we can to righteousness, by which

we shall save souls from death, and help to build up a government that will, at the proper time, fill the world with blessings. Besides this we earn for ourselves the blessing of Dan. 12:3

Place against this, that the utmost result of a whole lifetime of world-mending, by means of human politics, would be absolutely Homeopathic in the amount of good secured (if any), and momentary as regards duration, while we should, all the while, be submitting ourselves to corrupting and demoralizing influences enough to unfit us for the recognition of Christ at his coming.

The policy we are recommending, is the only one consistent with the objects and character of our probationary calling in Christ Jesus; and it does not at all interfere with what, on the other hand, is our scripturally-enjoined duty toward all men. We can do good to all men, as we have opportunity, without uniting ourselves with the world in its unholy enterprises. We can feed the poor and clothe the naked; we can render to Cæsar the things that are Cæsar's, and be ourselves subject to the powers that be, in all things that require no compromise of our faithfulness to God.

If we vote in political elections, we lay ourselves open to be troubled for our vote in municipal elections, and, indeed in quite a number of petty local matters, in which it is found necessary to take the *pro* and *con* of the the public mind. A brother having committed his vote to paper in a parliamentary direction, would find it very difficult to furnish the canvasser with a reasonable and satisfactory objection for refusing his vote, in other matters of local or general interest, in which it might be solicited; and thus would expose himself to obligations of a kind likely to draw him from Christ.

More than that, if a brother votes, what reasonable objection can he have to taking part in political and town meetings? And if he has the necessary leisure and ability, what objection to publicly advocating the claims and merits of the man or the cause he intends voting for? Or what demur to being a canvasser? Or can he even close his purse against the necessary expenses incident to the public ventilation of that to which he thinks it worth while to lend himself in various other ways? There is only one consistent view to these questions, viz., a brother who allows himself to vote at all, can have no scruple against doing public duty in any of the ways already indicated, or in himself standing a candidate, or acting as a general in the army.

Again, in voting for whom we may conceive to be the man for the situation, how could we be sure that we were not fighting against God. Who putteth down one and setteth up another, according to the ever-changing requirements of his daily-developing purpose? If any brother thinks he would be doing well in so doing, let him think again, that he might be doing better. We are not our own in these things. We are bought with blood—the blood of the covenant, in which God has already made provision for the righteous government of the world. He is now busy gathering out the necessary materials preparatory to its inauguration on the earth in power and great glory.

Wise-hearted brethren will not feel themselves at liberty to waste their time or consume their energies in the filthy channel of Gentile politics. A right understanding will direct the stream of their vigor into the ways of the Lord. The Lord's work is the best work that is going on at present on the earth, and will eventually be the most remunerative to all concerned. Because the kingdom delays, we must not think that the time is being lost; the work of the truth is going on as vigorously as the incessant building of a ship; there is no delay, in the strict sense, it is only the unbelieving servants who say "My Lord delayeth his coming."

If we would be pure and prepared for the coming of the Lord, we must consecrate our entire being to his interest during his absence. Faithful servants have no leisure for carnal hobbies; they will not allow such things to steal their heart; whatsoever their hand findeth to do, they will do it with their might; but they will be careful what they set their hands to. Many things may be even lawful, but, for a variety of reasons, not expedient; and what may be lawful in a sinner of the Gentiles, who is without hope in the world, may not be lawful for one who has been purchased from the service of sin, for the service of righteousness and true holiness.

Let one and all wake up to the dignity and sobriety of their calling; let our motto be "Jesus *versus* Cæsar."

The only political claimant we can consistently vote for is Christ; the only champion of true religious liberty is Christ; and the only hope for the world, either nationally or individually, is Christ Jesus. Let us then, brethren, more and more, concentrate our whole endeavor upon the things which belong to Jesus Christ and him crucified; let us determine, to know in fact nothing else which would in anywise cripple our usefulness and power for good in his service.

"No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier." 2 Tim. 2:4.

"If any man love the world, the love of the father is not in him." John 2:15.

"Abstain from all appearance of evil." 1 Thes. 5:2.

"Here we have no continuing city, we seek one to come." Heb. 13:12. Our citizenship is in heaven, from whence we look for the Savior, the Lord Jesus Christ. Phil. 3:20.

For the Companion.

Covetousness.

Covetousness, we must believe, is one of the greatest evils that man is prone to harbor. It has so many twigs and branches, that it is utterly impossible to count them all. We might as well undertake to sum up the sands of the sea, as to undertake to give a full description of *covetousness*. We can only tug around the outskirts of it, and keep up such a faint noise as will perchance save our fellow beings from falling into its awful jaws of destruction. This, perhaps, is not the opinion of others; but let it be as it will it is, at least, a sin *so great* that it is declared, that a covetous man cannot enter heaven.

And now, dare we ask, *how many there are*, of those who really make a pretense of following the meek and lowly Savior, that are not more or less covetous?

When they *bargain* for a thing, how they work and screw down to the last penny! And when they sell, how they show forth all the good points to the purchaser, and try to get all out of him that they possibly can. We might find scores of such, who have plenty of this world's goods at command, who need not work early and late to earn bread and to make an honest living, who would take the bread out of the mouth of the hungry or begrudge the hard earned wages of the poor.

To be a very covetous man or woman must be a lamentable state of life; for

they must ever be entertaining fears of being defrauded by all whom they have any dealings with; and oh, how hard it goes, to give that almighty dollar! especially if it goes to the poor, or to some other good cause. It makes the heart ache, and throb! "For where your treasure is, there will your heart be also."

A covetous man's treasure is certainly in this world; and if he makes a pretense to follow Christ and bear his cross daily, O, how heavy the cross! It bears him to the ground: not that the cross is so heavy in itself; but he has it in front of his eyes instead of placing it on his shoulder, and has the world on his back; he stumbles and falls; and how great the fall. He is crushed beneath the two—he is lost, forever lost!

So, dear reader, we try to show you some of the dangers of being covetous; and, if you want to die happy, we entreat you to turn from all covetousness. Root out this great evil. There are many ways in which we can be covetous.

Covetousness and pride are twin sisters. Covetousness goes in the advance, and pride follows close in the rear.

In our day it is a very hard thing to find a covetous man or woman; they are only saving: but after saving, they begin to prate and boast of their wealth, which they have accumulated through their being wiser than their neighbors. Therefore, we say again, "Beware of *covetousness*;" "For a man's life consisteth not in the abundance of the things which he possesseth;" for "We brought nothing into the world, and it is evident that we can carry nothing out of it." "The love of money is the root of all evil," which while some coveted after, they have erred from the faith, and have pierced themselves through with many sorrows. But thou, O man of God, flee these things, and follow after righteousness. Godliness, faith, love, patience, meekness. If these abide in you, you will love your neighbor as yourself, and so fulfil the law of Christ, and will fight the good fight of faith, and thereby lay hold on eternal life, whereunto you are called."

Here we will give you a chapter of references, which you can read in regard to *covetousness*. Ex. 20:17, Ps. 10:3, Prov. 21:26, Mic. 2:2, Heb. 2:9, Luke 12:15, 1st Cor. 6:10, Eph. 5:5, 1st Tim. 6:10–19, 2d Tim. 3:2, 2d Peter 2:14, Heb. 13:5.

LEVI ANDES.

Lincoln, Pa.

"Silent We Cannot Be."

It is seldom we take up our pen to controvert or speak in opposition to anything the brethren may write for our periodicals; and we can pass by in silence the masterly efforts of popular religionists, who land to the skies modern and new-fashioned influences as a means to convert a sinful world; but when an approving voice is heard from our own ranks, in support of such inventions of men, we feel like speaking out. Quite recently we were much surprised to read from a brother a defence, in part at least, for the use of the mourner's bench, and a reproof to those who severely denounce it. Says he: "I think I could trace the conversion of many true Christians to revival meetings and mourner's bench conversions." It is quite likely that many that are now true Christians became first awakened and concerned at those meetings; but that does not by any means prove the doctrines and proceedings of those meetings as right. I know of a consistent, and, doubtless, true member of the church, who was awakened and convicted of her sinfulness and need of reformation at a dancing party; but that does not prove dancing and revelry right.

Farther, says the same writer, "I contend, that, where there is a united effort made for the conversion of souls, God's spirit works with man's efforts to that end." Only where man's efforts are in harmony with God's word, does God's true Spirit work unto true conversion, is our theory. Man's efforts coupled with the worst of heresies may bring about conversion, but the converts will cleave to that to which they have been converted. True religious conversion can only be brought about through the true medium; and that is, the *truth* must be believed, and the true means of salvation be brought into requisition.

Again we quote from our brother: "Under such circumstances, (while praying with the penitent) we have beheld the influences of the Spirit in the conversion of souls; under such circumstances, we have felt the converting power of God's Spirit release a burdened heart from the weight of sin." My brother, you have gone beyond the most enthusiastic disciples of Wesley; they say *they* felt their sins were pardoned, but you say *you* felt *their* weight of sin was taken away! Truly they could have you as the *second* witness to prove they have religion! One question just here: How do you know it was the converting power of God's Spirit? As an answer, I will not be satisfied with *feeling alone*; because feeling is often the same under *erroneous* impressions that it is under true; that is, error believed, has the same effect truth has, everything else being alike. An erroneous doctrine believed, in connection with *magnetic* influences, may kindle a fire on the altar of Satan from whence volumes of soothing incense may arise, the fogs of which darken the way of the Lord, and fascinate and lull to sleep souls in the belief that it is the power of the Living God.

Our brother says, "If brethren who denounce that mode of seeking religion have no experience in revival meetings, they should not condemn that which they know nothing about." We know nothing about dram drinking or gambling by experience, but yet we have a right to denounce them.

We have the Gospel as a means of salvation; finding no mourner's bench there, and that the inventions of men as touching the plan and means of salvation is denounced, we have a right to denounce anything that would subvert the ways of the Lord. Remember, the bench itself is harmless, but the doctrines that clothe and adorn it is what we denounce. The teaching is come forward that you may arrive at a certain state of peculiar feeling, and there taught *that feeling is an evidence of the pardon of sins*. And that, too, at a point where God has not promised it. I hope to denounce such a doctrine of delusion while my tongue can move or my pen trace paper. Mourner's bench religion substantially is, "believe" and you shall be saved; Gospel religion is "*he that believeth and is baptized shall be saved.*" Mourner's bench religion teaches the gift of the Holy Spirit at the bench! The Savior received it in a bodily shape upon him, after water baptism; and the Gospel means of salvation teaches that *after* being baptized they "shall receive the Holy Ghost." Mourners bench religion teaches, Be born of the Spirit *at the bench* and you shall be a child of God and an heir of heaven. Jesus teaches, "Except a man be born of water and of the Spirit he can not enter into the Kingdom of Heaven." The proof in the case of the mourner's bench religionist that his sins are pardoned are his feelings. The Romanist has the same proof that the Priest has forgiven his sins! One feels about as comfortable over it as the other. The Bible Christian's proof is not alone his feelings, but the proofs of the Gospel are in his favor, having secured the promise of God unto the remission of his sins through the merits and blood of Christ made available, to the sinner, only through a *living*

faith, genuine repentance, and *obedience to God's word.*

Shall we cover up with the cloak of "charity" the mourners' bench so long as it is festooned from end to end with such abominations that adorn it, simply because our good neighbors love it and enjoy its charms. The cloak of charity woven by the Lord never mantled the abominations of the Scribes and Pharisees. Oh, may we all have charity in the heart, the word of God in our mouth, and courage to battle lawfully with spiritual darkness in high places.

Seasons of revival we love as well as any man, but let us be careful that our procedure is such that will insure the Divine blessing of God upon our efforts, and that souls are converted to God and from the world, rather than *from* God to the world, or to a worldly religion which is the same thing or rather worse.

J. S. FLORY.

Our Father Knoweth.

"Your Heavenly Father knoweth that ye have need of all these things."

That sentence hangs in the heavens like a bell to me; and every time I take hold of it, it is like a sexton's taking hold of an old church bell. If I pull it, it rings—and I hear it every-time—"Your Heavenly Father knoweth that ye have need of all these things." There is no part of your experience about which you need be afraid to stand and say, "God knows it."

It is not that God merely knows these things as I know a thousand things when I read my morning paper, running my eyes along column after column of advertisements, knowing that they are there, and having a general perception of what they are, but not caring a farthing for them: that is not the way God knows. And this passage is an argument to relieve from care and suffering those who trust in God. Our Savior says that even those things which seem least likely to come under God's attention—your clothes and bread—your Heavenly Father knows about; so do not be anxious.

A child tells its father, "Mother says we have no bread in the house, and it is Saturday night." "But, my child, says the father, "I know all about that; do not trouble yourself.", And what does the child understand but this? "I know; I have arranged for it; there is no occasion for anxiety."

I recollect going, once, with my father a trout fishing. I went with him many times; but I have a special recollection of this time. After riding a mile or two, we came into a road that was unfamiliar to me. There we stopped, and father hitched his horse—that was always safe to be hitched! He then gathered up his rod and line, and we started across the field.

Father went on throwing his, without paying much attention to me. He was a natural born fisherman, and he never threw his line in vain. When we had got across the first meadow, and were climbing over the fence into the second one, a strange fear came over me. We were in an out-of-the-way place, and I did not know the way home; and the thought of being lost frightened me. But I looked back and could see the carriage-top, and that dispelled my fears. So long as I could see the old chaise-top I had no trouble in trusting my father! And there are many people who can trust God so long as they can see their way before them!

By and by we got so far that I could not see the chaise-top; and then my fear returned, and I said, "Pa, do you know the way home?" "Yes," he said, and did not pay much attention to me. That made me feel a little better, and I got along very well till we got to the third fence, when my fears were stronger than before, and I came up to my father again, and said, "Pa, do you know the way home?" "Yes," said he; but it scarcely crossed his mind what the meaning of it was. I was comforted once more, and I went on pitapat, pitapat, again my heart going pitapat all the time, too, until we came to still another fence, where there was a kind of a thicket, when I could not stand it any longer, and with tears on my face I cried out, *"Pa, do you know the way home?"* He turned round and put his arms about me, and said "Why, Henry! I am ashamed of you. Yes, I know the way home. Do you suppose I would take you where I did not know the way?" And he patted me on the head, and parted the hair on my forehead; and I was perfectly content after that.

Now, we are following after our Heavenly Father in about the same way. So long as we can see the carriage-top we feel safe; but when there are no landmarks by which we can distinguish our course, we become frightened, and grow short of breath, and say, "Lord, dost thou know the way?" And he says, "Yes, your Heavenly Father knoweth." And we are comforted for a little time. But by-and-by when we come where it is thicker and thicker, and our fears return, and increase, we break down, and with tears, say, "*Lord dost thou know the way?*" And then his Spirit, with infinite tenderness and graciousness, puts his arms about us, and says, "Your Heavenly Father knoweth perfectly."

Well, how far may you carry that trust? Just as far as you can carry life. It is a good thing to have sight. That helps faith. But there are emergencies in every man's life, in which he can neither have sight, nor memory, nor experience. You must trust God, not because you see the law by which he is going to help you, but simply because he is your Father. And you will never hear it better expressed than it was by him of old, who said, "Though he slay me, yet will I trust him." That is a tenet that will bear a man through almost everything. There is no difficulty; there is no sorrow; there is no threat in the future; there is no impending trouble that can not be vanquished by the thought, "I know that my Redeemer liveth, and I know that my Father knoweth."—H. W. *Beecher.*

The Invisible Children.

Oh, it is not when your children are with you; it is not when you hear or see them, that they are most to you; it is when the sad assemblage is gone: it is when the daisies have resumed their growing again in the place where the little form was laid; it is when you have carried your children out, and said farewell, and come home again, and day and night are full of sweet memories: it is when summer and winter are full of touches and suggestions of them; it is when you can look up toward God without thinking of them; nor look down toward yourself and not think of them; it is when they have gone out of your arms, and are living to you only by the power of imagination, that they are the most to you. The invisible children are the most real children, the sweetest children, the truest children, the children that touch our hearts as no hands of flesh ever could touch them.

He Leadeth Me.

"He leadeth me!" O! blessed thought,
O! words with heavenly comfort fraught,
What'er I do, where'er I be,
Still 'tis God's hand that leadeth me!
He leadeth me! He leadeth me!
By His own hand He leadeth me!

Sometimes 'mid scenes of deepest gloom,
Sometimes where Eden's bowers bloom;
By waters still, o'er troubled sea—
Still 'tis His hand that leadeth me!
He leadeth me! He leadeth me!
By His own hand He leadeth me!

Lord, I would clasp thy hand in mine,
Nor ever murmur nor repine—
Content, whatever lot I see,
Since 'tis my God that leadeth me.
He leadeth me! He leadeth me!
By His own hand He leadeth me!

And when my task on earth is done,
When, by thy grace, the victory's won;
E'en death's cold wave I will not flee,
Since God through Jordan leadeth me.
He leadeth me! He leadeth me!
By His own hand He leadeth me!

— *Watchman and Reflector.*

For the COMPANION.

Laying on of Hands.

Is prayer and the laying on of hands to be dispensed with, because we have no apostles at present to perform it? No, I think not. What have we got in the place of the apostles, to enable us with the power of the laying on of hands? Read Paul's letter to the Romans, chapter 1: 16; there you will see the power which we have to administer the commandments of that gospel. The apostles had their power immediately from Christ; for he promised to be with them to the end of the world, or, at least, to the end of the Jewish age, or world, to complete this power unto us—the all nations—through the times of the Gentiles. He enabled them, (apostles) to perform great miracles; to convince the world that they had the power of God within them; and that this gospel, or the word of the Lord that came out of Jerusalem, "is the power of God unto salvation to every one that believeth" and obeyeth it. The Holy Ghost is a witness for Christ, which God hath given to them that obey him. See Acts 5: 32. I admit that Philip did not lay hands upon the eunuch; for the Spirit of the Lord caught away Philip, and the eunuch saw him no more. But Peter and John were sent to them to attend to it at Samaria. But the eunuch was not at Samaria but at Gaza. Peter did not attend to this ordinance of laying on of hands at Cesarea. Why not? Because Cornelius and his household received it. While Peter was preaching the words of the gospel unto them, the Holy Ghost fell on them which heard the word. The Holy Spirit was poured out on this family, on this occasion, to convince Peter that he was to preach to the Gentiles, or to all nations, as Christ commanded him in Matth. 28: 19. I ask, why did Ananias attend to this ordinance of laying on of hands, if none but the apostles were able to attend to it? See Acts 9: 17. No man will say that Ananias was an apostle. See Matth. 10: 2, 3. Now if we can prove that one Christian attended to the ordinance of laying on of hands, and the man received the Holy Ghost, we have gained the argument for the ordinance. We can read that to this Paul, who received the Holy Ghost by the hands of Ananias, the Lord said, "I have set thee (Paul) to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth." Now, ordaining to eternal life, is keeping the commandments of the Lord, Acts 13: 47, 48. John says, "If a man say, I love God, and keep not his commandments, he is a liar." Another scripture says, "If we are guilty of violating one of his commandments, we are guilty of all." Paul speaks to Hebrews 6: 2 of the doctrine of baptisms, and of laying on of hands * * * And this will we do if God permit." See Acts 8: 17; 19: 6.

DR. E. L. MACKEY.

REMARKS: The laying on of hands was practiced, on various occasions long before the advent of the Messiah. In the law relating to the scape-goat it was enjoined upon Aaron to "lay both his hands on the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them on the head of the goat." &c. Lev. 16: 21. Moses was commanded to lay his hand upon Joshua; "and he laid his hands upon him, and gave him a charge, as the Lord commanded by the hand of Moses." Num. 27: 18—23.

Christ, at diverse times, laid his hands on different persons, when different ob- were to be accomplished. There were little children brought unto him, that he should lay his hands on them and pray; and he laid his hands on them. Matth. 19: 13—15. On a certain occasion, when the Sabbath was ended—"when the sun was setting, all they that had any sick with divers diseases brought them unto him, and he laid his hands on every one of them, and healed them. "There was a woman which had a spirit of infirmity eighteen years, and was bowed together and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, "Woman, thou art loosed from thine infirmity. And he laid his hands on her; and immediately she was made straight, and glorified God." Luke 13: 12—13.

The disciples of Christ also observed the laying on of hands under various circumstances. When there was "a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration," the brethren appointed six men over the business; and after prayer, the apostles laid their hands on them. Acts 6: 1—6. This was laying hands upon persons who were appointed to attend to important business.

After Philip had preached the gospel at Samaria, and had baptized those who believed, the apostles which were at Jerusalem sent unto them Peter and John; "who, when they were come down, prayed for them, that they might receive the Holy Ghost. * * * Then laid they their hands on them, and they received the Holy Ghost." Acts 8: 15—18. Here, through laying on of the hands of the apostles, the Holy Ghost was given. See also Acts 19: 6.

When Ananias came to Saul of Tarsus to deliver to him the message from the Lord, he laid his hands on Saul before he addressed him, and hence it was before Saul's baptism. Here a disciple lays hands on one who was afterward an apostle—the apostle Paul. Acts 9: 17, 18.

When in the church at Antioch Paul and Barnabas were separated for the work whereunto the Holy Ghost had called them, "when they had fasted, and prayed, and laid their hands on them, they sent them away." Acts 13: 3. Here, again, disciples are found laying their hands on a disciple and on an apostle. This is twice that hands were laid on Paul, and neither of the times by an

apostle—once before his baptism and once after.

Jesus had said of the believers, "They shall lay hands on the sick, and they shall recover." Mark 16: 18. In conformity with this, we find Paul laying hands on the father of Publius, and healing him. "So when this was done, others also, which had diseases in the island, came, and were healed. Acts 28: 8, 9.

After a careful survey of these facts it is readily seen that, when an important blessing was to be conferred upon any one, it was accompanied by the laying on of hands; and so, also, when persons were set apart for any important service it was done by the laying on of hands. The laying on of hands, accompanied by prayer, is certainly a very solemn exercise, and is intended to deeply impress the heart of him upon whom it is performed with the importance of the work assigned him. This solemn impression is likely to remain, and in its very nature it will urge to greater zeal in the discharge of duty. It is evident that the laying on of hands can be properly and profitably performed under various circumstances and for different purposes; such as pronouncing blessings upon any one, or appointing persons to an important office or work.

We wish yet to remark that the simple fact of its not being recorded that Philip laid hands on the eunuch, or that Peter laid hands on Cornelius, is no evidence at all that it was not done; for we are assured, that both Christ and the apostles did many things that are not on record.

Again: it is a mistaken idea to suppose that the gift of the Holy Ghost was poured out on the Gentiles, to convince Peter that they were proper subjects to be admitted into the church of Christ; for he was convinced beforehand, by a vision, and had already testified this fact to the Gentiles, (Acts 10th chapter). This work was done, not to convince Peter, but the Jewish brethren that had gone with them; and it had the desired effect: they could not forbid water.

J. W. B.

For the Companion.

The Last Supper.

"He riseth from supper, and laid aside his garments; and took a towel, and girded himself."—John 13:4.

In the chapter from which we have selected the above language, the sacred writer is giving us an account of the last supper which our blessed Savior ate with his disciples while on earth, which we understand as a figure of that heavenly supper to which Christ refers, when he speaks of making his servants sit down to meat, and that he will come forth and serve them. And also in another place we read that they shall come from the east, west, north and south, and shall sit down in the kingdom of God. From these testimonies we conclude that there will be a supper prepared for the redeemed of earth, in the evening, or end of this world. We conclude that the Lord has something in his Church, or in his ordinances, as a type of that heavenly supper; and as the bread and wine represent the broken body and shed blood of our blessed Lord and Master, and as they are nowhere in the word of God called the Lord's Supper, and as that term does occur in the scriptures, we are reasonably led to the conclusion that their is something more in his church to be perpetuated to the end of time, than the bread and wine, or the communion. By a close examination of that last supper, and the circumstances therewith connected, we certainly have evidence sufficient to prove that our Savior did not eat the Jewish passover supper at that time; and if so, we have before our minds and eyes the true type of that heavenly supper of which we have before spoken. Jesus, six days before the passover, came to Bethany, and they made him a supper. See John 12:1,2. And then we find mention made of another supper, which is identical with that supper of which we read in the chapter from which our selection is made. See Matthew 26th, Mark 14th, Luke 22d. Matthew and Mark state that the events they are recording occurred two days before the passover, and John states that it was before the passover. And they come to him and ask "Where they should prepare the passover. By this statement we see that this supper was not the legal passover.

But we have still more evidence to prove that it was not the legal passover. "Then led they Jesus from Caiaphas unto the hall of judgment: and it was early, and they themselves went not into the judgment hall, lest they should be defiled, but that they might eat the passover."—John 18:28. It is an undeniable fact, that our Lord and Master had eaten his supper previous to this time—had washed the feet of his disciples, instituted the communion, undergone his baptism of suffering in the garden, was apprehended and led away from Caiaphas to the judgment hall; and yet the passover was in the future—was not yet celebrated.

Unfortunately for those who turn the bread and wine the Lord's Supper, none of the peculiarities of the passover are apparent in the supper which John describes. We think, if they would only consent to know nothing concerning the matter, but read the word of God as it was designed to be read, laying aside their own carnal inclinations and pre-conceived opinions, and be willing to leave the matter to Christ and his word, the case would soon become plain, and we could see eye to eye on the subject. But as there is a difference of opinion on the subject, let us hold to the truth regardless of the doctrines, teachings, and traditions of men, let us defend the cause of our God, though in doing so we incur a little persecution for Jesus sake.

Our motto should at all times be:

"Through floods and flames, if Jesus leads,
I'll follow where he goes;
Hinder me not shall be my cry,
Though earth and hell oppose."

S. W. Wilt.

Rural Village, Pa.

For the Companion.

Willing To Go, And All Is Well.

So said a young lady, when death was approaching and she knew that soon she must go.

How many of my readers to-day are prepared to say, "I am willing to go and all is well?" This is truly an admonition to us all, that we prepare ourselves for that awful day which awaits us, when God in his all-wise judgment shall call us from time to eternity, to try the realities of an unknown world. If prepared, then we shall hear that welcome voice. "Well done, thou good and faithful servant, enter thou into the joys of thy Lord." There will be no sickness, pain, nor anguish there. There the weary are forever at rest. In yonder bright haven of rest, shines one everlasting day. "There will be no night there." There is joy unspeakable and full of glory; there you shall bathe your weary souls in floods of heavenly rest. There you shall walk the golden streets of the New Jerusalem, and wear lily-white robes, with a crown of glory on your head, praising God for his redeeming blood, that saved you from the wrath to come. There will be Abraham, Isaac and Jacob, and loved ones gone before; and above all, there sits Jesus, his countenance shinning grighter than the sun, and a smile of glory in his face, and a reed of crowns in his hand, biding welcome and crowning all who embraced the merits of his atoning blood, which he shed on Calvary's rugged brow.

Pause, gentle reader, think but for a moment of our sister, who was in the prime of life cast upon a bad of affliction and death, with the cold sweat upon her brow, and the mother taking her last farewell, and the father's silent tear, combined with sobbings of sisters and friends, while the angel of death was knocking dolefully at her heart, and pleading for the winging away of her immortal soul to yonder realms of glory. Her last sun had set forever; and ere midnight came she grew weaker and still fainter, and the angel of death wafted her soul to its haven of rest. Forever with the Lord; this is our hope.

J. W. Wilt.

Christian Family Companion.

DALE CITY, Pa., August 12, 1873.

Brethren's Almanac for 1874.

The time is now at hand for collecting material for the Brethren's Almanac for 1874. In view of this fact we have prepared a copy of the present year's issue, and sent it to each minister whose address is found in the Almanac, and as many more as can be obtained, with the request that the receiver would interest himself in having all errors corrected that may be found therein. And also containing an invitation to contribute to its reading columns. And we now extend the same invitation to all the brethren and sisters. Pleas consider yourselves commitees of one to assist in selecting, compiling, and composing suitable matter for the next issue of the Almanac. Reminnis. cences of olden times, ancient customs and rules among the Brethren would be interesting topics. Will not some aged brother or sister give us a description of a funeral, fifty years ago? We have heard it said that at that time all dressed in white, and the wine and cake were passed around among mourners and attendants. Who will give us the facts in relation to this matter? Also tell us how marriages were performed &c. Let some of the old customs relating to those matters go upon record, while the witnesses are yet living. Let some Elder give in detail the ceremonies and exercises in attending a communion meeting. The manner of installing ministers and deacons,and ordaining Bishops.

Christian Union. No 8.

In a former article, we showed, that, when Paul said, "There is one baptism," he simply taught his Ephesian brethren that in the one body there are not two or more initiatory ordinances—not one baptism for Jews, and another baptism for Gentiles, but the same rite for all. We also promised to return to this point of Christian Union, and show what that one baptism is, and how it is to be performed. In this article we shall endeavor to fulfil that promise, and we ask for an impartial examination of what we now intend to offer.

We have only one law given us by the Lawgiver, enjoining the ordinance, and describing the manner of its performance. This law is couched in these words: "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matth. 28: 19.

In this law "baptizing" is the term that expresses the action to be performed. This action is immersion,—the act of immersing,—and if the Greek term *baptizontes* were translated instead of being anglicized,it would read,"*Immersing* them," &c. This we could show, but as it has been abundantly proven, time and again, we will pass this part of the subject by with this simple notice; stating however, that it is almost universally admitted, that immersion is baptism, and that Christian baptism was, in the apostolic age, performed by immersion. The arguments on this point are complete, and are accessible to all. Besides this, we doubt whether any person can read the New Testament once through, with an unbiassed mind, without coming to this conclusion.

As already stated, baptizing is the term expressing the action; hence the *action* is to be performed "in the name of the Father, and of the Son, and of the Holy Ghost." This, we understand,conveys the idea, that the action is to be performed into (*eis*) each of the three Divine names. The action is to be performed, first, into the name of the Father; second, into the name of the Son, and third, into the name of the Holy Ghost: thus, when the ordinance is performed according to the terms of the law, we have three actions in the one ordinance. This is the baptism, the only baptism, enjoined by the "one Lord;" and hence it is the "one baptism" spoken of by Paul, by which Jews and Gentiles are inducted into the "one body," by the "one Spirit."

But single immersionists, as well as single rantists, assert, that the Father, Son, and Spirit are one, and hence one action will induct us into the three, (or into the one; for neither they nor we know how the fix it up). Strange conclusion! but no stranger than the logic,—or want of logic,—by which it is deduced. What do our friends understand by the scripture, "These *three* are *one*?" Do they really think, and do they expect to make intelligent people believe, that the Father, Son, and Holy Spirit are *one* in such a sense that they are no more three? They surely do not think so. If they do, they had better petition to have the Scripture so modified as to suit their theory. To convey this idea it should read, "this *one* is *one*," and not, "These *three* are *one*." If the terms "*these three*" do not mean *three*, they mean worse than nothing at all, and had better be stricken out, as they only embarrass the mind. When John said, *these three*," he meant something, surely. Did he mean *three*, or did he mean some other number? If he meant two, why not say two? and if he meant one, why not say, *this one is one?* This would be useless, if not ridiculous tautology; for every little boy or girl, that can count one, knows that one is one.

"But," say they, "did not the Son say, 'I and the Father are one?'" We answer, yes. But what do they understand by this declaration of our Savior? Does he mean that they are one in every sense of the term? If so, how do they understand his other declaration, "My Father is greater than I?" If the Father and Son are not two in some sense, how could the Father be greater than the Son? It is simply unreasonable, if not altogether absurd, to assume that the Father, Son and Holy Spirit are one in every sense of the word. We will here repeat an argument introduced in our first article on Christian Union.

1. "The unity of the disciples does not destroy their distinctive personality. 1 Cor. 12: 20, 27.

2. "The disciples are one in the same sense in which the Father and the Son are one. (John 17: 22); hence

3. "The unity of the Father and Son does not destroy their distinctive personality. 1 John 5: 7.

"In this syllogism the premises are both true, being established by the word of God, which is truth: the reasoning is just, and the conclusion fairly deduced; hence it is an immutable fact, that the unity of the Father and Son does not interfere with their individuality: while in one sense, *they are one*, in another sense *they are two*. The same reasoning will

apply to the Holy Spirit; and accordingly John says, "There are three that bear record in heaven, the Father, the Word (Son), and the Holy Ghost; and these *three* are *one*." In one sense they are one, are united; but this unity does not destroy their individuality, their plurality, for they are still *three*."

The foregoing arguments should be conclusive on this point; but the scriptures are full of testimony to prove that the unity of the Father, Son and Spirit does not destroy their personality. We wish to call your attention to an important fact recorded by Matthew, which is so clear in its nature, and so direct in its appeal to the senses that it cannot be misunderstood. When our Savior was baptized by John, in the Jordan, he "went up straightway out of the water; and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him; and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Matth. 3: 16—17. Here the Son is seen, the Holy Spirit is seen, and the Father is heard, as he speaks from heaven. The *Father* says, "This is my beloved *Son*;" and the *Spirit* descends like a dove and lights upon the *Son*, so that there might be no possible chance of misunderstanding who was referred by the demonstrative, "This." The Father recognizes the Son; the Holy Spirit designates the Son; while the Son is engaged in his work of righteousness. These facts declare in unmistakable terms that the Father, Son, and Holy Spirit are not one in any sense that interferes with their personality. Let the candid reader closely examine the following texts of scripture:

"Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Matth. 12: 50.

"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my father which is in heaven." Matth. 10: 32, 33.

If the Father and Son are not two, how can the Son either confess or deny before the Father?

"All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whom the Son will reveal him." Matth. 10: 27.

If the Father and Son are not two, how could the Father deliver anything to the Son? How could a person without heirs give anything to his children?

"O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt." Matth. 26: 35.

Praying to his Father, which he often did, is evidence that he and his Father are two. But read this prayer again, and you will observe that the desire of the Son was not in harmony with the will of the Father—"not as I will, but as *thou* wilt." If they are not two, here is a strange case indeed.

"And I appoint unto you a kingdom as my Father hath appointed unto me." Lu. 22: 29.

Part of this scripture is easily understood; but the second part is very mysterious, if the Father and Son are not two. We can understand how the Son could appoint a kingdom unto his disciples, but he and his disciples are two parties; but how the Father could appoint a kingdom unto the Son when they are not two, those who hold such an opinion may explain.

"There is *another* that beareth witness of me; * * * The Father himself, which hath sent me, hath borne witness of me," (John 5: 32—36). "I am *one* that bear witness of myself; and the Father that sent me beareth witness of me." (Chap. 8: 18.)

Any person will be able to see that Christ in these texts declares that he is *one*, and his father is another. If *one* and *another* are not two, we are mistaken in our faith that the Son and the Father are two.

"I seek not mine own will but the will of the Father which hath sent me." John 5: 30.

If the Father and the Son are the same, then how comes it that the Son can seek the will of the Father and not seek his own will?

"I came forth from the Father, and am come into the world: again I leave the world, and go to the Father." John 16: 28

If the Father and the Son are not two, how could the Son come forth from the Father, and return again to the Father?

If there is any testimony wanting to make this argument complete, it is found in these words, "But to us there is *but one God, the Father*, of whom are all things, and we in him; and *one Lord Jesus Christ*, by whom are all things and we by him." 1 Cor. 8: 6. Many more scriptures of the same character might be quoted; but we think it superfluous to bring forward any more; for he who will not accept of what has been given, is confirmed in his error beyond all hopes of being won to the truth. We wish, however, to inform our readers, in this connection that the same course of reasoning, from many scriptures, teaches as conclusively, that the Father, Son, and Holy Spirit are three. But why should we consume time, since John in speaking of them says, "THESE THREE."

J. W. BEER.

Plagiarism.

In No. 29, brother Sharp exposed a writer who was guilty of the above crime. We followed with a few remarks, signifying our purpose to give the merited reproof to any one that would make himself guilty. All this notwithstanding, the work of theft and imposition still goes on. In No's 20 and 28 are two articles from the pen, but not the mind, of Joseph Rothrock, Dunkirk, Ohio. The third is before us, but it cannot appear; not because it is faulty, but because of the imposition. These articles were given as original; but they are almost totally made up of selections from Baxter's Call. This we had suspected, and wrote to him about it; but he claimed them as original, and so they appeared. Sister E. Williams afterward called our attention to it; and upon examination, we pronounce it plagiarism and prevarication. When will this pilfering, and that in sacred things, cease to be practiced? We want no more of it.

J. W. B.

Answers to Correspondents.

B. E. PLAINE: You have now overpaid on Hymn Books, 23 cents.

C. HILDEBRAND: We had the name C. Reasor in our books, and the paper is sent as regularly. We cannot tell where the cause of the trouble is.

L. OZIAS: Having published a full report of the proceedings of the late Annual Meeting, we do not, as formerly, furnish our subscribers with the minutes. We will, however, supply those who desire them, at 10 cents per copy.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

In Reply to Brother D. P. Sayler.

"Be kindly affectioned one toward another with brotherly love, in honor preferring one another."—Rom. 12:10.

The above passage of scripture came to my mind while reading a letter written by brother D. P. Sayler, published in the C. F. C., Vol. 9, pages 445 and 446, headed, "A Reply to Sister Hannah Knouff." I have also read Sister Knouff's letter; and I do not see that her letter manifested an unkind spirit. But if I understand brother Sayler's letter, I must come to the conclusion that he did not treat sister Knouff with Christian courtesy. Brother Sayler quotes 1 Tim. 2; 11, 12. "Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to learn in silence." The above passages of Scriptures are applicable to the unlearned and the disobedient sisters in the church, and do not apply to our intelligent and pious sisters in the church of Christ. The New Testament scriptures do not prohibit pious and holy women from teaching, prophesying and speaking unto men to edification. We learn that in the Apostolic age of the world, women prophesied. Philip, the Evangelist, had four daughters that prophesied." Acts 21:9. Paul says, "He that prophesieth, speaketh unto men to edification, and exhortation, and comfort."

But brother Sayler says, "Is not Hannah Knouff's letter as clear a trangression of a plain command of God's word as any trangression can be?" Now, with all due respect to our aged and highly esteemed brother S., I must say, I do not understand that good and holy women are trangressing a plain command of God's word when they impart instruction and contend for the plain reading of the New Testament scriptures. But, if necessary, I will prove by the word of eternal truth, that good and intelligent women have a right to teach, pray in public, prophesy, and speak unto men to edification.

Brother Sayler says, "Hannah, you ask where is the commandment for the caps?" then he says, "Here you have a very plain one," but he does not furnish the chapter and verse that has the commandment for the wearing of caps. We call on brother S. to produce a "thus saith the Lord," for wearing caps; for we want an example, or, in other words, a "thus saith the Lord," for every religious duty that we are to perform.

Brother Sayler quotes 1 Tim. 5:1, "Rebuke not an elder, but entreat him as a father;" then asks the question, "Why, then, did you rebuke Elder Eby as you did?" The scriptural meaning of the words, "Rebuke not," is, do not smite, do not treat them harshly, nor with majisterial austerity. Now let the reader be the judge whether sister Hannah Knauff's letter contains such harshness as the above definition implies. You will find sister Hannah Knouff's letter published in the C. F. C. of June the 24th, page 398.

Brother Sayler says, "Hannah Knouff's letter is as clear a transgression," etc., "and yet brother Holsinger published it, and we read it, and let her go unmolested in her wickedness." What a charge against an old and pious sister, charitable and kind, and, in my opinion, second to none. But how unkind it is to sit in the judgment seat, and say to our brother or sister, "You are a transgressor, and going on in your wickedness." I will say again, let us "be kindly affectionate one to another," and if there are any of us to be stoned to death, let him that has no imperfections cast the first stone.

In conclusion, brother Sayler says, "Sister Hannah, don't talk about being guided by the plain reading of the New Testament," etc. Sister Hannah, let us earnestly contend for the plain reading of the gospel of Christ, and learn to know God's will, and obey it, whether it will meet the approbation of men or not.

J. K. Teeter.

Pleasant Hill, O.

Sabbath Schools.

Brother Holsinger: As I was requested to say something by way of an address to your Sabbath-school in Dale city, at our last A. M., in reference to the utility of said schools among the Brethren, and as I was called on very unexpectedly, and that, too, without time enough to give the subject sufficient thought in order to give the Brethren the desired satisfaction in reference to the important subject, I thought I would write a few lines on the same subject, and if you think them worthy of publication, do so, and if not put them in the waste box. I am a friend of the Sabbath school cause, when properly conducted, in the fear of the Lord, and in accordance with the gospel of Christ. Now I will try and tell my readers how I think a Sabbath-school may be conducted to be in accordance with the gospel.

The official members of the school should be members of the church of Christ, (as the Brethren claim to be that church). If there be not enough members of the church from which to select the officers, take members children; but further than that I would not advice, for fear of a mixed doctrine being taught.

2. Select a brother for superintendant that is strong in the faith, and will, through the help of the Lord, try and make the school interesting; as I think much depends on him for the success of the school.

3. Select such brethren and sisters for teachers that will be most competent to explain the gospel in its simplicity and purity, and get their pupils interested in reading the scriptures; and after each class is through reading, each teacher should ask such questions from the chapter read as would most interest the class, and draw their tender minds to the Savior who died for them.

4. After the teachers are through asking questions, let the superintendant ask questions also, from the chapter read to the whole school; and in doing so, let him not forget those tender little lambs who are watching with sparkling eyes for some easy question for them to answer too, as we think the question should be given according to the talents of those who are to answer. If the separate classes cannot answer their questions, let them come before the school; for where the Spirit of the Lord is there is liberty. Thus you see we can all engage in giving our views on the scriptures. Also let the superintendant have some scriptural question for each class to answer on the following Sabbath. Thus the children will become interested in reading the Bible, where they would not, if they had not the privilege of attending Sabbath school.

We should have some good paper published by the Brethren to distribute among the children to read during the week.

Offer no prize to the one that commits the most verses, as there are those who can learn and commit more readily than others, and they would receive the prize, while those who labored most would fail; and we think it would be discouraging to such, and also unfair.

When the season is over, let the last day be conducted as the first, and that by singing and prayer at the opening and close of the school; and have no celebration as many other churches have. I think a school conducted as above described would not be contrary to the gospel, and hence must be in accordance with it. I believe

the young and rising generation would receive more benefit from Sabbath-school instruction, if brethren would take hold and conduct them aright, and encourage their children in the work, than they do from our preaching. That is saying a good deal, but I will try and give my reasons for saying so.

1. Our preaching is generally directed to those of a more mature age, to such as have come to, or crossed the line of accountability.

2. Preaching is not as much simplified as Sabbath-school instructions, hence children do not take the same interest in preaching. I have heard some brethren say that those of more mature age are the proper subjects to talk to; that our children have nothing to answer for and we do not need to preach to them. These remarks were brought to bear against the use of Sabbath-schools. Let us weigh the matter, and we think they will not have much bearing.

In Ephesians 6: 4, we are commanded to bring up our children in the nurture and admonition of the Lord. The scriptures do not teach us to wait with our instructing them until they are of mature age, but commence in youth "Train up a child in the way he should go; and when he is old, he will not depart from it." Suppose I were to go to one of those brethren, who argue against Sabbath-school instruction as they say we only meet to talk to those who can exercise faith, and I would ask why they send their children to our common Schools at such an early age, their answer would be that they would be more likely to get good education by by getting them interested in early life; for if they grow up without education, they will become careless and negligent, and more difficult to teach, and think they will be laughed at, I hold the same idea in reference to religious education: if it is not begun in youth, while the mind is yet tender and easily bent, it will be much more difficult to draw them into the fold of Christ in after life. I think the Sabbath-school room is one of the places to get that early and wholesome education that will lead the young mind to Christ.

Again, we have those among us who are ready to say that Sabbath-schools have a tendency to lead our children into pride, and they will keep them at home. But I think that argument is very weak. If you are afraid of your children becoming proud by sending them to Sabbath-school, you must also keep them away from church; for our fashionable friends attend our meetings as well as our Sabbath-school. If I should tell you to keep your children away from church on account of pride, you would think it strange of me as a minister of the Gospel; but I could do it with as much propriety in one case as in the other, and I think both would be wrong.

One of the brethren on the standing committee at our last A. M. while speaking on the subject of Sabbath-schools made the following remarks: "The teachers and officers of the school should all conform to the order of the church; but wherever Sabbath-schools are held, the churches are running widely after the world." The latter part of the above remarks I take exception to, for two reasons; 1st, because it has a tendency to keep the brethren from taking hold of the work; and 2nd, the brother that made those remarks was laboring under a mistake. If he had said, wherever he saw the brethren hold Sabbath-schools, they, (the brethren) were running after the world, it would have done better, for he has not visited all the churches that hold such schools; for his remarks include all the churches that have Sabbath or Bible schools. This is the third season that the Brethren in the Eagle Creek church are holding a Sabbath-school; and we do not think that it is leading our church into pride, but the reverse, for if we have no School among the Brethren, our children will go to other schools where they will have more pride to follow after than they do among us.

The brethren here have taken measures within the last few years to have our members all to conform to the order of the church, and we are glad to know that all have promised to do so, and we have that confidence that they will do so. I think the brethren should labor everywhere to keep down pride. If we will not allow such schools among the Brethren because we cannot get officers enough to conduct them, who conform to the order of the church, we should also not allow brethren to preach the Gospel who do not conform.

Now, in my closing remarks I would say to our dear brethren and sisters, that I think it is very necessary in these last times, that we try to keep our children under our own instruction, as we have already intimated that Bible schools among the brethren would be very good to keep our children under the instruction of the gospel. A few words to those brethren who are opposed to such schools. I would say that the Bible teaches us that we must be either for or against the Lord. Now if you cannot prove by scripture that such a school as I have recommended is a hindrance to christianity, it must be for its advancement. If so, I would say, brethren and sisters, take hold of the work. What I have written has been done in love.

JACOB WITMORE.

Dunkirk, Ohio.

HOLLIDAYSBURG, PENN'A, July 21st, 1873.

Dear Brother Holsinger:

I have had many thoughts since my return from A. M. I have a desire to know why the Tune and Hymn Books are opposed. On Friday last a stranger from Greensburg dropped in to shelter from the storm. In looking over the *Pilgrim* he noticed the advertisement of the "Tune Book," and asked to see a copy. He sang many of the tunes, said it was the book for his taste, and asked me to let him have a copy; but as he was a bridge inspector he could not carry it. He was very sorry he did not attend our A. M. He and his wife both have a desire to unite with the Brethren, but have never had the opportunity of hearing them preach. He has attended meetings of other denominations, but says they do not obey all of Christ's commands; and says from what he has learned of the Brethren, they fulfil the whole law. He wishes some brethren would preach in Greensburg. I trust there may be some one to feed starving souls.

Your Sister in Christ.

E. R. STIFLER.

BROTHER HENRY:—I would just say that our communion meeting passed off on the 12th and 13th of July, at brother J. H. Meyers's barn. There was present in the evening, a very large crowd of people; and better attention and order, I never saw at a meeting of the kind, in the East or West. We think there are some here who are seeking after truth.

Brother Henry, I understand you contemplate a visit West. We would like very much if you could give us a call, if not too inconvenient, and preach for us. At least, try and bear us in mind as you are traveling; and if an opportunity affords, don't pass us by.

Yours, GEORGE MYERS.

Queries Answered.

In C. F. C. current vol, No.29, page 463, we find a query, "Why is it The querist tells us, that on page 172, present vol, is a very important query, not yet answered.

Query: "Is it consistent with the gospel of Christ for brethren, and especially. ministering Brethren, to build fine, costly houses and barns? He asks whether not some brother or sister could give us a good scriptural answer to the queries; and again asks brother H. D. Davy's views upon the subject. Not knowing whether any other brother's views would be acceptable with the "Brother," I shall nevertheless, in the fear of the Lord, try and offer my views on the subject, or rather subjects.

In the first place the query is, whether it is consistent, to build fine and costly houses and barns," &c. I do not know whether I understand the brother's meaning aright in the term "fine." The primary meaning of the word is, *finished*. Should I understand the brother to ask whether we should finish our houses or barns, when building, I would at once say, yes, finish them; do not leave them half finished, as there can be no wrong or inconsistency, in finishing or completing a job of this kind, of whatsoever nature it be; for to leave a building in an unfinished state would be a waste of time, labor, and money, and it would be deemed imprudent to do so. The wise man saith, "Whatsoever thy hand findeth to do, do it with thy might."

"Costly houses and barns." To build a good, comfortable house or barn, will certainly be more or less costly. The materials will cost labor and money; at least, we find it so in building, as no one will labor without being remunerated for his toil.

"In all the fashions and style of the world." Men of the world do build good houses and barns, to shelter themselves and families, and their stock, from the inclemency of the weather, as well as to store away their grain, &c., the fruits of their labor. Where, my dear brother, is the wrong in this? Would you forbid a brother to build a good, finished, and costly house, because men of the world do so. I presume you would not. Yet anything besides that which isreally necessary for durability, shelter, comfort and convenience, would, I think, not be consistent for a brother to do.

But, my dear brethren, let us take heed, that we envy not our brother or neighbor that may chance to have a better house or barn than we have. "Is it not lawful to do what I will with mine own? Is thine eye evil?" Matth. 20: 15.

The querist wishes to know what is to be done with those brethren who persist in those things contrary to the counsels of the Elders? My dear brother, I know of no particular rule for building houses and barns, laid down by the Elders. If there is such a rule, I for one, do not know it; neither do I find any such rule in the gospel. The apostle admonishes us that whatsoever we do, in word or deed, we should do all in the name of the Lord Jesus, giving thanks unto God and the Father by him." The children of God are governed be the Spirit of God, and that selfsame Spirit will lead them into all truth.

The querist asks, "Is there any difference between a display of pride on one's person, or on their buildings?' To this I would emphatically say, No.

"Also, is it consistent for sisters to dress their innocent children in all the foolish fashions of the world?" To this, my dear sisters, I would say, No, it is not consistent for sisters to do so. This last query demands our serious and prayerful attention. I hope, dear sisters, that none of you may be guilty of this, in the full sense of the words, "of all the foolish fashions." But, dear sisters, is it not too true, that some of our sisters are guilty, at least to some extent? Ask yourselves, are you not imitatiug some of these "foolish fashions," and that to a considerable extent? Dear sisters, it almost causes my heart to bleed to see you imitating these pernicious, sinful, yea, might we say, "foolish fashions"? such as are neither for comfort, for health, nor for beauty. For instance: would any of you dress your young daughters with dresses that reach no farther down than to their knees, were it not the foolish fashion of the world? I now ask you, dear sisters, were it the fashion of the world for young girls to wear their dresses long, so as to drag on the ground, would you then have your girls wear them short, as they do now? Sisters, answer this question yourselves. Is not this as the querist saith, a "foolish fashion"; an indecent, immoral, unbecoming, unhealthy, and unchristian fashion? Why then not abandon it? My dear Christian sisters, will not God hold you accountable for all this? Are you not strictly commanded to "bring up your children in the nurture and admonition of the Lord." Why not train your children, dear parents, whilst young and pliable? Train them to such kind of apparel as becometh children of Christian parents. There is no danger that your children will become too humble. Should you not rather be afraid that they are in danger of becoming too proud and vain? Dear Christian parents, doth not the apostle tell you, that "God resisteth the proud, but giveth grace unto the humble?" James 4: 6. The wicked through pride of his countenance shall not see God." Ps. 10: 40. "Pride goeth before destruction." Prov. 16: 8. See also, Prov. 6: 17; 16: 5; 29: 23. Hundreds of equally strong testimonies against pride could, if necessary, be produced.

I contend, dear brethren and sisters, that pride is the devil's greatest strong hold of all sin. He implants it into the hearts of youth: and if nursed and cultivated by the parents, it will grow to such an enormous extent that all manner of sin and wickedness will grow out of it as a natural consequence. It was pride, that the devil instilled into the heart of mother Eve, that induced her to partake of the forbidden fruit.

Fathers and mothers, I appeal to you, will you bring up your children in pride, to that which is an abomination in the sight of Almighty God? Will you bring them up to that which, if not thoroughly repented of, will sink them lower than the grave? And O dear parents, what think you, if your children should rise up in judgment against you, and condemn you, saying, "Had you brought us up in the ways of holiness, in the nurture and admonition of the Lord!" "The queen of the south shall rise up in judgment against this generation, and shall condemn it." May they not say unto you, "Had you but warned us to flee from the wrath to come! but instead thereof you left us indulge in pride and folly, and now we must hear the awful sentence, "Depart from me!" My dear brethren and sisters, why is it that so many of our brethren's children become so estranged

from the household of faith? Children of seemingly pious parents stray off; is there not a cause for it? There is certainly something very seriously wrong. And wherein, I would ask, is that wrong existing? Is it not, at least to a great extent, in this, that we neglect the training of them whilst they are young, in not bringing them up in the nurture and admonition of the Lord? A great many parents, I am sorry to say, spoil their children, so to say, with kindness, in permitting them, when young and tender, to indulge in the sinful and foolish fashions and maxims of the world. Their juvenile minds are trained to this from their infancy. Thus they grow up, and finally become uncontrolable.

Upon a certain occasion I heard a brother say, (a seemingly pious deacon), "I cannot control my children in those things. I wish to live in peace with them; I do not want to scold with them." A Christian father should not scold with his children, this is true, neither will he have occasion for scolding with them, if they are brought up in the right way. Eli, the priest of God, was apparently a pious man. He appeared to be zealously engaged in the service of his Lord; yet he neglected to restrain his impious sons in their wickedness, like the brother said, "did not want to scold with them." But the Lord said, "For I have told him that I will judge his house forever, for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not." 1 Sam. 3: 13. The term restrain means, to check, to hinder, to limit, to restrict, &c. Old father Eli, not unlike some of our Christian parents, would overlook the wickedness of his sons, because they were his sons. The Lord, nevertheless, held him accountable for it, and the more so, because he was aware of their wickedness. Fathers and mothers, can you help knowing the iniquity of your children? yet you let them go, unrestrained, in pride and folly. Yea, have you not assisted them in it? Let us seriously reflect upon these things before it be too late. Rest assured, that God will hold us accountable for the bringing up of our children, and if we bring them up to their own eternal ruin and destruction, think, O think with me, what will be the sad consequence!

The querist wishes to know what should be done with sisters, (parents) who do these things. My answer would be, admonish them to desist from the evil. "Reprove, rebuke, exhort, with all long-suffering and doctrine." And if they will not hear, deal with them, as you would with other offenders.

Dear brother, I have now given my view in the fear of the Lord. Whether these views will meet the approbation of my brethren and sisters I know not. May the good Lord give us grace to understand and to do his will.

ELIAS K. BUECHLEY.

Waterloo, Iowa.

Announcements.

The brethren at Black Hawk county, Iowa, intend to have a lovefeast on Saturday and Sunday, 11, and 12 of October next, at their meeting-house, four miles south of the city of Waterloo. By order of the church.

E. K. BUECHLY.

The Lord willing, our lovefeast will be held at brother D. Robert's, three miles east of Tyndal Station, on the C. R. I. & P. R. R., on the 13, and 14, of September next. By order of the church.

J. H. ROBERTS.

The Lord willing, there will be a communion meeting in the Wabash congregation, Wabash county, Ind., on the 6th of September, at the Brethren's meeting-house, seven miles south of Wabash City. Meeting to commence at ten o'clock a. m.

N. W. CRUMRINE.

LOVE-FEASTS.

Smith Fork, Clinton county, Mo., September 6.

Cerro Gordo, Piatt county, Ill., September 27, 28.

Santa Fe, Miami county, Ind., Oct. 3.

Cowanshannoc, Armstrong county, Pa. Sept. 2.

Middlecreek, Somerset Co., Pa., Oct. 2.

Redbank, Armstrong county, Pa., Sep. 13.

Stoney Creek, 4 miles east of Noblesville, Hamilton Co., Ind., Sept. 29, 27.

MARRIED.

At the residence of the bride's mother, July 31, by Elder J. I. Cover, brother JAMES NEWCOMER and sister ANNIE JOHNSON, both of Fayette Co., Pa.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

On the 17th of July, in Richland Co., Ohio, near Independence, sister ELIZABETH GARBER, aged 70 years. Funeral services by the writer.

On the 29th of July, in Knox county, Ohio near Mt. Vernon, Elder JOHN GORSUCH, aged 38 years. Funeral services by the writer.

CALEB H. PRICE.

LIST OF MONEYS RECEIVED for SUBSCRIPTION BOOKS, etc.,

Henry Shock	1 25	Isaac Seltz	1 25
Jonas F Engler	1 50	J T Weaver	1 50
Joseph Rothrock	85	J F Neher	4 50
J S L Miller	1 00	Thomas B Cavan	1 50
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VOLUME IX. DALE CITY, PA., TUESDAY, AUGUST 19, 1873. NUMBER 33.

For the COMPANION.

The Family Altar and its Influences.

The first great care a father has, is, to prepare the ground of the hearts of his children for the reception of the good seed of the word of God. This he must do around the fireside. God's word must there be read, explained, and enforced with truth. The incense of prayer must ascend with great care for the little ones gathered from day to day. Yes, every Christian house must have an altar—it must have a consecrated place—an hour for worship in the family of God. In this way they may save their children. Parents can do much if they influence their little ones.

I think; sometimes, in speaking so much of the mother's influence, we are prone to forget that the influence of the father is as much as that of the mother, for if we look around us, just now, we see strong manifestations of the fact, that fathers are not powerless. They are expected to exercise their influence at the consecrated altar. There is a certain kind of influence every father can exercise over his child; especially, if that child is a boy, which the mother cannot exert. They occupy, in one sense, different spheres. Both have a power, which, when properly exerted, must fall under the influence of the grace of God. But that power is unlike in them. Watch it when you will, you see a mother's influence, by the blessing of God, effectual to the salvation of her daughter. Pastors and elders say so; they have watched—have noted the fact. But where are the brethren of these daughters? Ask where the fathers are, and you will get an answer. Are the pious men filling their station among the people of God? It not the sons are not expected in their places. Experienced ministers will tell you that boys will follow their fathers. We have, in many churches, mothers and daughters, and some fathers and sons, but how many sons are out wandering in the paths of sin and folly, led by the example of their fathers! What a tearful account some parents will have to give for neglecting their duty towards those under their care! If you do not have a family altar, erect one at once. Devote a certain part of each day to reading and explaining the Bible to your children; and in a short time you will notice the difference. Our lives do not depend upon the amount of manual labor we get accomplished in a day. Our time wholly belongs to God; yet he only asks for part of it to be devoted exclusively to him.

Dear parents, I appeal to you, let us be more careful in this great duty devolving upon us, that we do not neglect to fulfil the law of God, by feeding these little ones with husks instead of the "sincere milk of the word." Pray each day for a special blessing to rest upon the children entrusted to your care. But a short season, and they will go forth to battle the storm of life; they will no longer be under your parental roof; but they will never forget your kind admonitions, your parental instruction. May we not be forgetful in this great work, that we may win the glorious crown at the end of the race, is my prayer.

R. STIFLER.

Hollidaysburg, Pa.

Play.

It is evident that the idea of any kind of play can only be associated with the idea of an imperfect, childish, and fatigable nature. As far as men can raise that nature, so that it shall no longer be interested by trifles or exhausted by toils, they raise it above play; he whose heart is at once fixed upon heaven, and open to the earth, so as to apprehend the importance of heavenly doctrines, and the compass of human sorrow, will have little disposition for jest; and exactly in proportion to the breadth and depth of his character and intellect, will be, in general, the incapability of surprise, or exhuberant and sudden emotion, which must render play impossible. It is, however, evidently not intended that many men should even reach, far less pass their lives in, that solemn state of thoughtful-

ness, which brings them into the nearest brotherhood with their Divine Master; and the highest and healthiest state which is competent to ordinary humanity appears to be that which, accepting the necessity of recreation, and yielding to the impulses of natural delight springing out of health and innocence, does, indeed, condescend often to playfulness, but never without such deep love of God, of truth, and of humanity, as shall make even its slightest words reverent, its idlest fancies profitable, and its keenest satire indulgent.—

For the COMPANION.

Danger.

How awful the idea of committing a fatal mistake in the matter of religion! An affair of such momentous consequence as the salvation of the soul, should receive our strictest attention. The danger of error is so great, that we cannot be too careful. When we consider the deceitfulness of the human heart, and how easily we are led by the delusive influence of Satan, the father of lies, it is evident we are in danger.

The first thing of importance is the start. When God in his goodness, by his Holy Spirit, sees fit to awaken the sinner, it is very necessary that he should have a clear idea of what is to be a Christian. To mistaken partial reformation for genuine conversion is an error that has destroyed multitudes.

We may be much concerned about our souls wel-fare; may have strong impressions of our guilt; may lament our sins and lead a different life from what we did; may detest sin and sinful ways; may even, at times, feel what is called religious joy—stony ground hearers received the word with joy, but endured only for a short time.

We may make a public profession of religion, and observe the ordinances of the church, and appear to be a true Christian yet may never have been born again. And there is great danger that we may place too much dependence in the church and its ordinances in place of putting our *trust in Christ Jesus*, who is the author and finisher of our faith.

It is all right and good to belong to the church and obey the commandments as directed; but we must be very careful that we do not place too much confidence in those things. We must not forget that nothing short of the new birth will save us. "If any man be in Christ Jesus he is a new creature: old thing are passed away, behold all thing are become new. The heart must be changed. There must be a divine a total alteration of our disposition. We must love God supremely, as well for his holiness and justice, as for his love and mercy, delight in his glory, as well as his grace. Start right, keep on in the right, and the end will be right. God's promices is sure; and if we put our trust in him, believing in the all atoning merits of Jesus Christ, we can have the assurance that all will be well. But we must get a right idea of what it takes to be a Christan. But often we do no tunderstand what the meaning of certain portions is, and often we spend much time about that which is unnecessary for us to know; and that which we should know we fail to comprehend; and, let me say here, that the minister has much to answer for if he does not give what information he can on this subject. It is the young convert who needs to be instructed, and the danger of making a mistake pointed out to him. Oh, how, awful, if we should be denied in this matter! Ten times better not make a profesion, than to rest our hopes on the wrong object; for profession is very likely to quiet our fears, and we may very easily be led to believe there is peace where there is no genuine conversion. It is said, "Hell resounds with groans and lamentations of deceived souls." Then let us be careful that we watch and consider well how we stand.

"My soul be on thy gaurd;
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the skies."

I pray God to give us the enlighting influence of his Holy Spirit, that we may see aright, and for strength to do the right. I must close this article, as it is getting too long, though it is but as a drop in the ocean of what might or should be said on a subject of so great importance. So let our watch-word ever be, *danger*, great *danger*!

S. H. SPROGLE.

Shannon, Ill.

Know the Lambs.

Many a flock is estranged and many scattered for want of a shepherd who can call them by name. Many a lamb strays from the fold that never would have been lost had the shepherd occasionally taken it in his arms. Lambs get

tired, and, lagging behind, are lost. Are there not many shepherds who know so little of their flock that they never miss lost lambs? or if, perchance, finding they are not in the fold, they start in search, would pass them on the way not knowing the bewildered little ones?

How can such a shepherd rightly lead the sheep, and bring all safely into the fold? How can he feed the flock aright who does not recognize the lambs?

Christianity.

Christianity is not dead nor dying. It is not yet a stagnant pool of moribund and worn out theories; the spirit of life still broods over its waters, and quickens it with energy, with activity, with power. Strange that it should be so! Strange, humanly speaking! Strange, unless there be in the Bible something more than human, some direct speaking and utterance of God! How could the words of a Galilean peasant, and the few fishermen with whom he consorted, thus for eighteen centuries be a law to a civilized world, if they were merely human? And why should scientific men, in this advanced and advancing age, care to look so constantly behind them, and busy themselves with the inquiry whether every statement in a Jewish cosmogony was a mere speculation? We do not quarrel over the egg in which Brahm created himself and then floated majestically over the waters during a period of countless ages, till finally, growing tired of his narrow quarters, he parted it asunder, and formed the sky and the earth from its divided portions. We have no counter theories with which to explain, defend or attact that egg. Nothing in the world depends upon it. In india itself no one cares for it. But a great deal does depend upon the first chapter of Genesis, and it is a note of the value of the Holy Scripture that, written as that record was for an entirely different purpose, it should yet excite so great and sustained an interest in a matter completely subsidiary to its main object.—*Prof. Payne Smith, Oxford.*

The Work.

"Educate men without religion," said the Duke of Wellington, "and you make them clever devils." This is perhaps a more forcible than elegant expression, yet it contains an important truth. Education, without a true moral balance only enables men to excel in forms of knavery which the ignorant would never attempt. But we must have men with intellectual culture. The question is how to prevent that intelligence from being devoted to base purposes. There is but one answer—heart culture. The moral training of the Christian home can give this, and it may be supplimented by the church school; but it is a sad truth that in hundreds of cases the only systematic moral culture that children recieve is that which is given by the Sunday-school. The Sunday-school ought to be, and is capable of becoming, the great moral conservator of the land.

The Secret of Success.—J. H. Vicent says that the great secret of successful teaching is to excite the self-activity of the scholar, and illustrates the meaning as follows:

At Boston a little girl was entertaining me very pleasently in the parlor, while I was waiting for a friend to come down stairs. I said to her: "You go to Sunday school?" "Oh! yes. I go to Sunday school." "You have a good teacher!" Oh! yes. I have a splendid teacher—a magnificent teacher!" When the girls in New York say "splendid" and "magnificent," they mean *nothing*. I wanted to see what these words meant in Boston; so I said: "You prepare your lessons during the week?" "Oh! yes. Teacher *makes* us do that." I said: "Give my compliments to your teacher. A teacher who *makes* her scholars prepare their Sunday school lessons during the week must be a very good teacher." "Well," she said, "I don't mean she makes us," thinking her way of stating it had reflected on the spirit of the teacher. "Ah?" I said, "you have spoiled a good story." "Well," she said, "I don't mean she *makes* us get up our lessons." "What do you mean, then? I asked. "I mean," she said, "that *she teaches us so that we love to get our lessons.*" So I multiplied the compliments a hundred told, and said: "A teacher who teaches so as to make the scholars *love* to get up their lessons is indeed a splendid teacher—a magnificent, teacher."

Men often abstain from the grosser vices as too coarse and common for their appetites, while the vices which are frosted and ornamented are served up to them as delicacies.

The City of God.

Beyond the limits of our moral vision,
Weak human sight,
Arise the splendors of the land Elysian,
Beaming in light.

Its gates of pearl are even now unfolding,
Where angels stand;
The eye of faith is dazzled in beholding
The blessed land.

Its walls of Jasper and its trees of healing
Shade waters clear,
While songs of praise, in joyous echoes stealing,
Entrance the ear.

They have no need of sun or moonbeam shining,
No night is there;
They who for heavenly gales were vainly pining,
Palm-branches bear.

From golden censers, incense sweet ascending,
Is borne on wings,
While round about the throne, the rainbow bending,
New promise brings.

But ere we reach the blessed land immortal,
Our feet must stray
Through devious paths, and death's dark, chilling portal,
A fearful way.

Our bark must toss upon the raging billows,
The storm-winds high;
Our steps must linger 'neath the shade of willows,
Where treasures lie.

O'er mountain tops, with fainting hearts, and weary,
We yet must climb,
Then in the valleys desolate and dreary,
Abide our time.
We know not where or how the way is turning,
Through forests drear,
Or on the desert plains, where sands are burning,
Barren and sere.

It may be soon the veil will be uplifted
Which spans our way;
The darkest cloud may usher in, when rifted,
The blaze of day.

Or we may linger till the night-dews falling,
Our spirits chill;
Weary, perplexed, and on our Father calling
For guidance still.

"We see the end," in all its radiant beauty,
"But not the path;"
We may be led to brave, in call of duty,
The lightning's scathe:
Tried in the furnace, whose hot fires are glowing,
While foes assail;
Or drinking cups with bitterness o'erflowing,
Till spirits quail.

Yet far beyond this maze of endless winding,
Where now we roam,
In blaze of glory that is well-nigh blinding,
We see our home.

And, casting down our crowns in adoration
Before our God,
We shall forget the "path of tribulation
Our feet have trod.

Love As Brethren.

BY J. RICHARDS, M. D.

Christianity, like its heavenly Author is love. In the beautiful language of another, Jesus Christ was an incarnation of love in our world. He was love, living, breathing, speaking, acting amongst men. His birth was the nativity of love; his speeches the words of love; his miracles the wonder of love; his tears the meltings of love; his crucifixion the agonies of of love, his resurrection the triumph of love.

Christianity he has left behind him as the representative of his character the written image of himself, and has breathed into the whole system his own spirit, and rendered it living with love. This system is the system of the Church, the system of every individual member of the brotherhood; and its breath of life it has infused into every heir of God and joint heir with Jesus Christ, and made him a living soul, alive with fervor of love. Hence the Bible everywhere recognizes it as a characteristic of the desiples of Christ, and in a variety of manners and with unwonted frequency and emphasis, brings it in to view as the invaluable and necessary possession of every Christian.

He that loveth not, knoweth not God, for God is love; every one that is born of God, knoweth God. The objects of this affection are all perceptive beings, all capable sf happiness, if they continue in well doing. It embraces God, and clings to him above all other things: his holy angels also, as reflections of the brightness of his glory; and even his enemies it regards with benevolence, although not with approbation. But it has an operation in reference to all who are brethren of Christ, members of his body, and beautifully knits them together in love. To this exhibition of love or this mode of its operation, the Apostle aludes, when he exhorts Christians in the words of the Savior to love one another.

I shall further take occasion to explain, briefly, the nature, but principally the operation and effects of brotherly love. I shall in the first place notice, is a complex emotion of the soul, the elements of which are a pleasurable feeling awakened by the contemplation of some appropriate object, and a desire for the good of that object. Of this emotion there are various modiefiations expressed by different names, and these are, of course, different objects that will excite it and variously modify its operation. Other feelings, therefore, embraced under the general term love, or nearly allied to it, may be mistaken for that peculiar affection, that bond of peace, which unites Christians in one body, fitly joined together and compacted by that which every joint supplieth, making increase of the body to the edifying of itself in love.

It must not be supposed to consist in that natural affection, existing among members of the same family; nor in that amiable good nature, which fills the breast with human kindness, and leads, as if by instinct, to acts of beneficence. Neither is it to be mistaken for denominational attachment, that which is felt for those who possess the same creed and worship in the same mode with ourselves; nor for that fond affection and cordial friendship which often bind, in sweet union, those who discover congeniality of temper, or have, by circumstances, become peculiarly intimate. It must be distinguished also, from that benevolence which yearns over a dying world and moves to vigorous efforts for its salvation. These feelings will certainly exist in the heart of the Christian, in connection with the love of the brethren, but may all be found likewise in a heart entirely destitute of the love of God, and therefore, although all combined in one lovely being, would constitute no sure proof of a renovated heart, or of preparation for heaven.

In distinction from all these, brotherly love is that which animates the bosom of those who, in the Bible, are denominated the brethren. It is the

love for one another as Christians, disciples of Christ. The master himself has determined who are his brethren. Not those who are related to him by natural ties, but they who hear the will of God and do it. Christ, speaking of his disciples, says, "One is your Master, and all ye are brethren." Hence, the apostles, in writing to the churches, adopt this appellation, and address them as faithful brethren, the brotherhood, and exhort them to love as brethren. But they are constituted brethren by a moral bond, the same which binds them to Christ himself. There is among them a family likeness, in moral qualities; and although there may be no other native influence, no connection between them in the relation of society, they have all drunk into one spirit; and whether high or low, rich or poor, literate or illiterate, African, Indian, American, bond or free, they feel themselves knit together in love, being of one accord, of one mind. Hence there is a sympathy pervading the whole, which manifests itself in weeping with those that weep, and rejoicing with those that rejoice.

But let it be especially noted that the object which in contemplation excites this emotion, is moral likeness to Christ. Wherever we discover the image of Jesus, or see a course of action which evinces the possession of his spirit, there will all the feelings cluster, which may be elements of brotherly love. Let me see an individual of any climate, of any color, of any sect, who in his walk and conversation is manifestly governed by a regard for the Lord and his Anointed, who is cultivationg the heavenly dispositions and holy habits of the gospel, who has embarked in the high interests in which God is engaged, and who sees and feels, loves and hates, as he does, and if I have any brotherly love in me I see a man who has higher claims on my regard and my sympathy than any of the merely natural relations of life can command. Loving him that begat, I also love him that is begotten of him. Bound to the throne of God by those moral excellencies which brighten his character and make him an object of delightful complacency, I am also bound in Christian affection to every son and daughter of Adam who, beholding the glory of God as it shines in the person of Jesus Christ, has been changed into the same image. And as he is the centre of attraction to them, all alike love to sit at his feet, and imbibe his heavenly spirit; so do they also love to sit at his feet and hear his instructions.—*Church Advocate.*

Rich Man and Lazarus.

In the C. F. C., No. 28, present volume, under the heading of Query, Bro. I. J. Thomas desires an explanation of Luke 16th chapter from 19th verse to end of chapter. I shall not attempt to explain; but will simply try to give my views of what the Savior said with regard to the rich man and Lazarus.

We read in the first verse of said chapter, "And he said also unto his disciples." In the first part of this chapter he was teaching his disciples, by the parable of the unjust steward, the necessity and advantages of making to themselves "friends of the mammon of unrighteousness, that when ye fail, they (friends) may receive you into everlasting habitations." The object of the unjust steward was, to make to himself friends, that when his lord would remove him from his stewardship, though having nothing, he would thereby avoid the necessity of begging, and that he might be received by his friends into their houses. And the lord commended his wisdom—not his injustice. So the unjust steward, after he lost the stewardship, fared well, having made to himself friends with whom he could associate. Now from this the Savior would teach his disciples how to be wise in using unrighteous mammon, or wealth, which may be entrusted to them while here in this world, of which they are stewards, that when they fail (or die) and are removed from the stewardship by reason of death, having been faithful in much or little according as was committed to each one to use here in the world, by administering to the necessities and wants of the poor, especially to those of the house-hold of faith, with a motive to glorify God and for the promotion of the cause of Christ on earth, they may have Jesus as their friend; and not only Jesus, but all God's children too, whether here on earth in the flesh, or in heaven, that when they fail or are removed from the stewardship by death, they (friends) who had preceded them to the spirit land, may receive them into everlasting habitations.

Now the Savior gives them a revelation of the result. He looked back and saw two individuals, who lived in times past, one a rich man, and history calls him Dives, the other a poor beggar, and the Savior gave his name. They both lived in this world, and both died. This is as far as human knowledge could follow them. But the Savior looks beyond into the spirit land, and sees their condition there, as plain as though they were living here in this world, and proceeds to give his disciples a revelation of the state of these two men after they had died and left this world. The rich man was intrusted with much of this world's goods, or wealth; but he wasted it, by using it exclusively for the gratification of his own evil propensities in the pleasures of this life, and in no way acted out the principle the Savior taught his disciples by the unjust steward. He was, therefore, not faithful in the much which had been entrusted to him, and did not meet the approbation of God. Neither had he made one of God's children his friend; so that when he failed, or by death was removed from the stewardship, he was friendless, and there was no one to receive him; but "in hell he lifted up his eyes being in torment." But Lazarus, though poor, we believe, was faithful, and like the widow, cast in his mite—all he had—and had "done what he could;" and when he failed, or died, he had many friends, and angels carried him to Abraham; and Abraham received him into his bosom, which I regard as an everlasting habitation.

Now, from what we have said, you can easily discover I do not entertain the idea that what the Saviour said relative to the rich man and Lazarus was a parable, but a divine revelation of the existence and state of man (disembodied) between death and the resurrection. Lazarus represents the state of those who endeavor to please and glorify God on earth; while the rich man represents those who are endeavoring to please self.

Now, brethren, if I am in an error in my views, I pray you set me right.

M. J. THOMAS.

Shinbone, Pa.

For the COMPANION.

Least Commandments.

My view of the matter is, that those "least commandments," spoken of by Christ, are found in the preceding verses of the same chapter in which the saying occurs, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the Kingdom of Heaven; but whosoever shall do, and teach them, the same shall be called great in the Kingdom of Heaven." Matth. 5: 19.

I would also say, that I think "these least commandments" spoken of by Jesus, extend on throughout the same chapter, (Matth. 5.) and also one or two chapters immediately succeeding.

What strengthens me in the above view, is the saying of the Master in Mark 12: 29—31, "Hear, O Israel, the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment; and the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these."

JOHN LESHO.

Peru, Ind.

For the Companion.

A Review.

A. Pearson: Beloved brother, permit me to present a few thoughts on the article that you wrote in reply to one of mine.

First, you object to my article, because I attempted to explain 1 Cor. 11: 16, and said but little about it. If we would come to proper and safe conclusions on any subject, we will be obliged to examine the connection in which the subject is found; and for this reason I gave some notice to the connection of the subject referred to. Could you, beloved brother, have put the construction on the 16th verse that you did, if you had no knowledge of its connection? I think not, for it is the key to the 16th verse.

You further say, "There is a difference between being obedient and being subjected." I admit it; but why do you then say that subject means obedient? I freely admit that if we enforce a custom, or order, without scriptural authority, we subject, or enslave; something I by no means would be guilty of, nor do I believe this of you or any other brother. About the brethren requesting the sisters to have a covering on during prayer or prophesying, you need not fear, if you prove to them that the scriptures do not require it.

You say, "The most learned commentators understand the word *Angels* to mean bishops, or teachers," in the 10th verse of this chapter.

Scott says, "Probably the apostle referred to the presence of the holy angels, who had witnessed the creation of man as spectators, or were even in some respects joint worshipers with believers in their public assemblies; which, therefore, ought to be regulated with the most exact propriety, that these heavenly worshipers might not witness anything unbecoming so holy an occasion."

Clarke quotes from Bishop Pearce as his preference, "That the apostle uses the word angels in its most obvious sense, for the heavenly angels," &c. Clarke writes at length to which I refer the reader.

I have four other works before me, all agreeing with Scott and Clarke, two of our most learned commentators. Have you not made your language too strong, brother? But the term as found in Rev. to which you referred us, they undertand to mean Bishop, or some such messenger. I know that a number of the brethren understand the term Angels to mean elders, or bishops, in this verse, and as far as the case of the power is concerned, I do not know that it would favor one view less than the other, unless the one part would supply the words as you have done. "Because *she is one* of the angels." Where did you get the sentence, "SHE IS ONE"? Is that the gospel Paul preached, or is it another? If another, I know the consequence, if not, where recorded? Where do you find the words "in public"? I fail to find them in verses 4th and 5th. Your referring the term angels to bishops, or elders, and saying that the woman is one of them, and that she exercised "authority, or office," puts woman in a position that I never was aware of. But I am not too old to learn, and am very anxious. But as you failed to prove it by scripture I will make no comments. Read 1 Cor. 14: 34, 35; 1 Tim. 2: 11, 12, and compare with the cases where women assisted the apostles in praying and prophesying, and you will find the preference to private exercises instead of in the public; at least the office of elder is not very much manifest.

You say that you ask for no better evidence to prove that holy women of old were not informed to veil themselves, than the want of evidence to prove that they were so informed. Let us reason together, and if my logic is not sound, then prove it so. Take for instance Cain and Abel offering sacrifices. We know that they offered sacrifices. Who informed them to do so? How were they informed? I am sure the devil did not inform them, although he interfered some with Cain by putting unbelief in his heart. Now we know that thought moves the mind, and mind moves man to act. Now all good thoughts come from God, and evil ones from the devil. From the account given by Moses we know that God sanctioned the sacrifice offered in faith: and Paul says, "Faith cometh by hearing, and hearing by the *word of God.*" Taking this and all that was afterward said about sacrifices into consideration, I come to the conclusion that Cain and Abel were in some way informed of the necessity of doing as they did. How could God have spoken of Abraham as he did, according to Gen. 18: 19, unless he had some previous instructions to that effect. I might mention the observance of the Sabbath, &c. Understand me not to refer to the present time where all our duties are recorded. The bare fact of a historian not informing us how or where such a people received such a law, and that they had such a law, is not sufficient evidence that they had no such law. I am speaking of nations who do not make a record of their laws. So then, after a careful examination of the assertion I made, I am more than ever convinced that it is sound logic. I mean to those who understand Paul to command the man to be *uncovered* and the woman *covered*, during prayer, or prophesying.

You say that because I call contention a custom, the 16th verse will constitute a section of itself, and be made up of ideas independent of the rest of the chapter, and disconnected from either the verses that precede or follow it. Not at all, brother, when I say that the contention is about the points that are referred to in the preceding part of the chapter; namely, that a man may pray, or teach with his head covered, and that a woman may do so with her head uncovered. The rules of language do no more require this separation than when you call the non-covering of the man, or the covering of the woman,—for they are spoken of in connection—a custom. The conjunction but in either case would necessarily have to be used to connect it with the preceding verses.

You further object to what I say about *ought*; namely, that it is binding, as it implies obligation, or duty, it not being the case. You however admit that its primary meaning implies necessity, or obligation, but that it may have a befitting sense when modified. Exactly so; but the article to which I referred treated on feet-washing as recorded in John 13th chapter, and the connection in which ought is found there proves that its primary meaning is attached to it.

You attempted a simile, but there is no more similarity between it and the subject referred to, than between night and day. There are things found in connection with verses 10 and 16 that are not found in your attempted simile. You take some of the 10th verse and annex some of the 16th verse and place it beside your simile and then I can make the application, but not to 1 Cor. 11, because it will

then have no connection with the subject referred to. No, the 16th verse does not modify the preceding command of Paul in the same way as your last sentence in your attempted simile, if you take the view of the 16th verse I have. If you beg the question, however, you may apply your simile, but then it will be no reply to my former article.

You seem to draw the idea from my article that I believed that we had no right to judge for ourselves. Not at all, brother; but as the question in verse 13th was written to the Corinthians, and knowing what history said about their customs, and what Paul had written on the subject, I was led to the conclusion that they would answer that it was not comely, and before I will judge by my own feelings, I will place myself in their stead. What you say is the conclusion of the whole matter pertaining to the covering, was the thing whereon we differed, and the readers will judge from our writings who is right, after comparing them with the word of God.

Now I come to the part of your article that was the main cause that led me to write. When I said in COMPANION No. 28, of last volume, we hear one speak who seems to be contentious, I wrote uncharitably, but I beg your pardon. But from what you further say, I judge that you misapprehended me when I said, "I know that a part of the church would rather not submit itself unto Christ; and that some of the women would rather rule over the men." I judge from your writing that you think that I had reference to the covering under consideration. Not so, brother, but to such members that I know left the church before they would submit themselves to the teachings of the word, and to such women that ruled their husbands to the misery of themselves and families. Such as are *not* guilty need not be offended, and such as *are* guilty must make the best of it, by learning to obey the word. I can see no wrong in praying to God for the success of truth as I understand it, if I always remember that I am fallible and pray with the spirit, thy will, and not mine be done, and I think that you have the same privilege to pray for your views in that sense. We sometimes add a little more to our writings than what we intended as "arguments" on the subject. Have not you done so brother? "Let brotherly love continue.

Yours fraternally, as I hope.

NOAH LONGANECKER.

Selected by J. A. STEATER.

Speaking Ill.

"If any one speak ill of thee," says Epictetus, "consider whether he hath truth on his side, and if so, reform thyself, that his censures may not affect thee." When Alexander was told that the very boys laughed at his singing, he said, "Ah, then I must learn to sing better." Plato, being told that he had many enemies who spoke ill of him, said: "It is no matter; I shall live so that none will believe them." Hearing, at another time, that an intimate friend of his had spoken detractingly of him, he said: "I am sure he would not do it if he had not some reason for it." This is the surest as well as the noblest way of drawing the sting out of reproach, and the true method of preparing a man for the great and only relief against the pains of calumny.

Be thoroughly wide-awake in addressing children, or they will catch you napping, and arouse you to your discomfiture as those children did the speaker who had been talking to them about "good" and "bad" people. He asked them, "Now, why is it, children, that when I walk the streets I speak to some people and don't speak to others?" "Because some are rich and others are poor," was the response. Children seem to be about as good in answering as most people are in questioning.

For the COMPANION.

Can Any One Hide Himself?

"Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord. Jeremiah 23: 24.

Guilt always dreads the eye of justice. The criminal always seeks concealment. From man we may hide, but who can hide himself from God? The eyes of the Lord are in every place, beholding the evil and the good. Adam tried to hide, but he could not. Achan tried to conceal his sin, but he could not. Hosts of great men, and rich men, and mighty men, and men of all classes will beg of the rocks and mountains to hide them from the face of the Lamb, but all in vain. There is no darkness, nor shadow of death, where workers of iniquity may hide themselves. Reader, there is no place in God's universe that can hide thee from the face of God. You must meet him. You must stand naked before him. You must account for every sin, of thought, word, and deed unto him, "for God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." O think of that day, when God shall single you out from among millions, to stand alone before him to be judged by him; when the history of your life shall be unrolled, and you shall be required to answer for every day, every hour, every minute of your life! What would you give for a hiding place then? How will you feel? What will be your reflections? God's eye will pierce you through and through; and conscience, which perhaps slumbers now, will be wide awake then, and will take God's part against you on every charge. Then he will set your iniquities before his face, your secret sins in the light of his countenance. Then you will have no advocate, no friend, no way of escape, but be speechless before his glorious throne.

"Whither shall I flee from thy presence? If I ascend up into heaven thou art there; if I make my bed in hell, behold thou art there.—Psalms.

C. BOWERS.

Uniontown, Ohio.

For the COMPANION.

The Moustache.

The right to wear it has very properly been questioned. No one has any moral right to be indecent. The scriptures say, "Let all things be done decently and in order." 1 Cor. 14: 40. Nothing can be more indecent, so far as the human face is concerned, than to conceal its beauty beneath a filthy mange of hair. But the upper lip shingled with a cupola of moustache is the most disgusting. No phenomenon could be more befitting savages; especially when compounded with tobacco drool, dust, and dirt, with the greasy matter from the pores, and various poisonous gases or paint. With all this, man becomes the most degraded of human monsters. No decent person can receive the offer to drink from where the moustache has just been soused, without feeling insulted. We have no right to annoy others by such indecency, or to pollute and degrade ourselves; but, on the contrary, should preserve neatness and decorum: "Lay apart all filthiness and superfluity;" James 1: 21.

T. F. TUKESBURY.

It is a principle in sound morals and equally so in religion, that actions should be judged of by the intentions which prompt, rather than by the success which attends them. Our great work, therefore, is to have a right heart.

A Mother's Love.

We love the friends our hearts hold dear,
Our sisters and our brothers,
But most of all, we ought to love
Our dear devoted mothers,
Although this world is dark and drear,
Its joys partake of sadness,
Yet, now and then there will appear
A beam of love and gladness.

A friend may love us long and well,
And cling through joy and sorrow
But then some evil cursed spell
May chill his love to-morrow!
But firmer than the love of friends,
And stronger than all other,
The purest love we ever knew
Is that of our dear mother.

A sister's love is fond and true,
And full of tender feeling,
Appreciated by the few,
And often unrevealing,
But dearer than a sister's love,
And fonder than all others,
The dearest. sweetest love on earth
Is a devoted mother's.

A brother's love is firm and true,
A father loves us longer,
A wife's devotion greater still,
And her affection stronger;
But dearer than those loves combined.
And sweeter than all others,
There is no love as true and kind
As a devoted mother's.

They tell that spirits hover ,round,
From evil to defend us;
That friends whom once we knew on earth,
In heaven may still befriend us;
But dearer here than angel's love,
And purer than all others
The love on earth we need the most,
Is a devoted mother's.

Then let us prize our mother's more,
While they are left to love us;
And cherish in our hearts their words
If now they watch above us;
And not forget or treat with slight,
That love above all others.
Which filled, forever burning bright,
The hearts of our dear mothers.

For the COMPANION.

A Diarist.

A diarist is one who keeps a diary, or account, of his daily transactions. Would it not be well for every Christian professor to be a diarist, and keep an account or journal, of his conduct and conversation daily, and every night compare his diary with the scriptures of eternal truth, to see how near parallel he has walked with its teachings, or how distant and separate his actions and conversation are from the precept and example given us in the gospel, for an established mode and orderly sameness? If we had a record to look over at night, and consider attentively our day's thoughts, words, and actions, could we present them before that God who searches the hearts and trieth the reins of the children of men without a feeling of condemnation? Would we not censure and reprove ourselves for our moral weakness and want of faith, and our negligence in watching ourselves, and renewing our diligence to watch, and make a fresh resolve to separate ourselves from everything that is contrary to virtue, temperance, patience, and charity?

We are frequently commanded to watch and pray, in the gospel. Watching comes before prayer: "Watch unto prayer;" "watch and be sober;" and "watch thou in all things," &c. If we would watch our temper and conversation, there would not be so much vain talking, evil speaking, nor anger; and if we should become angry, yet, if we are watching ourselves, we will not be tempted to act or speak wrongfully. Paul says, "There hath no temptation taken you but such as is common to man; but God is faithful who will not suffer you to be tempted above that ye are able; but will with the temptation make a way to escape, that ye may be able to bear it.' The Savior says, "For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Here we learn the necessity of watching our word. Mark 11: 24–26: "Therefore I say unto you, what things soever ye desire when ye pray, believe that ye shall receive them, and ye shall have them. And when ye shall stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may forgive your trespasses." Here the Savior teaches, first, the necessity of faith: so we must watch and examine whether we be in the faith; "for without faith it is impossible to please God"; and second, that, if we expect to be forgiven, we also must forgive, else our prayers are not heard. So then we must watch over our spirits and know "what manner of spirit we are of." The Apostle Paul speaks affectionately, and says, "Dearly beloved, avenge not yourselves; but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." If we have confidence in these things, why do we not watch that we may overcome the evil, and perfect a degree of holiness? Is it for lack of faith, or negligence in watching, or both?

SARAH RUPEL.

Selected by C. BOWERS.

Who Shall Separate?

"Who shall separate us from the love of Christ?" Rom. 8; 35.

The love of Jesus is an everlasting love. It is stronger than death. "Having loved his own which were in the world, he loved them unto the end." The love of Jesus was fixed on his people in eternity. It remains fixed all through the changes of time. It will continue fixed forever. The love of Jesus is like himself—without variableness or the shadow of a change. Jesus Christ is the same yesterday, to-day and forever; and as Jesus is, so is his love. Vast as his eternity, and changeless as his immutability; it can know no change. We may be reduced to poverty; we may be laid on a bed of sickness,or be cast into the gloomy dungeon, or be exposed to the cruelty of ruthless foes, or die by a shameful and painful death; but these will not separate us from the love of Christ. Neither corruption within us nor Satan without us, nor powerful foes around us, shall be able to separate us from his quenchless, his undying love. Once in Christ, we are in Christ forever; once loved by Jesus we shall be loved by him forever. "For I am persuaded that neither death nor life, nor angels, nor ,principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Precious Lord Jesus! thou wilt never allow anything to separate thee from thy people, nor thy people from thee;—once thine they are thine forever! Thy power will keep them, thy presence will protect them, and thy grace will enable them to persevere. The purchase of thy blood, the temple of thy Spirit, the objects of thy ceaseless care, shall never perish. Thank God for safety in Christ, "I give unto them eternal life, and they shall never perish; neither shall any one pluck them out of my hand." John 10: 28.

The Trenton *Gazette* pithily says. "This is a true saying,—it comes from the Koran: A 'ruler who appoints any man to an office, when there is in his dominions any other man better qualified for it, sins against God and against the State.' Adapted to our civlization it reads: A community which elects any man to an office when there is another man better qualified for it, sins against God and all the people."

Entertain no thoughts that you would blush at in words.

A German Trust Song.

Just as God leads me, I would go;
I would not ask to choose my way;
Content with what he would bestow,
Assured he will not let me stray,
So as he leads, my path I make,
And step by step I gladly take,
A child in him confiding.

Just as God leads I am content;
I rest me calmly in his hands;
That which he has decreed and sent—
That which his will for me commands,
I would that he should all fulfil,
That I should do his gracious will
In living or in dying.

Just as God leads, I all resign;
I trust me to my Father's will;
When reason's rays deceptive shine,
His counsel would I yet fulfil;
That which his love ordained as right,
Before he brought me to the light,
My all to him resigning.

Just as God leads me, I abide
In faith, in hope, in suffering true;
His strength is ever by my side—
Can aught my hold on him undo?
I hold me firm in patience, knowing
That God my life is still bestowing—
The best in kindness sending.

Just as God leads me, I onward go,
Oft amid thorns and briars seen;
God does not yet his guidance show—
But in the end it shall be seen
How, by a loving Father's will,
Faithful and true, he leads me still.

[*Lonpertus*, 1625.

For the Companion.

"Unto John's Baptism"

"Come let us reason together," saith the prophet. If reasoning together was necessary already in the earlier days of the world, it is certainly necessary in these last days. A criticism appeared on page 452, by brother Martin Neher, to an explanation on page 236; and towards the close of his criticism the brother suggests that I should write again. I am not fond of controversy, but in this case I will try to write again.

Now in the first place, brother Neher, referring to said explanations, says, First he says "that the twelve we read of in Acts 19th chapter, were baptized by vagabond Jews." Then again, he says, "they were baptized by unbelievers." Now what is this for? Why try to reproach or ridicule the said explanation, as if its author was dabbling about in the dark contradicting himself? I say, what was it for, otherwise than to tramp upon it? I desire to write nothing but the truth, and am willing to have my articles criticized and corrected when in error, for we are all fallible, but I am not willing to have my words and explanations misrepresented. More than all things under the sun, I despise dishonesty. By referring back to the said explanation, it will be seen that I made no allusion to Apollos being a vagabond Jew, or an unbeliever, neither did I first say, they were baptized by vagabond Jews and afterward by unbelievers. But those vagabond Jews, who had rejected the Messiah, of whom there were many in those days were unbelievers; and that they traversed sea and land to make proselytes, is a fact incontrovertible.

Now, then, for brother Neher's idea that Apollos baptized those twelve men, which, as he says, is his belief. He is justly entitled to his belief: but his belief does not establish the fact, neither does it seem reasonable, but to the contrary very doubtful.

By commencing at the 18th verse of the 18th chapter of Acts, it appears that Paul took leave of the brethren at Corinth, and sailed into Syria, and with him Priscilla and Aquila. And he came to Ephesus and left them there." "And he sailed from Ephesus." And while he was gone, Apollos came there to Ephesus. "And he began to speak boldly in the synagogue: whom, when Priscilla and Aquila had heard, they took him unto them and expounded unto him the way of God more perfectly." And being a powerful man to convince the Jews, he went over to Corinth where the Jews had rejected Paul, and labored zealously, undoubtedly baptizing many. And while Apollos was at Corinth, Paul again come to Ephesus and found those twelve illegally baptized disciples. Now there is no inference, nor insinuation in the whole narrative that Apollos baptized a single soul at Ephesus: neither does it seem likely that he did. If he did, Aquila and Priscilla should have corrected this matter also, in its proper time, as well as the man. And again, if Apollos had baptized those twelve there at Ephesus, what kind of man was he that did not correct what he had been doing a wrong way, after he was taught "the way of God more perfectly," and was told that it was not right the way he was performing?

But, as Paul *found* those twelve men, it does not seem at all likely that Aquila and Priscilla knew anything about them. For when Apollos began to speak in the synagogue, Aquila and Priscilla heard him, and took him to them. How then could he have baptized those twelve men in the dark, and without the knowledge of Aquila and Priscilla? At Corinth he undoubtedly baptized many the right way; for some were for Apollos and some for Paul. After all, I am willing to let the readers judge whether my explanation was so "very faulty."

JAS. Y. HECKLER.

Harleysville, Pa.

For the Companion.

The Only True Church.

On the coaches of the T. W. & W. R. R., and perhaps other lines, there are four little pockets in each coach, placed within easy reach of the passengers. On these pockets is inscribed, "Bible. Read and Return." Seeing this arrangement was for the accommodation of passengers, I took the Book to "read and return." On the back was inscribed "Toledo, Wabash & Western Railroad." "Presented by the Lucas County Bible Society." "This book is the property of the Railway Company and must not be removed from this car." Geo. H. Burrows, Supt.

The title page showed me that I held in my hands the "Gospels and Acts." But the cause for penning these lines for the Companion I found on one of the blank leaves in the beginning of the book. On one of these leaves was written, in a plain, bold hand, the following references and remarks: "Matth. 16: 13 to 20, John 10: 16, and 9: 41, Luke 22: 31, 32. "These passages alone, to say nothing of many others, even as they appear in this inaccurate version, establish the justice of the claim of the Catholic Church to be the true, and only true church."

It was dated "July 5th, 1873," and signed "John Austin." On the same leaf I wrote "John Austin, these passages prove no such thing. July 12th, 1873. S. M. Minnich."

The Roman Catholic religion to-day is more corrupt and false to the principles that Christ taught than any religion on earth. The cause of this corruption and its continuance is their self-righteousness. "We are the true, and only true church." In this belief they were born and bred. This self-righteousness has become a part of their bones, joints, and marrow. They accept and implicitly believe all the doctrines and ordinances of the Pope and his Bishops, without ever daring to ask *themselves* whether these things are so.

This self exaltation caused the Jews to reject and crucify their Savior. They had the oracles of God, and supposed no other people could be saved but them. We do not honor God nor our Savior by blindly following the ordinances of our church; but to honor him and his Word we must compare all by the Gospel which is so plain that the wayfaring man though a fool shall not err therein.

S. M. MINNICH.

EVIL THOUGHTS.—Beware of evil thoughts. They have done great mischief in the world. Bad thoughts come first, bad words follow, and bad deeds finish the progress. Watch against them. Strive against them. Pray against them. They prepare the way for the enemy of souls.

Bad thought's a thief: he acts his part:
Creeps through the windows of the heart;
And if once his way can win,
He lets a hundred robbers in.

People say that voices travel on through space—they travel on through life and across time: is it not so? Years have passed since they may have been uttered, but do we not hear them again, and answer back longing into the past?

Christian Familv Companion.

DALE CITY, Pa., August 19, 1873.

Christian Union. No 9.

We shall now show that, although the Father, Son, and Holy Spirit are united and work harmoniously in the work of salvation, yet each performs also his peculiar part in the great work. The fact that two are united in the accomplishment of an object, and even the fact that in a great part of the work they take a common part, is no evidence that they are not two persons. A father and son may be united in their husbandry. They may have but one farm, and their object is to support and enrich the same family. They are united in all of their plans, and they labor together without any jarring. They plow together in the same field, and sow of the same seed, and together reap the harvest. This does not argue that the father and son are not two persons. Again the father may take for his peculiar work the taking care of the stock, and the son may for his part keep the fences and buildings in good repair. With this understanding, each attends to his own peculiar part of the work, not interfering with each other, They are two persons: but in their husbandry they are as much *one* as the disciples of Christ are one in their religion. So it is with the Father, Son, and Holy Spirit. They are united, are of one mind, work by the same infallible law, and to accomplish the same wise and holy purposes. In the salvation of sinners, the declarative glory of God and the highest happiness of the creature, constitute the great ends to be accomplished. In this the three are united—are one. In the accomplishment of this great work they work by the same plan—the plan decreed by the counsels of Infinite Wisdom. In many parts of this wonderful work the Father Son, and Holy Spirit work together, each, in his way, doing the same thing; but, as before stated, each of the three performs, in addition, his peculiar part of the great work. These we shall now notice to some extent.

1. The work of the Father.

The Father, "at sundry times and in divers manners spake unto the fathers by the prophets." We know that this was the work of the Father; because it is said in the next verse, that he "hath in these last days spoken unto us by *his Son*, whom he hath appointed heir of all things, by whom he hath made the worlds." Heb. 1: 1, 2.

"When the fullness of the time was come, (as foretold by his prophets) God (the Father) sent forth his Son." Gal. 4: 4. "For God (the Father) so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life; For God [the Father] sent not his Son unto the world to condemn the world; but that the world through him might be saved." John 3: 16, 17. The scriptures are numerous which testify that the Father sent the Son into the world: "The Father which hath sent me," John 5: 23; "Bear witness of me that the Father hath sent me." "And the Father himself, which hath sent me," &c. John 5; 36, 37. See also John 6: 44; 10: 36; 12: 49; 14: 24; 20: 21. "We have seen and do testify that the Father sent the Son to be the Savior of the world," 1 John 4: 14.

The Father revealed his will concerning man to his Son and showed the Son what he should do. See John 5: 17—21. "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak; John 12: 49. Also chapter 17: 8.

The Father is the proper person to be addressed in prayer. The Son himself prayed and returned thanks to the Father; and he taught his disciples to pray to the Father; "Our Father which art in heaven." Matth. 6: 9.

The Father forgives our sins. "And forgive us our debts," Matth. 6: 12, 14, 15; And forgive us our sins," Luke 11; 4. It is true, the Son said that he had "power on earth to forgive sins;" but that has direct reference the to working of miracles—to removing the evils arising from a violation of the laws of nature.

All power is given unto the Son by the Father. "All things are delivered unto me of my Father;" Matth. 11: 27.

Ultimately everything will be brought into subjection to the Father. "Then cometh the end, when he [Christ the Son] shall have delivered up the kingdom to God, even the Father," &c. 1 Cor. 15: 24.

Other points might be specified, but we deem these quite sufficient for present purposes. It will be seen, from the facts set forth, that the Father is the originator of the scheme of redemption and salvation; and that his work is one of infinite authority and wisdom; that he is the great first cause of all things, and the ultimate Supreme Governor of all things.

2. The Work of the Son.

The Son of God, in obedience to the will of the Father, and through love to fallen man, took upon himself all that was necessary to make him a perfect Mediator, Redeemer, Savior, Prophet, Priest, and King; and as such he represents God to man, and restores man to God. "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow of things in heaven, and things in earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2: 5—11.

The Son came forth from the Father: "I came forth from the Father." John 16: 28.

The Son was born into the world. The angel said to Mary, "That holy thing which shall be born of thee shall be called the Son of God." Lu. 1: 35. The Son himself said: "To this end was I born," John 18: 37.

As the Son of Man he was subject to those who had parental authority over him; and as the Son of God he attended to his Father's business. See Lu. 2: 49—52.

The Son received the Father's will and communicated it to his chosen witnesses. See John 12: 49; 14: 10; 17: 8.

The Son lived in the flesh a life of obedience, toil, and suffering. He went about doing good to all; yet was he a man of sorrows and acquainted with grief. After he had done his work, giving us a perfect example and a perfect law, he suffered death for every man. Thus he redeemed us, and reconciled us to God. He was buried; he arose from the dead; he instructed his disciples in the things pertaining to the king-

dom; he ascended to the right hand of his Father, where he is interceding for his people. He, too, is appointed the Judge, to judge the world in righteousness. He is the head over all things to the church; he is our Lord, and our only Savior. Through his righteousness we are saved.

These facts in reference to the work of the Son are so clearly taught, and so generally accepted, that it is not necessary to dwell on them. Our readers will readily perceive the difference between the especial work of the Father and Son in our salvation; yet it is to be remembered that it is all alike important and necessary.

3. The work of the Holy Spirit.

The work of the Holy Spirit is,to "reprove the world of sin, of righteousness, and of judgment," [John 16: 8]; to invite sinners to Christ, [Rev. 22: 17]; to lead the disciples into all truth, and to comfort them in the truth. John 14: 16—26. Now let us briefly compare the work of the Father, Son, and Holy Spirit.

The Father sent his Son; the Holy Spirit overshadowed the Virgin Mray; and the Son of God was born into the world.

The Son was baptized of John in the Jordan; the Father said, "This is my beloved Son;" and the Holy Spirit descended upon the Son.

The Father communicated his will to the Son; the Son revealed it to his chosen witnesses; and the Holy Spirit brought it all to their remembrance.

The Father's will was that his Son should die that the world might be saved; the Son, according to his Father's will, died to save the world; and the Holy Spirit teaches the world this fact, reproves the world of sin, and invites sinners to be saved.

The Father hears and answers our prayers; the Son intercedes for us; and the Holy Spirit; sanctifies our natures and teaches us how to pray.

The reader may carry this comparison to other points. Surely the work of the three is equally important; and hence we should equally acknowledge, confide in, and honor the Father, Son, and Holy Spirit in their especial, as well as united work.

J. W. B.

Backbiting.

What is it? It is secret detraction; slander of the absent. It consists in speaking of persons in their absence in such a manner as you would not if they were present, and with a design to lower them in the estimation of others. To say that this is sinful, is simply expressing the sentiment of God's word. (See Ps. 15: 3, Rom. 1. 30, on their connections).

This is a very common sin; and one, too, of great magnitude. It works evil continually; and it is the cause of a great deal of innocent suffing. It is practiced, not only by the low and vulgar, but by such, too, as have an enviable reputation. It is practiced by persons who have the honor of being called moral; and, to our shame be it said, professors of the holy religion of Jesus Christ sometimes stoop to dabble in the muddy pool. Men and women of high standing in the body of believers, and even ministers of the gospel of love and peace, sometimes fall or run into the sin. This seems to be a hard saying: but we know whereof we affirm.

As there is no affect without a cause, and no action without a motive, so the backbiter has some end in view when he scatters his secret slander. The motives by which the backbiter is led to defame the character of his neighbor or brother, are as numerous as they are mean; but most generally he is prompted by pride, envy, jealousy, or hatred.

The proud man has a very high opinion of himself—a little higher than he ought to have—he thinks himself very handsome, very wise, or very some thing else, and he wants others to think so too, and to compliment his excellencies. But in conversation with others he hears them give to others the commendation which he so much desires. Almost instantaneously envy and jealousy are aroused, and as he cannot raise himself to the level of his neighbor or brother, he must devise some plan to bring neighbor A. or brother B. down a little. Very soon he thinks of something that he had heard, or, if not strictly truthful, he may be tempted to frame something to suit the occasion, and now he is engaged in his mean sinful work of slander.

It is not our purpose to write a lengthy article on backbiting, to show its character, the motives which prompt it, the evils and unhappiness arising from it; but we want to call the attention of our readers, and especially our fellow-members, to it, and raise a warning voice against it. It is a sin of such common occurrence, and so tempting in its nature, that it requires us to be very watchful and prayerful to be preserved from it. The best way to avoid this sin, is, to cultivate a disposition of heart to speak evil of no one. It is better to dwell on the good qualities of people; and if they have none, we need not blast it abroad, as their evil qualities will be circulated sufficiently without our aid. We think it would be much better to follow this gospel rule with our neighbor, as well as with our brother—"Tell him his fault between thee and him alone."

J. W. B.

Tune and Hymn Book.

We are now prepared to supply any demand for the Brethren's Tune and Hymn Book. Wherever the Book has been introdueed, it is highly spoken of. The music is nearly all of the choicest tunes, taking the best from the old and the new collections. The music is printed in Character Notes, so that all may learn to read it, and having once learned it, may retain it. If brethren would secure these books, and organize singing schools, or classes, at their meeting-houses, or schoolhouses, or in their own private houses, if they can do no better, we might have much better singing in our meetings than we do have. Any tune book, if well studied, and practiced from, will afford improvement, but this one is especially adapted to our use, containing the hymns in our Hymn Books with tunes suited to each, and tunes appropriate to our worship. Hence, when a class practices from these books, that which they sing in school, will also be sung in meeting, both hymns and tunes. We confidently recommend it to all who have any desire to improve in the art of singing. Those who wish to form classes should organize, and get a dozen copies, when they will cost only about eighty-five cents. Retail price, $1.25.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

Voting and Holding Offices in the Kingdom of the World.

Permit me to ask a few questions in the COMPANION. In C. F. C., number 14, I see arguments against the decision of Annual Meeting in forbidding a brother to hold an office in the kingdom of the world. I am sorry that brother Daniel Miller, like many other people, does not see, that, since the Son of God has introduced the Christian religion, or gospel kingdom, there are three classes of people in the world: the sinner, moralist, and Christian. Now the question is, which of these three classes are to vote, and make laws and put penalties to them? Is it the ungodly, the sinners? Answer, No. Is it Christians? No, no. Is there not another class of people, to make moral laws, and attach penalties to them, and execute them by the constable, jail, sheriff, penitentiary, sword and cannon? But who is sufficient for these things, if not the sinner nor the Christian? We answer, the moralist—the honest, moral, righteous—whether he be a Jew or Gentile. He is a protector of the good, and a punisher of the evil doer; therefore be subject to the higher powers. They are God's ministers in the moral kingdom of the world; and we should be subject, not for wrath's sake only, but for conscience' sake.

We should obey the moral law. No man can be a Christian without being a moralist; but he may obey the moral law, and not be a Christian: he may be a moralist, and yet not believe in Christ. There are moral men and women outside of the Christian church; yea, that never were in it. If Nicodemus, or any of the rulers, or masters, or military officers came to the kingdom and were converted to Christ, they lost their offices, being put out of the Jewish synagogue.

To come to Christ, they must be born again; not of the law of Moses, but of the law of Christ, or the gospel. Peter would build three tabernacles: one for Christ, one for Moses, and one for Elias; but the answer from heaven was, "This is my beloved Son, hear ye him." The disciples are commanded to observe all things that he has commanded.

I have often wondered why the brethren do not give their reasons on a larger scale, why they do not vote and hold offices in the government or kingdom of the world. We say it is because we hold the non-resistant principles of the gospel of Christ; and as Christ has fulfilled the old law, down to a jot or tittle, and has drawn his believing disciples into the gospel law, a perfect law of morality, or kingdom of peace, love and joy, it is wrong to unite the old law and the gospel, or church and state. "Peter, 'put up thy sword;' let the world have the sword." "My kingdom is not of this world, else would my servants fight." "My sheep hear my voice, and they follow me."

By Christ's regenerating doctrine, the lion or wolf becomes a lamb. "Resist not evil." "It has been said, An eye for an eye and a tooth for a tooth; but I say unto you, that ye resist not evil: but whosoever shall smite thee on the right cheek, turn to him the other also. And if any man sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to walk a mile, go with him twain." "Love your your enemies; bless them that curse you; do good to them that hate you, and pray for them that despitefully use you, and persecute you." The apostle Paul says, "Let every soul be subject to the higher powers; for there is no power but of God." He calls ruler's God's ministers. The Romans, we know, were heathens and idolaters; yet they had good moral laws; such as "Thou shalt not steal, nor bear false witness, nor defraud," &c. Therefore be subject for conscience' sake: but not when their laws are in opposition to the law of Christ.

DANIEL LONANECKER.

Notes of Travel in W. Va.

BY W. H. BAILY.

I left home May 17th. Arrived in time for the evening service, with the brethren in Fayette county, the same day. We had quite a good communion meeting. Next day I was solicited to preach a funeral at Boyer's Ferry, at 11 o'clock; which I did. The deceased was a lady, she came to her death by fire: her clothes caught, and she was so badly burned that she died after a few days suffering.

Thence I went to brother J. S. Flory's, stayed all night, and next morning the 19th, brother J. S. F. and myself started to visit the brethren in Braxton county. Arrived at Sutton, Braxton county, after two days hard riding through the rain. Preaching in the Court-house in the evening. Good attention.

On the morning of the 22d, we arrived just in time for meeting with the brethren at Bulltown, in brethren David Bosley and Wesley Hecter's congregation. Had a good meeting, considering the rain. Also at 5 o'clock same place on the same day, preaching again.

Next day, 23rd, went to Indian Camp, to brother John Fitzgerald's. Meeting at 5 o'clock, and at night. Next morning there were some baptized. Thence to brother J. Miller's neighborhood. Disappointment. Brother Miller was absent from home. Then we went to brother Kiser's, Bealington congregation, Barber county, W. Va. On the 25th, meeting at the Bealington church at 10 o'clock, and also at three o'clock. Good attendance; good order.

On the 26th, at the same place at 10 o'clock. Brother Flory and I parted for a few days. Preached in the evening of the 28th at a school-house. Home with brother Charles Grove's. Enjoyed the kindness of his family. On the 26th, in company with brother Charles Groves, and brother Nicholas Butcher, went to brother Butcher's, Randolph county. Meeting at brother Butcher's. Good order.

On the 27th, meeting at Brethren's meeting-house, near New Interest, at 10 o'clock. Small attendance. Some had to work their oxen; some attend their mills, some plant corn, and, perhaps some were just married, and therefore they could not come. Meeting at night same place. Went home with brother N. Butcher, and lodged with him the balance of the night. Brother Charles Groves, the ministering brother from Barber county, having been so long from home, had left us and gone home; having been away from home one night and two days.

On the 28th we were conducted, by brother Butcher, up Leading Creek, to brother James Wilson's. Meeting at night. Good attendance, good order, and a good impression. Meeting at four o'clock, with the Corinth congregation, where I again met my co-laborer, J. S. Flory. Good order and attention; but I was so sick that I could not say anything. Home with brother William Shaffer. Next morning I was much better, and we, in company with Elias Auvil and brother Shaffer, started for brother Solomon Bucklew's, Tunnellton, Preston county, W. Va. Arrived in due time. Meeting in the evening. Put up for the night with brother Buckalew.

On Saturday noon, May 31st, we took the cars at Rolesburgh to Cumberland City, then to Dale City. Arrived at six o'clock. Remained in the vicinity of Dale City until June 5th. Visited the C. F. C. office, and made the acquaintance of J. W. Beer, as well as many other brethren and sisters. Enjoyed the A. M. only tolerably well. I was very much hurt to see pride manifesting itself so much among the brotherhood. And what hurt me most was, that I did not, in

all the preaching that I heard, hear a single watchman give the alarm. All seemed to consent to let the enemy come in, and destroy the flock. Pride is an abomination in the sight of God. More of this anon. We left Dale City, June 5th, and arrived at brother Solomon Buckalew's same evening. Enjoyed the hospitality of his kind family.

Next morning went to Red Oak Knob school-house. Meeting at 11 o'clock. Brother Flory being left behind, came in while I was preaching. Thence to the Shiloh neighborhood, to Sugar Creek. Preaching 11 o'clock on Sunday. The same evening we had meeting, at three o'clock, at Bealington, Barber county, to a large congregation; and when invitation was given, seven precious young souls came forward and were baptized on the same day. Next morning we bade farewell, and left. At noon, we took dinner with brother J. Miller, Upshur county, W. Va., and from there to Indian Camp. Preaching at 4 p. m. Next morning I left brother J. S. Flory to do some baptizing; and I went to fill an appointment at Indian Camp school-house. Thence to Braxton county. Meeting at brother Armstrong's at 3 o'clock. Went home with brother Boseley, then to B Comer's, Fayette county, and then home. Found all in good health, but very uneasy, as I was one week behind time. I was gone 31 days. May the Lord bless all the kind brethren and sisters.

Reply to D. P. Sayler.

In answer to brother D. P. Sayler's letter, No. 28, present volume, I can say, I leaned on caps as much as any one, when I first came to Ohio, and felt a coldness to those sisters, who came to meeting without caps. Among them was one deacon's wife. But I changed my mind, when I found how kind and self-sacrificing they were. I could not think they were proud; for the most of them dressed in home-spun, and wore calico sunbonnets, with only one seam in them. As we lived in the house with the Elder, I told his wife how the sisters in Maryland all wore caps, and laid off their bonnets during meeting. She told me that in such a new country it was different: some were too poor; many were glad to have a calico sun-bonnet to wear, and had to spin, and weave, and even help to clear land to get something to eat; others were from other denominations, and did not see the need of caps; while some had husbands who were opposed to caps.

But as time wore on, and I thought the sisters had more time to fix caps, I still tried to introduce the old eastern order. It would take too much space to tell the reason I tried; but I failed, because Paul did not say caps in place of covering. All this time I don't recollect of seeing any sisters without a head covering in time of worship. Our elders, from time to time, admonished us not to indulge in superfluities, or costly apparel, and recommended a plain cap, without a border, in particular a lace one. I heard one elder say all needle work was what Jude alluded to in the 23 verse, "Having the garments (made) spotted with the flesh." None wore bonnets around the communion table—mostly caps, some few, handkerchiefs on their heads. In talking with some of the elders, I feared they were not of the same mind: one thought caps belonged only to married sisters, to show they honored their husbands; while another said he would like to see all the sisters wear caps, but did not feel that he had the authority to make it a rule, because Paul only said covering. I am not excusing myself; I have worn a plain cap over 45 years, and will continue so to do while I live.

I understand some sisters have been disowned for not wearing a cap. I don't understand it, because it was decided at A. M. in 1862, Art. 19. *Ans.* "We consider it is the duty of all the sisters to wear a plain covering at the time of worship."

I did not mean to rebuke brother Eby; I only wanted to remind him that he was grinding the Iowa sisters too close. I once heard an old elder say, in comparing elders to millers, "That they must not grind too close, or the flour will not make good bread." So I was afraid brother Eby would lose influence in his labors, in the West. But I had passed it by, only for fear of a controversy. But when I saw his letter in COMPANION No. 18, blaming the editors for publishing obituary notices of infants, all came again forcibly to my mind. As brother Sayler says, I need teaching, and expect to need it as long as I live; and I have renewed the vow 45 times to take and give counsel; and I want brother Eby to be more forbearing: for I want the Lord's cause to prosper. I don't feel like brother Replogle about members: I want the 100,000, and all the world, if possible, to come to the true faith, and be saved. Ministers' labors are blest the more they abound in charity, unless the case demands otherwise; and if the Iowa sisters wore a plain covering, where did they violate either a gospel or church rule?

Don't blame the editors for publishing my piece. The truth bears investigation, and brings the brotherhood more to one mind. Where the scripture is plain, it loses its power to change it. I believe, if Paul had meant a cap, he would have said so: it is a shorter word than covering. I remember when a cap was the mark for a married woman, old and young. By being more exacting than the gospel, we retard the Lord's cause. We cannot all be uniformed in the different localities, and gatherings from all classes: but we have one rule that will hold good the world over, as long as it stands—what is esteemed high by the world is an abomination in the sight of God.

Every church has a right to make its own rules, (so they don't conflict with the national laws). If A. M. makes it a rule that every sister shall wear a cap, then all must submit; but it can never be made more in accordance with the gospel than it is. I want to settle all my accounts before I die, and I don't want to be wicked, but I often err through weakness and ignorance. As far as I know myself, I would lay down my life for my faith, and for the brethren; but I own, that I gradually wore into the western ways. Some were rather hard to me; such as having beef in place of mutton at lovefeast; and coming together in the forenoon, and have three hours time to talk. We read that Christ and the disciples came together in the evening. So I will close with a willingness to take council.

HANNAH KNOUFF.

Ottumwa, Iowa.

Notes of our Travels, Requested to be Taken and Reported to the Committee, or Home Mission Board.

I left home on the 11th of June. On the 12th started, in company with brother Jacob Holsopple, to Indiana county, to attend the communion meeting in the Manor branch. I stopped at brother E Brallier's, near Belsana. Preached that night in a school-house at Belsana. On the 13th went to the Manor lovefeast. After preaching, the church held a choice for a speaker, which resulted in the electing of brother Caleb Secrist. Brother D. Brallier was advanced to the second degree. Meeting at the same place on the 14th. That evening a communion meeting at our old brother Niswonger's, especial for the two old members. We had quite an interesting meeting, from the fact that the old sister's brother came that day, and they had not seen each other for 35 years. At that time both were members of the Methodist Church. The old brother wanted us to give him some satisfaction, he having never seen one of our communion meetings.

On the 12th we went to the Fyock Meeting-house. Preaching both in the forenoon and afternoon. Good turnout, good order and attention.

On the 16th went to Montgomery branch. Had meeting in their new meeting-house, which is not yet finished. Good meeting.

On the 17th we started to Chest Creek, in company with brother Miller. At Cherry Tree, dined with brother Dr.

Brallier. Met brother Stephen Hildebrand according to previous arrangements. From there we went to Chest Creek, Clearfield county, Pa.

On the evening of the 17th, I preached about one hour to about one dozen of hearers. Then we announced preaching on Tuesday, 24th. The next night brother Stephen spake. The congregation being some larger; and so every night until the house would not hold them; having excellent order, and better attention could not be expected. On Sunday we spake twice, in the forenoon and afternoon, and brother Stephen spoke on Monday night, for the last time, to a crowded house of attentive hearers, and, I did think, to good effect. Some acknowledged it to be all true; others were almost persuaded, like Felix of old; others were counting the cost. Truly those people used us as kindly as brethren could; and if they are attended to, will become brethren. So we took our leave of them and bade them farewell for this time.

On Thursday 24th, we left. Started down Chest Creek to the Susquehanna River. Crossed the river, and went down on the west side some twelve miles. Ate dinner with an old Quaker, who had been living there, isolated from the church, for a long time, who manifested his friendly disposition toward us; but when we set out he accepted one dollar for our bill. Rode that afternoon, and stopped for the night with Charles Brown, son of brother Samuel Brown. Shared the hospitality of this kind family. Before we left, we were requested to leave an appointment for preaching on Saturday night and Sunday, 28th and 29th of June.

Then we left for Boon's Mountain. On the 25th met brother Samuel Brown, before we came to his place, who had been informed that some of the brethren were coming to preach for them. He stopped in the road and said, "I suppose you must be some of our preachers?" We replied that it was our intention to try and preach for them, if they wanted to hear us. The offer was gladly accepted, and the old brother sent us to his son Samuel's whose wife is a sister in the church, who appeared to rejoice greatly, expecting to have some meetings to hear the brethren preach. This sister, I think told me, [if not herself it was one of the other members, and there are only three members there,] that she had been convinced by hearing brethren Peter and J. W. Beer preach some years before her faith in the word preached by the brethren was put into practice, hence, dear brethren, we see that our labors are sometimes like bread cast upon the waters, that will be gathered up many days hence. Sometimes it would not be best for ourselves, if we knew what our labors are really worth when performed.

Our old brother went to the school teacher and had it announced before the scholars went home, for preaching that night at the Hickory Grove school-house, and the next night at Pine Grove, about four miles apart. I preached the first night, at what some of them called the Hickory kingdom, and brother Stephen preached twice at the Pine Grove on Thursday, and I on Friday night. On Saturday 28th, brother Stephen went back to Charles Brown's at Rockton, to fill the appointments we had left; and from thence he started homeward. He left an appointment at Rockton, one at Chest Creek, and one at the pike, six miles below Ebensburg, in their new meeting-house for me to fill on my return home. I stayed on the mountain and preached for them at Hickory Kingdom on Saturday night and Sunday at 10 o'clock a. m., and at 4 p. m. at Pine Grove, and so I changed every night till the next Lord's day, when I had two meetings again.

On Monday, 7th of July, I left for home. The meetings were small at first, from the fact that the nights are short and people were busy at hard work; but in a few nights the house was full. A considerable number of them would come across those dark pine ravines and attend at both places. Better attention to the word preached I never witnessed, with the exception of one night, when a few young lads, it was said, came from the tunnel, some four miles distant, where they are building a railroad, who had whiskey. Before I left a number of them confessed that they were satisfied that the doctrine we preach is nothing but the truth of the gospel of Christ, saying "Come again;" "How soon will you be back again?" and so on. Others would express themselves, "All that is wanting is a preacher here." So I commended them to God, and the word of his grace, it being able to build them up in that most holy faith, and give to them an inheritance with all the sanctified.

On the evening of the 7th of July, I stopped at Stone Ridge school-house, to fill the first appointment that brother Hildebrand had made. I inquired what kind of preaching this man had done on last Sunday a week. I was informed that he preached to the satisfaction of all that wanted to hear the truth. There seemed to be no move, by old or young, in a full house, for an hour, while I tried to preach to them. Next morning, the 8th, I had to ride some thirty-five miles to the place where we had been preaching before. It was raining fast till noon. On my way I heard of two members living in that section (man and wife) and was confident that they did not hear a brother preach for twenty years. I went some three miles out of my course to visit them. I was not disappointed. It appeared they were glad to see me, as an old acquaintance; but membership they calculated was lost. Had some interesting conversation with them for a few hours. They insisted on my staying over night, telling me that such a wet and muddy night people in that country would not pretend to go to church. I replied that we had been preaching there at Chest Creek one week in June, and now was the time to try them; if they were no hypocrites, there would, at least, some come out to meeting. So I went. Came a little late. Found the house full of attentive hearers. Lodged over night with a friend who was not at home when we were there before, and who insisted on me.

Next day went to Ebensburg. Filled the last appointment. On the tenth I went home. I found all well where I have my home, with my son. Thank God for his blessings and providential care bestowed upon us.

We feel thankful to all the kind friends we met with, and especially for their kindness and labor of love manifested toward us which we will remember, while life shall last.

JOSEPH BERKEY.
STEPHEN HILDEBRAND.

Corrections.

H. R. Holsinger: Dear Brother, We, the undersigned, wish to inform you and the readers of the COMPANION, that the article headed, "Lend your aid," and signed Samuel S. Miller, in No. 27, page 428, is not correct; and we believe was intended to impose upon the good feeling and charity of the brotherhood. The error we will now try to correct as near as we can. The barn and all that was burned did not amount in value to five hundred dollars. There was no reaper, no wagon, and no meat burned. The grain and hay burned was estimated at about one hundred dollars. Samuel S. Miller denies being the author of the letter soliciting help. We therefore think it not advisable to publish such letters unless they come from the church.

DANIEL NEHER
HENRY HERSHBERGER.
ANDREW NEHER.
DAVIE SCHANAFELT.
JOHN F. NEHER.

In my contribution in C. F. C., No. 30, first line of 2d column, should read, in its *saving* efficacy, instead of *loving*. Near middle of 3d column, should read *impeaching* the wisdom, etc., instead of in *preaching*. Last line in 6th column, should read *saving* efficacy in place of *loving*.

Fraternally,
PETER S. NEWCOMER.

Announcements.

There will be a communion meeting at the Grove meeting-house, on Saturday,

October 4th, beginning at 11 o'clock A. M. Uniontown is the nearest point by railroad.

J. I. Cover.

The brethren composing the Montgomery branch, Indiana Co., Pa., intend, the Lord willing, to hold our Lovefeast at our new meeting-house, on the 3rd of October; commencing at 5 o'clock in the evening. By order of the church.

Mark Minser.

There will be a Communion meeting in the Irvin Creek Congregation, at brother Joseph Brunk's, six miles south-west of Menomonee, the county seat of Dunn County, Wis.,on the 7th of September next.

Joseph Brunk.

The Brethren of Poweshiek Co., Iowa, purpose holding their Communion meeting on the 6th and 7th of September, near Dresden. Railroad station, Brooklyn.

J. S. Snyder.

The brethren of the Root River congregation, Fillmore Co., Minnesota, intend holding their communion meeting this fall, on the 4th and 5th of October. Those coming by Railroad will stop off at Lime Springs.

By order of the church.

Joseph Ogg.

There will be a Lovefeast in the Berlin congregation, near Berlin, Somerset Co., Pa., Sept. 30th, commencing at 4 o'clock P. M. The brethren desire to have meetings in different parts of the congregation for several days preceding the lovefeast.

Jacob Blough.

The Lord willing, we intend holding our lovefeast in the Coal Creek congregation, Fulton Co., Ill., on the 8th of October. Brother Enoch Eby is expected to be with us.

P. R. Oaks.

There will be a Communion meeting, if the Lord is willing, in the Yellow River congregation, Marshall Co., Ind., on the 29th of Aug., three miles north-west of Bourbon, at brother Jacob Lint's; commencing at 10 o'clock. Darlin Hale.

The brethren and sisters of the Salem Church, Marion Co., Ill., have appointed a communion meeting to be held, the Lord willing, at the house of the undersigned, on the evening of the 11th day of October. Meeting to commence at four o'clock P. M.

Eld. Daniel Neher.

We have appointed our communion meeting in the Aughwick Branch, Huntingdon Co., Pa., on the 7th and 8th of October, commencing at 1 o'clock P. M. John G. Glock.

Our communion meeting is to be on the 4th and 5th of Oct. next, in the stone meeting-house, in Marshall Co., Iowa. Several others are expected to be in rotation, but after ours. Those ministers in Indiana wishing to be with us, or any other, please remember the time.

Eld. John Murray.

The brethren in Washington Co., Iown, will hold a lovefeast on Saturday and Sunday, the 30th and 31st of August, commencing at 11 o'clock A. M. Stephen Yoder.

The Lord willing, there will be communion meeting at the residence of Elder Samuel D. Garber, 4 miles east of Leon, Decatur Co., Iowa, on Thursday, Oct. 2d. Preaching at 11 o'clock; Communion at night. Closing meeting on the forenoon of the 3rd. By request. Lewis M. Kob.

The brethren of Mill Creek congregation, Adams Co., Ill., have fixed upon the 6th day of Sept. next, for holding our Lovefeast, at the Brethren's meeting-house. The Brotherhood will please take notice! By order of the Church.

David Wolfe.

Love-Feasts.

Smith Fork, Clinton county, Mo., September 6.

Cerro Gordo, Piatt county, Ill., September 27, 28.

Santa Fe, Miami county, Ind., Oct. 3.

Cowanshannoe, Armstrong county, Pa. Sept. 2.

Middlecreek, Somerset Co., Pa., Oct. 2.

Redbank, Armstrong county, Pa., Sep. 13.

Stoney Creek, 4 miles east of Noblesville, Hamilton Co., Ind., Sept. 29, 27.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

Near Arnold's Station, Clay Co., Mo., sister Sarah Harris, wife of brother S. H. Harris, aged 33 years 1 month and one day. The deceased was a member of the church for some years. She leaves a husband and four children to mourn their loss. Funeral services by the writer, in the presence of a large and attentive congregation, from Rev. 14: 12, 13.

John W. Hoff.

On Chest Creek, Clearfield county, Pa., July 27th, our old friend Jonathan Snyder, aged 69 years 5 months and 5 days. He had never made any profession of religion, but was friendly to the brethren. Funeral occasion improved on 28th, from Heb. 9. 27, 28, to a large congregation of sympathizing friends, by the writer.

Mark Minser.

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VOLUME IX. DALE CITY, PA., TUESDAY, AUGUST 26, 1873. NUMBER 34.

Selected by ELIZABETH N. BANN.

The Heart I Love.

I.

I love a self-renouncing heart,
One gentle, thoughtful, earnest, kind;
And not the heedless, careless one,
That speaks a cold and selfish mind.

II.

I love the cheerful, ready heart,
That meets the want the eye perceives;
And not the one that waits till asked,
And then reluctantly relieves.

III.

Much, much I love these timely gifts,
So they with care and love be given,
To some poor, humble child of earth,
Who trusts alone to God and heaven.

IV.

Placed by the door at even tide,
As though an angel bore them there,
Leaving the poor and humble one
To speak its thanks to God in prayer.

V.

The heart that will God's blessed truths
Dispense at home with liberal hand;
That feed the rills that form the streams
Which flow along through foreign lands.

VI.

A heart so proud 'twill never stop
That it may servile homage pay;
And yet so meek 'twould stoop to cheer
A poor, lone pilgrim on his way.

VII.

One that can meet a beggar child
And not aside in horror start;
That knows beneath an old, torn garb,
May beat a little human heart.

VIII.

I love these kind, these pitying hearts
That can another's burdens bear;
And oh! I love those generous ones
That in another's joy can share!

IX.

Last, last of all, I love the heart
That's warm and gushing—full of love;
That seeks not for the praise of earth,
But an approving smile above.

The Trouble About Baptism.

There it is again: "Go along with your baptism!" So say I, go along with *your* baptism, and *my* baptism, and away with it too. I wonder where this baptism trouble came from? John, the first baptizer we have any account of, had no trouble with it. He just commenced preaching in the wilderness, "and there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins." Why did John baptize in the river of Jordan? Why did he give the people so much trouble to go all the way to Jordan? Why did he not travel around through Judea, from city to city, to baptize and preach where the great body of the people were? Well it is not said why he baptized in the Jordan rather than some other stream; but it does tell why he afterwards baptized in Enon, near to Salim, "because there was much water there."

I apprehend it was not John's own baptism after all. He was sent to baptize. Some afterwards baptized about twelve "unto John's baptism," and Paul pronounced it not good, and had them baptized over again. That is the way it goes with peculiarities. Nothing will stand the test but what God appoints. "There was a man sent from God whose name was John." John says, "he sent me to baptize;" hence it was God's baptism by appointment, and John had no will in it of his own, otherwise he might have accommodated the people to suit their own notion.

What a pity John did not get those "paths straight," especially those water paths. But did John really fail to get those paths straight? It has been so long since his voice was heard about Jordan, and other "water courses," that it is to be feared the people have got those paths crooked again. Paul had to straighten some in his time. What, did Paul really straighten some of John's paths? The paths John made straight are still as straight as ever. It must have been the people that got crooked. Perhaps they found other paths as others have done since. It is only the "straight paths" that will make us all straight. If people get crooked it is not the fault of the paths. I would take a look at those crooked paths, if I was afraid of getting lost. A great many people are getting lost in them, and no wonder, for they have been making them crooked so long. If John was among us now, he would be obliged to go around among the people and baptize them in their own way, or he would get but very few converts. I wonder what kind of path that man has found in Maine? It would be well for him to subdue his own will, and Cornelius-like, be willing to be taught before he send for a Peter to baptize him.

But where does this trouble about baptism really come from? Does it come from Jordan or Enon? No, there was plenty of water at both places, and all John had to do was to baptize the people, confessing their sins. Did it come from the baptizing on the day of Pentecost? No, there were plenty authorized to baptize — the twelve apostles; plenty of time—from 9 o'clock a. m. till sundown; and plenty of water,—pools for the accommodation of over a million inhabitants, bound by their law to the most rigid observance of bathing the whole body in water. Does the baptism of the jailer and his household offer any difficulties? None whatever. The jailer "brought them out"—they preached the word of the Lord to him, and to all that were in his house. "He took them the same hour of the night and washed their stripes and was baptized, he and all his straightway." He again brings them "into his house, rejoicing, believing in God with all his house." Did the people whom John the Baptist, Peter, Paul, Philip and others baptized, ever complain that it was too hard to undergo? We have nothing of the kind on record. On the contrary, those whom Paul rebaptized, so far from complaining, "spake with tongues and prophesied." According to the opinion of the best physicians of our land, it would be much better every way, if every man, woman, and child would go into the water nearly every day of their lives as a health-preserver, life-prolonging means. In all we fail to see any difficulties offered by reason, experience, or the Bible.

This baptism trouble has its origin in unbelief—in that state of mind which halts between two opinions—not knowing whether to believe the Bible, or the opinion of man. One principal cause of unbelief, grows out of the idea that the Bible does not mean what it says; that words in the Bible do not carry the meaning they do in other books. About two years ago, a certain pulpit giant in West Va. in the heat of his discourse and the highest strain of his eloquence, declared that there were some people (alluding to the Brethren) so ignorant as to believe that the sycamore tree which Zacchæus, the publican climbed up into, was hollow, and that Zacchæus climbed up inside and looked out through a woodpecker's hole! The truth survived that storm of eloquence and logic, and still moves on. Any one should know that the phrase "in a tree," means among the branches of a tree. "To climb up into a tree," denotes an entrance upward among the braches of a tree. If "in" does not mean *in*, and if "into" does not mean *into*, the Christian can never enter heaven, and the sinner need have no fear of hell. After the serpent had beguiled Eve so far as to cause her to think that God did not mean what he said, she took of the fruit of the tree of knowledge and did eat.

Another cause of unbelief grows out of

the idea that certain things which Christ practiced among his disciples and taught them to observe, ceased on and after the day of Pentecost—very few of his commands having sufficient vitality to reach the nineteenth century. This robs the Christian of his great example. It denies the declaration: "Heaven and earth shall pass away, but my words shall not pass away." It gives the lie to the apostles who declared they had followed Christ. It virtually declares that the apostles failed to carry out the last great commission of their risen Lord. What, is it reasonable to conclude that the faithful disciples of Jesus would be so far wanting in fealty to him as to change the wondrous working of the plan of salvation which he labored to establish, which he declared to be finished on the cross, sealing it with his own blood? What does the last, great commission of Christ as recorded by Matthew direct the apostles to do? Does it not tell them to go and teach all nations and then baptize them? Did not the action of the apostles on the day of Pentecost correspond with this direction of Christ in every particular? They taught the people first, then those who gladly received the word they afterwards baptized. Is it not reasonable to conclude that since the apostles so evidently *taught* the people according to the direction of Christ, that they also *baptized* according to his direction? John, the forerunner of Jesus, baptized according to the direction of him who sent him even of God. When Jesus was baptized in the Jordan there was a manifestation of the three persons in the Godhead, each one performing a different action in a different office. The Great Head of the church before ascending to heaven tells his disciples *how* to baptize. There is no enigma here. It is the formula which has been used in the administration of this sacred ordinance in all ages of the Christian church,—the fewest number even daring to depart from this plain direction of Christ. Why did the number whom Paul rebaptized not know that there was a Holy Ghost? simply because they had been baptized "unto John's baptism," and not "in the name of the Father, and of the Son, and of the Holy Ghost," or they would have known that there was a Holy Ghost in their baptism. Why do we find the followers of Jesus in the first centuries after Christ uniformly baptizing in the name of the Father, and of the Son, and of the Holy Ghost, by a trine immersion? Would they so soon change from that which is comparatively easy? Is not the reverse true in all that pertains to the duty of man? A careful analysis of the commission requires an action in the name of each of the Divine persons. As the Divine Three constitute the one Godhead, so three actions required by the commission constitute the "one bapsism." It is one mode of initiation into the church for all nations in all ages. It does not mean that trine immersion is for the apostles and early Christians, that single immersion is for those who survive the "dark ages," and that pouring and sprinkling are especially adapted to the delicacy and refinement of the latter days. Does the three-fold action in baptism conflict with the doctrine of the "one baptism"? The noun "baptism" is derived from the progressive form of the verb "baptizing" and partakes of its character. A woman may have a hundred different garments, and she may immerse them in a tub of water as many different times, yet after the day's work is done, it constitutes *a washing*. Does it matter in the first case that the noun does not retain the participial form? Suppose we would sum up the work of washing garments by employing the term *washism* instead of washing, would it make any difference in the manner of cleansing garments?

We have noticed some of the fundamental causes of unbelief, and we propose now to notice some of its effects. Unbelief causes a man's words and actions to disagree. Like the scribes and Pharisees sitting in Moses' seat, a man acting under the influence of unbelief says and does not. Christ puts the question to such characters: "Why call ye me Lord, Lord, and do not the things which I say"? Such characters eat the Lord's Supper about *dinner* time; wash feet by blacking boots and currying horses; exhibit brotherly love by a stiff bow, and sometimes at the point of the bayonet. If Paul was here, he would say, "This witness is true; wherefore rebuke them sharply." But the duty of rebuking does not stop here. We sometimes hear an eloquent discourse from one who has been so highly educated in modern theology as to be able to explain or at least to denounce immersion out of the Bible. He does not believe in immersion at all; he discards it. He then descends from the pulpit, sprinkles water on some, pours water on some, and others he reluctantly takes into a stream of water and immerses them! The Bible declares this man to be a sinner,—"For whatsoever is not of faith is sin." He preaches one thing and practices another. We will follow the single immersionist to the river-side. He descends with the applicant into the water. Having reached a sufficient depth, he exclaims, "In obedience to the will of my heavenly Master, I baptize you my brother, in the name of the Father, (no action) and of the Son, (no action) and of the Holy Ghost, (no action) Amen"! Then he dips him. Here word and action does not agree. The wayfaring man though a fool after going into the stream a sufficient depth with an applicant, and being told by some one standing upon the bank of the stream able to read the commission of Christ, to baptize him in the name of the Father,—he would dip him —and of the Son,—he would dip him again—and of the Holy Ghost,—he would dip him a third time. In short, he would do just what he said he would do.

Unbelief causes men to believe that any way a man *thinks* is right *is* right for him. The Bible says, "There is a way that seemeth right unto a man, but the end thereof is death." God has never given man the right of choosing his own manner of worship in any dispensation. Why should it be considered necessary for Jesus to become the way, the truth, and the life, if every man could choose his own way to heaven? The popular belief is that when we get to heaven's gate, it will not be asked by what road we came. Experience has demonstrated but one road to heaven—the road that Jesus travelled. There is danger even that we take the wrong end of the right road. Some time ago, a man wishing to go to Harrisburg, and descending the mountain toward New Market, came to a curve in the road where there was a "near cut." Wishing to gain time, he left the main road and took the "near cut." Upon reaching the main road again, however, it lay in such a manner along the mountain that he could not determine whether to turn to the right or left. In this perplexity, he took "one way or 'tother," and travelling on, meets a man who had kept the main road and knew whither he was going. He asked the man he met whether he was in the right road to Harrisburg. "Yes," the man replied, "you are in the right road to Harrisburg, but you are travelling the wrong way; this is the (pointing in the opposite direction) way to Harrisburg." Now what we have to say in reference to this matter is that the teacher of Christianity ought to be able to tell the people plainly how to go to heaven. We insist that it is the preacher's place to teach the people, and not the people's place to teach the preacher. How does it become an embassador of Christ to submit to different individuals the question, "How do you wish to be baptized?" Paul says, "preach the word." It is not the minister's business to *explain* the word of God, but to proclaim it, and require obedience at the hands of the people to its requirements. The Bible explains itself more plainly than man could make it. *My* peculiar notion about baptism is nothing; any man's own peculiar notion about baptism is nothing; but the baptism which Christ enjoins is binding upon every soul that arrives to the age of accountability under heaven. "He that believeth, and is baptized shall be saved, and he that believeth not, shall be damned." Christ directed his apostles to teach and then baptize. Who has the authority to baptize first and then teach? Peter, on the day of Pentecost, after teaching the people who asked what they must do, said. "Repent, and be baptized *every one* of you,"—not as many as saw proper. Hence, it being obligatory upon every one then, it is binding upon every one now. We have no controversy with those

who have no faith in the baptism of the Bible. We refer them to the Bible. The controversy then will be between them and John the Baptist, Christ, and the apostles. John was the first to baptize along "water courses;" Christ commanded it in the strongest language; and the apostles proclaimed it, and enforced the necessity of it everywhere. I am persuaded that if those who charge us with making such a fuss about a little water, would go up to the fountainshead —the Bible—with their controversy, they would learn that the real fuss is about *obedience*. The *obedient* have no trouble about baptism.

DANIEL HAYS.

Moore's Store, Va.

Why Is It?

In almost every number of the COMPANION we find something on the subject of pride, conformity to the world, or dress, addressed to the sisters only. Why is it that the brethren are not also taken into consideration in this matter? Are they in no danger of wandering from the narrow path of self-denial and simplicity? Do they all conform to the order of the church in dress? Are they all known wherever they go as a peculiar people?

Some time ago we read an article in the *Pilgrim*, written by a young brother who was then attending school at Millersville, in which he regretted that we had not a good school among us, as the sisters could not feel at home in a Normal School, because of the peculiarity of their attire. Yet the brother could feel at home, and nothing in his dress would make *him* conspicuous.

There are also some among our older brethren, even among those who made decisions on dress at our Annual Councils, who are not known from the world's people. Then why is it that you do not address your essays on this subject to both brethren and sisters? And then, again, why do you spend so much writing about caps and dresses and other little things, while the weightier matters are neglected? Peace and Christian forbearance are of far more importance in the eyes of our Father in heaven than these outward things. If some of the sisters do go to church, sometimes, without caps, they have their heads covered, and as Paul does not say what the covering is to be, why is the Annual Council so explicit? Looking at the matter from a worldly stand-point there is comparatively little fashionable dressing among the sisters. They have no inclination to indulge in the fashions of the world; but they love to be neat and to consult their own taste in dress. My brethren, think of these things. You make heavy burdens, hard to be borne, and lay them upon our shoulders, while you yourselves refuse to touch them. We have many temptations you know not of; and if we could feel that you could appreciate our difficulties, and sympathize with us in our temptations, the cross would not be so heavy. There is difference of opinion on the subject of dress in the Church, and it may lead to difficulties if we do not have forbearance.

BARBARA SNOWBERGER.

New Enterprise, Pa.

For the COMPANION.

We Wonder.

"Is there not as much sorrow in heaven among the angels?" is part of an argumental question put forth in an article on "Little Things", No. 31, current vol. of C. F. C.

As for my own part, I do not believe that the angels experience any sorrow by the evils of this world; or if they do by our slight short-comings, then how as to the terrible sins of man?

I could not subscribe to the idea that the angels in heaven suffer even the slightest tint of sorrow from any cause whatever. If there is sorrow in heaven from a mere unbecoming garments enveloping part of a human being, then sorrow there, like here, is indescribable: the church and religion are in vain. then all hope of future happiness vanishes like a mist: then Christ's mission upon earth was a mere farce and imposition: then Satan not only upturned man's happiness here, but he also struck a fatal blow at heaven itself, and outwitted God upon his throne: then heaven is no heaven at all: then I don't care for it, but prefer to die as a brute that has no soul. I have enough reverses and sorrow during this short time here, let alone to suffer sorrow in an eternal heaven, having no death nor end. To be cheated out of a promised eternal rest, in this way, after living up to the requirements of Divinity, is more than I care for. I care not for heaven if sorrow cannot be kept out of it.

Sorrow consists in the effects of evil; and if heaven has such, then it is useless in us singing,

"There'll be no more sorrow there;
In heaven above,
Where all is love,
There'll be no more sorrow there,"

or

"Hail! ye happy, happy spirits,
Death no more shall break your fear;
Grief nor sorrow, pain nor anguish,
Shall no more distress you there;"

or

"On Jordans stormy banks I stand,"—
"Sickness and sorrow, pain and death,
Are felt and feared no more."

I cannot, and I will not yield my faith in a heaven of untainted happiness. "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt." Math. 6: 27.

J. P. MILLER, M. D.

Philadelphia, Pa.

When the Dark Comes.

A little girl sat, at twilight, in her sick mother's room, busily thinking. All day she had been full of fun and noise, and had many times worried her poor, tired mother.

"Ma," said the little girl, "what do you suppose makes me get over my mischief, and begin to act good, just about this time every night?"

"I do not know, dear. Can you not tell?"

"Well, I guess it's because this is *when the dark comes*. You know I am a little afraid of that. And then ma, I begin to think of all the naughty things I've done to grieve you, and that perhaps you might die before morning; and so I begin to act good."

"Oh!" thought I, "how many of us wait *till 'the dark comes,'* in the form of sickness or sorrow, or trouble of somekind, before we 'begin to act good!" How much better to be good while we are enjoying life's bright sunshine! and then, when the dark comes,'—we shall be ready to meet it without fear."—*Wellspring.*

Morning Hymn.

Now the shades of night are gone,
Brightly shines the morning sun;
Lord! may we be thine To-day;
Drive the shades of sin away.

Keep our naughty passions bound,
Let us in thy ways be found,
Going out and coming in
Keep us safe from every sin.

A man who trumpets his own fame usually has a brass countenance.

For the Companion.

Progression.

Who can stem the tide of the progressive age in which we live? superstition and error are overridden by its sweeping surges, and it is landed safely upon the shore of deliverance. I am truly glad, and do exceedingly rejoice, that modernism is fast supersceding some of the antediluvian ideas. Even among our fold, unwarrantable prejudice is fast decaying, whilst brighter, better, and more utilizing conceptions are fast supplying their place.

But one short year ago the reporter of the proceedings of our A. M. was driven from the ground by the minority, if not of the standing committee, of the membership in general; hence to the detriment of the majority. who were willing to uphold the efforts put forth by brother Holsinger, attended with no inconsiderable expense, to gratify his subscribers by placing them in possession of that which they could get through no other source with as little cost. I can almost fancy I see joy and gladness manifested among the brethren and sisters, from the gratification derived from reading the report of the last A. M., in connection with the synopsis of sermons delivered upon that occasion. Come out, brethren and sisters; and maintain your rights against all opposition, just so long as you do not conflict with a "Thus saith the Lord," and victory will perch upon your banners. The press is a wonderful leveller, in placing us in possession of intelligence, which otherwise we would be deprived of, for want of means to transport us to the scene of action of our deliberative bodies. All efforts to muzzle the press will prove futile; and I trust, that we may all,sooner or later, place such appreciation upon the efforts put forth by the editors of our journals, that will insure a *verbatim* report of the proceedings of our Annual Conference, or any other of the subordinate councils, when anything important is before them.

We stand, in theory, opposed to all secret conclaves. Then let us practically enjoy such reputation to its full extent. Every brother and sister, who is fondly attached to the church, desires to be advised in reference to its governmental workings, as well as its spiritual advancement.

In this connection, although a little diversion, I will take occasion to say, that I very often feel mortified at the character of the extraneous matter brought before our conference—so little elevating, and not remunerative in its essences—the mere out-croppings of the imagination, without basis or data to establish the position, calling forth unfruitful controversy and unnecessary dissimulation. Let wholesome and legitimate laws be administered faithfully for the best interest of the church, spiritually and temporally, without fear, favor, or partiality—without deigning to strain at a gnat and swallow a camel. Would it not be more beneficial and gratifying to the church, to be advised in reference to progress and religious developement in the various arms of the churches in representation at our A. M.? how high, or low the spiritual thermometer attains? what success has crowned the efforts of the ministering brethren? the number of additions during the past year? financial status? churches built? number of Sabbath-schools under full control of the brethren? extent and success of missionary efforts? These with many other things in this connection, I conceive would be productive of good, excite emulation, and increase the interest in behalf of the church, whose prosperity we all so ardently desire to see advanced. We often complain of the gross misrepresentations made by the secular press in reference to us, which all, unhappily, is from a want of proper intelligence; and to us, unfortunately, attaches all the blame. Is it any more improper for us to give publicity, statistically, to our numbers than it was for the apostles to give generations yet unborn the number added to the church on the day of Pentecost? I think not. These suggestions are all gratis and, are only submitted for what they are worth. Trusting that, under the providence of God, I may live to see the day that may bring forth such happy results, I am, fraternally yours.

Peter S. Newcomer.

The Parent's Aim.

Selected by J. P. Miller, M. D.

It is of the first importance in undertaking any enterprise to form a correct idea of the end to be accomplished. Every occupation in life has some distinct purpose, and only as it is thoroughly kept in view and the efforts put forth prove successful. Drifting passively along with the current has been the cause of many a fatal wreck of life's objects, while had the flood been stemmed and the bark resolutely steered towards some given port, success and happiness would have crowned the voyage. While this truth is recognized in most of life's avocations, there are some which especially need its enforcement, and perhaps none more than that which is embraced in the parental relation. While men and women are taught and trained by years of patient instruction to become good laborers in all the bread-winning pursuits of life, how little preparation is afforded to enable them to become good fathers and mothers; and how few there are who, upon entering on this relation, have any definite idea of what is to be done. Too often people drift into these responsibilities, content to reproduce the practices of their ancestors, and quite destitute of that deep insight into the human nature and its needs which should guide them in the task assumed.

What, then, is the aim that ought to actuate every parent; the work that he has to accomplish? Most persons will admit, in theory at least, that it is to strengthen the perceptions and cultivate the tastes; to awaken the energies and employ the faculty; to develop the genius of character latent in the child into the well proportioned and harmonious nature of a noble man or woman. Yet, is this the central Idea that practically governs the parental relation? does not experince show that the authority of the parent,-as it is commonly upheld among us, grows far more out of the love of dominion than out of the love of those we govern? Are not the promotion of the parent's convenience and comfort and the fostering of his or her own vanity in the beauty, adornment or talents of the child more the object, in the generaly of the cases, than a disinterested desire to promote ths child's best interests? Does not the love of power often lie at the root of severity? Does not selfishness exact sacrifices, and the desire of ease induce neglect? These motives so cunningly hide themselves from view that frequently the parent who is thus actuated, believers his child's welfare to be upermost in his mind, and the only spring of his actions.

In past ages of barbarism, the subordination of children and the despotic rule of the parents were carried to their extreme limit. Not only were the children held as slaves by their father, but their very lives were in his power, while filial disobedience ranked next to murder as a crime. Gradually, as men has advanced in intelligence, and as other rights have been acknowledged, the personal liberty of children has increased, and non-coercive systems of education have taken the place of the rigid and unlimited authority of former days. There are many who lament this change, and sigh for the good old times when children looked up with awe to those who ruled them with despotic sway. It does, indeed, appear at times, when we see the dangers that surround the young, and the sad

results that so often follow the relaxed discipline of the present day, as if we had, in our haste to establish freedom sacrificed much of the moral vigor that attends a sterner rule. Yet we believe the progress of true virtue to be only compatible with that of freedom, *rightly used*. Restraint, while it may regulate the external conduct, and is often a necessary instrument for temporary use, can never be regarded as a purifying and elevating agent. It is only as one *wills* to do right, that he can be called virtuous, and he who influences the *will*, thus touching the spring of all action, must be a far more potent agent than he who merely regulates the conduct It is here that the main duty of the parent lies. If the work of the parental relation could be condensed into a single sentence, if its ends could be gathered into a single focus, it would be *to prepare the child for freedom*. It is because this preparation is so little understood, and so seldom even attempted, that the relaxation of restraint often produces disastrous results. The parent who accords to the child increasing freedom gradually relaxes his own vigorous efforts, whereas they should be renewed with double energy. It is a far more dificult work to establish self-control in a child than to control him; to enable him to govern himself than to govern him. Liberty is not license—it is the highest law—the comprehension of which may employ every faculty. Restraint itself may be a useful servant in this work, but it should be regarded as only a temporary means which will of itself drop away when its object is gained—a prop, as it were, to support the tender plant until it have strength to stand alone.

It is character, rather than conduct, that needs transformation; motive and feelings, rather than deeds, that require purifying. We see in a child, for example, palpable tokens of selfishness, which results from an unsympathetic nature. We may in individual instances, by authority or fear, compel him to give up his own way, and yield to the wishes of others. But have we touched the root of the evil, or done anything in fact, save, perhaps to arouse a spirit of opposition? What is needed is to form a character that shall spontaneously produce a greater generosity of conduct. The feeble sympathy needs to be strengthened, the generous motions to be aroused, the affections to be brought into exercise. This is positive, not negative work, developing active goodness, rather than restraining evil. The same law holds good with every fault to be repressed and every virtue to be cherished. Such work is both endowing the child with freedom in the present, and preparing it for freedom in the future; and is as far removed from rigorous severity on the one hand as from negligent indulgence on the other. It gives a deeper significance to the parental relation than any system of despotic authority.

For the COMPANION.

Pride in its Various Forms.

The wrath of the Lord will come on us because of pride, (2 Chron. 32: 26.) Psa. 10: 4, "The wicked, through the pride of his countenance, will not seek after God; God is not in all his thoughts." I fear the position we occupy in the church may make us proud; and if it does, it is the worst pride of all. An elder may esteem himself very highly, and lord it over God's heritage, and not be an ensample to the flock in good things, but in evil things. (1 Peter 5: 3). Titus 1: 7, "For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre.

Dear brethren, we ought to be careful and not use the personal pronoun I too much, as brother D. P. Sayler writes in COMPANION No. 29, page 462; such as, "I passed it." I never thought of this as much as to hear brethren say, "I was in the West, and in Northern Indiana, and found the churches much out of order," making no exception whatever. It may be that the churches in the West are out of order; but while the West is out of order, there may be some disorder in the East, and I do hope our dear brethren in the East who are all right, will come west and visit us, and help us, and not hold us in extreme contempt.

It is true, some brethren speak too long, and some too often; and I fear some speak too hard. But to say, "I am an Elder and have power," is this not a little pride? I think it is. And after we as Elders say too much, and don't take it back and ask forgiveness, it shows pride. We ought not to think, "I am a man of authority." If we do there is a little pride there. We may have much wealth and be proud, we may have fine houses and be proud; we may have fine fixings about the fine house, both inside and outside, which indicate pride; and we may have a fine horse and fine harness, and boast a little, which is pride. And we may think we have the best things, and we can talk the best, and make the best display. Is not this pride? And if we love to have the praise of men, and love "the uppermost rooms at feasts, and the chief seats in the synagogues," (Matth. 23: 6), is not this pride? Yes, it is.

I do think sisters ought to have their heads covered, when they pray or prophesy; and if we belong to Christ, we will pray. But a brother is as much bound to pray without ceasing as a sister, and I always thought, if a sister must be covered all the time, a brother must go bareheaded all the time. Let us be consistent. I do want a brother to take his hat off when I pray or preach, and I do want a sister to have her head covered; and I do think it ought to be a plain cap, as we have learned it since we know anything about the brethren. Let me here refer to our dear and kind old sister, Hannah Knouff. We were acquainted with her since she first came to Miami Co., Ohio; and I always took her for a consistent sister. The last time I saw her she was still the same, which is some two years ago; and if sister Hannah Knouff's letter is a clear transgression, why not in love write her a private letter, and admonish her in love? If as plain a transgression as can be, and brother Holsinger prints it, "and we read it, and let her go in her wickedness," this is pretty hard; but I hope the dear old sister will bear it; and if she has done so wrong, ask the church and God to forgive, and we believe all will be forgiven; and if we should see each other no more in this life, O, may we meet in heaven, is my prayer. I do think, dear members, whatever spoils us we ought not to have. If an office in the church should spoil us, and make us big and stretch ourselves, we should not have the office; but if we feel as though there was a heavy load laid on us, then it may not so soon spoil us.

Obadiah, 3d verse, "The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high, that saith in

his heart, Who shall bring me down to the ground" A few more passages. Jer. 49: 16; Amos 9: 2, "Being lifted up with pride." 1 Tim. 3: 6: 1 John 2: 16, The Apostle John writes, "All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life is not of the Father, but is of the world." Dear members, let us hear Paul, (Eph. 4: 31,32), "Let all bitterness, and wrath, and anger, and clamor, and evil-speaking be put away from you, with all malice; and be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Oh, that we could be more humble in all we do in this world, that all could say, "These people are the people of God" How much better it would be, and how much better we would feel! I have often done things that, if I had to do over, I would do differently.

I thought a few hints to the wise would do. I hope it will do us all good, both young and old, in office and out of office. Let us all do better, and get better every day. From your well-wishing brother.

JOHN KNISLEY.

Plymouth, Ind.

How to Become a Good Writer.

It is hardly possible for any one, without an acquaintance with our best writers, to become a popular and acceptable contributor to the press. Though the same truths need iterating and reiterating to every generation, yet if we can clothe them with the graces of expression that come from studying the writings of Addison and Goldsmith, of Shakespear and Jeremy Taylor, we may gain the ear and heart of those we aim to instruct and improve.

The style in which a truth is clothed is often as important as the truth itself. A king in rags commands no homage, but wrap him in purple and the populace bows the knee. Clothed in the royal robes of expression, a common thought becomes impressive.

The literary aspirant must consider not only the topics upon which he is inclined to write, but those which the public wish to hear about. When the Lost Arts are brought before us arrayed in all the graces of rhetoric, the perfection of elocution and the splendor of oratory, we listen spell-bound. But when the voice ceases and we go back to every day life, what care we for the Lost Arts? We wish to know how to double our trade, to improve our lands, to meet our obligations, to train our children to rise higher than ourselves in the scale of wisdom and virtue. He who can most skillfully minister to these universal wants will be our most popular writer. In putting thoughts upon paper the young writer may with safety follow two or three rules.

1. Let each sentence have one positive meaning, and only one.

2. Let that meaning be expressed with clearness, force and elegance.

3. where the subject admits it, employ illustration, allusion, quotation, to enforce and adorn what you say. There is a world of meaning in that declaration of St. Mark: "Without a parable spake he not unto them." Generalities in writing fall to the ground, but let them be put in the form of a story, an illustration, a proverb, maxim, a picture, and they are like those ancient spears which had a hook as well as a point, they could grapple as well as pierce. Shakespeare sees everything double; and the subtile force of his genius inculcates lessons of high morality while seeming only to amuse and delight. —*Phrenological Journal.*

For the COMPANION.

"Let Your Light Shine."

Yes, let your light shine; for if the light that is in you becometh darkness, great will that darkness be. The world knows our profession; they have the word of God, the same as we; they hear what our preachers preach; and they know what constitutes a light, although they themselves do not follow that light. Now, if we have that light, they will try to see by it; and if it does not shine, they will be sure to see it; and if it shines, they (the world) will see our good works and praise our Father which is in heaven. I do not believe that the light of a brother shines at the fairs, shows, and picnics, for the latter is only a cloak to hide hypocrites under, and the former are of the world, and will pass away with the world. Let us therefore heed the word of God, so that we may stand the storm and anchor safely in Christ's kingdom. I do not think that the brethren's light shines when they go out on Sundays to gather huckleberries, blackberries, &c, instead of going to meeting to hear the word of God preached. These things to the most may seem strange; but not all those who say "Lord, Lord," will enter into rest. We may go farther, and ask the brethren and sisters who write for the COMPANION to let their light shine: to season their words with salt, so that self may be laid aside, and the true spirit of love be seen. Let those of experience, who have fought long and braved many storms, be heard; for I *do prize* their writings. Let us hear more of the "love of God," "love to our neighbors," and how to "overcome evil with good;" of the blessing to those that give and not receive. We have a rich mine for all to work in, without cutting each other with sharp-edged tools. The mine is large; there is room for all, and the riches that lie therein are only for those who brave the danger. He who keeps his place and works faithfully, will surely be rewarded; for the time will come when all envy, strife, persecutions, evil-speaking, &c., will cease, and joy and happiness reign supreme.

CYRUS BUCHER.

Shafferstown, Pa.

Is the Bible True?

I beg beg leave to propose a short, clear and strong argument to prove the divine inspiration of the Holy Scriptures. The Bible must be the invention of either good men or angels, bad men or devils, or of God. It could not be the invention of good men or of angels, for they neither would nor could make a book and be guilty of representing themselves as God, saying, "Thus saith the Lord," when it was their own invention. It could not be the invention of bad men or devils, for they would not make a book which commands all duty, forbids all sin and condemns their souls to eternal punishment. I therefore draw this conclusion that the Bible must have been given by divine inspiration.

Selected by MARY A. DIEHL.

The Bible.

The word Bible means Book; and the sacred volume is so called, because it is the Book of books, the best book. The word scripture, signifies writing. The Bible was not written at one time nor by one person; but consists of various parts, written at different times, by different men. It is divided into two Testaments, called the Old and New, chiefly with reference to the time when they were published, the Old having been published before the

coming of Christ, and the New after his death. As a Testament, the Bible is the will of our gracious Redeemer, full of noble gifts and legacies confirmed to us by the death of the Testator. The great promise of the Old Testament is a Savior to come; the New shows us that this Savior is come, and gives us another great promise, though this promise is not excluded from the old, thepromise of the Holy Ghost.

The Apocrypha sometimes bound up with the Bible is no part of the inspired volume, and has no Divine authority. The books which compose it were not admitted into the sacred Book until the Council of Trent, which was held in the year 1550, under Pope Pius IV., and they have therefore no claim to be considered a part of the Word of God.

The canon of Scripture is that body of sacred books which serves for the rule of faith and practice: it is the authorized catalogue of sacred writings. The word canon is derived from the Greek word signifying rule.

The Old Testament was chiefly written in the Hebrew language; and the New Testament in the Greek. The present authorized English Bible was translated out of the original in the reign of King James I. Where Lord is printed in capital letters, it is in the original Jehovah, or self-existent and independent Being. The word Lord in the common characters is in the original *Adonia*; that is, Ruler, or sustainer. This distinction may be observed, Psa. 110: 1, and elsewhere. Such words as are printed in italic are used to complete the sense in the translation, there being no corresponding original word. In the margin of the larger Bibles there are references to parallel or similar passages, the knowledge of which often helps us in understanding the Scriptures There are also various readings; for when the excellent translators of the Bible thought any passage might justly bear a different construction, they have put this in the margin; and when they thought that the idioms of the English language would not permit them to translate the Hebrew literally into English, they still put the literal translation in the margin. This is pointed out in the Old Testament by putting Heb. before it, that is, literally, in the Hebrew; and in the New Testament Gr., that is, literally, in the Greek.

The books of the Bible, when first written, were not divided into chapters and verses. This was a modern invention, useful in many respects, but the sense is frequently obscured by it. Thus the 1st verse of 2nd Corinthians, 7th chapter, should be read along with the 6th chapter. In order to obtain a general view of the plan and connection of any particular book, we should disregard this arbitrary division.

The names in the New Testament are sometimes differently spelled from what they are in the Old; thus, Isaiah is called Esaias, Joshua, Jesus; Hosea, Osee, Rom. 9: 25. This should be kept in mind to prevent us mistaking the names that frequently occur in reading.

"Yet Still They Come."

Notwithstanding the anxiety for the growth of the Christian church, and the prayers offered for the success of the cause of Zion, yet sometimes the seed sown remains undeveloped for a good while ere it can be perceived. But notwithstanding all this, the heart is made to rejoice to see the good seed begin to grow, after a copious shower of sermons which the unconverted have been listening to for some time, and then yielding to the hallowed influences of the Holy Spirit, and are made willing to follow the Lord through evil as well as through good report.

On last Saturday we were the happy witnesses of the above described scene. An aged father, who has seen his fourscore years, and a young women, (wife of brother J. P. Krabill,) came forward and were received into the church by the holy ordinance of baptism. Thank the Lord, the good work is going on; and we pray that the time will soon come, when many, yea all, will know the Lord. Pray for the cause, brethren, and let us heartily cooperate with each other in the cause of our heavenly Master, that sinners may be converted, our faith be strengthened, live faithfully, die happy, and all meet in heaven.

S. T. Bosserman.

Fates of the Apostles.

Matthew is supposed to have suffered martyrdom; or was slain in the city of Ethiopia.

Mark was dragged through the streets of Alexandria, in Egypt, till he expired.

Luke was hanged to an olive tree in Greece.

John was put in a boiling cauldron at Rome, but escaped death. He died a natural death at Ephesus, Asia

James, the great, was beheaded at Jerusalem.

James, the less was thrown from a pinnacle, and beaten to death.

Philip was beheaded.

Seldom do we meet with a greater truth more beautifully expressed than this from the New York *Nation*. "Refined homes are the end of civilization. All the work of the world,—the railroading, navigating, digging delving, manufacturing, inventing, teaching, writing, lighting, are done, first of all, to secure each family in the quiet possession of its own hearth; and secondly, to surround as many hearths as possible with grace and culture and beauty. The work of all races for five thousand years is represented in the difference between a wigwam and a lady's parlor. It has no better result to show."

The ordinary world has the power of not thinking about what it does not wish to think about. Do not think of the passages of the Messiah, said the Jew to his son. Thus often do ours. Thus are the false religions preserved; and even the true, with respect to many people. But there are those who have not the power thus to refrain from thinking, and who think the more, the more they are forbidden to think. These rid themselves of false religions; and of the true even, if they find no solid arguments in its favor.—*Pascal.*

Fight hard against a hasty temper. Anger will come; but resist it. A spark may set a house on fire: a fit of passion may give you cause to be sorry all your life.

Nuptial love maketh mankind; friendly love perfecteth it; but wanton love corrupteth and debaseth it.—*Bacon*

Character. To a young man, Daniel Webster once said: "You have health, and you have character; and remember that to a healthy young American CHARACTER IS CAPITAL and capital enough."

A teacher in one of our city public schools says she can almost invariably select from her pupils those who read the newspapers at home; such are sure to exhibit a better acquaintance with geography, orthography, and the true meaning of words.

Wonderful Horologue.

Selected by JONATHAN SEFFLER.

A German of Cincinnati has invented a clock which, though much smaller than the celebrated one at Strasburg, is, from its description, much more complicated. We see, in a glass case, a three story, steeple-chaped clock, four feet wide at the first story and nine feet high. The movement is placed in the first story, on four delicate columns. Withiu which swings the pendulum. The second story consists of two tower-like pieces, on the door of which there are two pictures that represent boyhood and early manhood.

A tower crowns, as third story, the ingenious structure. A clock, as symbol of watchfulness, stands on the top, directly over the portal. When the clock marks the first quarter, the door of the left piece of the second story opens, and a child issues from the back grouud, comes forward to a little bell, gives it one blow, and then disappears. At the second quarter a youth appears, strikes the bell twice and disappears; at the third comes a man in his prime; at the fourth we have a tottering old man, leaning on a staff, who strikes the bell four times Each time the door closes of itself. When the hours are full, the door of the right piece of the second story opens, and Death, as a skeleton, cythe in hand, appears, and marks the hour by striking a bell.

But it is at the twelfth hour that we have the grand spectacle in the representation of the day of judgment. Then, when Death has been struck three blows on the little bell, the cock on the top of the tower sudenly flaps his wings, and crows in a thrill tone; and after Death has marked the twelfth hour with his hammer, he crows again twice. Immediately three angels, who staud as guardians in the central position, raise their right hands, (in their left they hold swords,) and blow a blast toward each of the four quarters of the earth. At the last blast, the door of the tower opens, and the resurrected children of earth appear, while the destroying angel sinks out of sight. Then, suddenly, Christ descends, surrounded by angels. On his left there is an angel who holds the scales of justice; on his right another carries the Book of Life, which opens to show the alpha and omega—the begining and the end. Christ waves his hand, and instantly the good among the resurrected are separated from the wicked, the former going to the right and the latter to the left. The Archangel Michael salutes the good, while on the other side stands the devil, defiant with the fiendish delight—he can hardly wait for the final sentence of those who fall to him, but in obedience to the command of the central figure, he withdraws. The figure of Christ raises his hands again, with a threatening mien, and the accursed sink down to the realms of his Satanic majesty. Then Christ blesses the chosen few, who draw near him. Finally, we hear a cheerful chime of bells, during which Christ rises, surrounded by his angels, until he disappears, aud the portal closes.

A complete drama is here represented without the aid of a human haud. The movements are calm, steadv and noisless, with the exception of the threatening gestures of the figures of Christ and the movements of Lucifer, who darts across the scene with lightning rapidity. Of course the peculiar action of these two figures is intentional to the part of the arist, and adds greatly to the effect.

For the COMPANION.

Is there any Repentance unto Salvation for Murderers?

That the wilful, deliberate, and premeditated killing a fellow-being, is a sin for which the law of of God and the commonwealth require the life of the criminal. and hence a sin unto death, for which the apostle will not pray. there is no doubt. But after this penalty is paid, and the demands of violated law are satisfied, is there any repentance? I believe there is; for all manner of sin, saving blaspheming the Holy Ghost, has forgiveness. So after the flesh of the murderer is destroyed, the spirit may be saved; but without the penalty the law demands being paid, I believe there is no repentance unto salvation.

But what constitutes soul-saving repentance under such circumstances? is a question that may not be satisfactorily answered. Believing as I do, that the sin of killing must be atoned for by the life of the criminal; this being done, he may repent as other sinners do, and the gospel method in THE COMMON SALVATISN is, repentance, faith, and baptism for salvation, for remission of sins, the gift of the Holy Ghost, and for the answer of a good conscience toward God; and then to live in newness of life, keeping all the commandments and ordinances of the Lord blameless; and so, being faithful until death, a crown of life is promised. This certainly is the doctrine of the gospel. And although a life of rightcousness and holiness is required of the penitent believer if his life be lengthened ont, yet if he should die soon after his repentance and conversion, he would die in all the blessings of the gospel. As a rational deduction from these premises, a murderer repenting as above, and meekly and submissively pays the forfeit of his life, may enjoy the same blessings of the gospel as other repentant sinners do.

The question with me is not *can they*, but *do they* so evangelically repent? I have many and serious doubts that they do not. For if the condemned choose for his spiritual adviser a catholic priest, he will take him through a routine of praying to saints, crossings, bowings, sprinklings, masses, burning candles, &c., while a metal crucifix is persistently held before him by the priest, who brings the poor creature to believe that this is repentance by which he will be surely saved, and the wretched creature becomes so intoxicated with this stuff that he meets his fate with apparent assurance that all is well. If the adviser he a priest in the Episcopal church, he will take the criminal through the forms of his church with similar results. And so on through all the isms of the day.

The two men, Nicholson and Hollohan who were hanged in Baltimore on Friday, August 1st, had their training for the gallows from two Methodist preachers. The Rev. Mr. Doll of the M. E. church attended to Hollohan, and the Rev. Mr. Wilson of the M. P. church to Nicholson. These reverend gentlemen appear to have labored zealously with their men, to fit them for heaven, and to train them for the gallows; and if they succeeded as well with the former as they did with the latter, they did well. The means they employed were the same they employ in converting sinners into saints; singing, praying, and shouting, closing up with what they called, the Lord's supper. The spent days and nights with the condemned men; filling their minds with all manner of extravagant promises of salvation on faith alone, and that a certain state of feeling was the evidence of this saving faith, &c; and continuing to sing such poetry as "Rock of ages cleft for me," "There is a land of pure delight," and "There is a home not made with hands," with the chorus:

"O come, angel band!
Come, and aronnd me stand;
O bear me away on your snowy wings
To my immortal home."

With this training the condemned men became so intoxicated with animal excitement and a false hope of heaven, that they actually seemed as if they were anx-

ious to be "swung off" so that the angel band might bear them to their eternal home in glory. Upon this the editor of the *Baltimore American*, not a religious, but a political and commercial paper, in an editorial comments as follows, under the head of

SCAFFOLD MORALS.

Curious inquirers into the uses and effects of the Christian religion will find a knotty subject in the circumstances which occurred within the walls of the Baltimore City Jail on Friday last. The two men who were then legally choked to death died with professions of penitence on their lips, and an apparently comfortable assurance of salvation in the world to come in their hearts. Perhaps their penitence was merely of that lower sort which is really nothing more than regret that they had committed a crime which entailed such terrible consequences upon themselves, or it may have been something better—an earnest conviction of the heinousness of their sin, and a proper appreciation of their moral accountability for it. But to men given to comparison of physiological conditions with physical demeanor, it did not seem that Hollohan and Nicholson were in this latter and more desirable frame of mind. An ordinary man, whose soul rests under the burden of a deed of blood, and who has between him and eternity but a few moments of life, does not, if he fully understands the gravity of his crime and his dreadful position, go to the gallows with a jaunty face and address a crowd in the style of a successful theatrical debutante, with his new-fledged honors thick upon him. It would be totally unnatural for such a one to nod to acquaintances, to make easy off hand remarks to persons about him or even to desire to establish a familiarity through the medium of a "speech," with those who were in a few moments to witness his death struggles. He certainly would not care to address them in the sensational style of confidence in his future state beyond the grave, and in the careless spirit of forgiveness which marked the scene of Friday. Nor are the actions of these two murderers to be attributed to that merely physical courage which can look death in the face without flinching. Men of that mould would be the most unlikely of all to care to curry favor with the world they were to leave behind them. The prominent feature of their temperament is too purely animal to permit such a comparative weakening of it. They would die dumbly and be anxious that the last moment should come to them without any delaying by farewell speeches. Undoubtedly, there was some peculiar influence sustaining Nicholson and Hollohan as the noose dangled over their heads, but it was neither the perfect fearlessness of the mind nor of the body. What then was this force, which was commendable, in so far as it prevented them from displaying that abject fear and horror which are sometimes the saddest incidents of executions, and yet impelled them to that display on the scaffold which was morally worse?

We think that the state in which these men were was the effect of the religious ministration which had been imparted to them. For weeks previous to their end they had been almost constantly surrounded by a number of clergymen and other pious people, who, according to their lights, did their best to fittingly prepare them for the grave. Their thoughts had been unremittingly directed to the hereafter, until, whilst they were under the sway of the enthusiasm engendered by this steady pressure upon their minds, they knew and thought of little else. On the morning of their hanging this influence had been brought to bear upon them with especial power, and it is probable that they had become so abnormally excited that they had the utmost confidence in stepping from the gallows into heaven. If a man is not an utter coward it is not difficult to overcome his bodily tremors with this kind of excitation, and so send him to death with a smiling face. The style of religious service used was peculiarly fitted to such an end. Nothing could be more provocative of the highest emotional excitement than the music of the hymns and the prayers of the average preacher of even a moderate amount of heart and brain. In the case of men such as Hollohan and Nicholson there would never be any trouble of working them into the mood in which they died, but it must be a very serious question whether it is wisest and best to do so. Were not these good and well meaning gentlemen wrong in persuading the doomed men to such utter reliance on the future? Is it possible that the mere professions of men, whose last intercourse with their fellows was stained with unoffending blood, can be implicitly accepted as passports to the better world? Is it right to build up a creed which practically teaches that no matter what be the magnitude of the crime, the simple avowal of repentance by the criminals is the all-sufficient atonement? We are not asking those questions as mere speculations as to whether the souls of Hollohan and Nicholson ascended or descended, but whether it is proper that society should be led to believe that such professions were sufficient to secure their salvation beyond all possibility of doubt. If they were, then is the lesson taught to all the world that death-bed repentance is all that is needed, and that if a man can only be certain of a few hours in which to prepare for death, he need not fear the future. The cause of a consistent Christianity is certainly not likely to be helped by such a system of theology.

If these conclusions are correct, and we do not see how they can well be escaped from, then the scene upon the gallows was a revolting mockery and deception. The condemned men were not in a natural condition, and they had no truthful comprehension of the circumstances under which they were dying; but, instigated by a possibly false confidence, they were demeaning themselves with a bravado that was none the less shocking because it was produced in the name of religion. The officers of law cannot moralize on these points while in the discharge of their duties on such an occasion, and tender-hearted people will say that it is a very great cruelty to deny men standing on the verge of eternity the privilege of speaking their last words on earth, but nevertheless the effect of such speeches as these men made cannot but be bad, especially if the influence which prompted them is traced to its origin. It is a strange compound of sentimentalism and sensationalism, and both of these attendants should be carefully eliminated when the next execution shall take place."

In Cumberland Md., a few years ago, they hung a man that was so intoxicated with strong drink that he could scarcely stand up; now these men are hanged while intoxicated with fanaticism to such an extent that reason and common sense were as much unbalanced as in the man drunk with strong drink; and the judgment of the great day of the Lord will reveal which is the greater evil. If it is woe to the man that gives his neighbor the bottle, how will it be with the one who, as a religious adviser, holds to the lips of the mind of his dying fellow man the cup filled with the abominations and filthiness of deception and error, excitement and fanaticism? Even the editor of a political newspaper knows.

D. P. SAYLOR.

Of what use was that dearly-brought water of the well of Bethlehem with which the king of Israel slaked the dust of Adullum? yet was not this better than if he had drunk it? Of what use was that passionate act of Christian sacrifice, against which, first uttered by the false tongue, the very objection we would now conquer took a sullen tone forever? So also let us not ask of what use our offering is to the Church: it is at least better for us than if it had been retained for ourselves. It may be better for others also: there is, at anyrate, a chance of this; though we must always fearfully and widely shun the thought that the magnificence of the temple can materially add to the efficiency of the worship or to the power of the ministry. Whatever we do, or whatever we offer, let it not interfere with the simplicity of the one, or abate, as if replacing the other.—*Ruskin.*

Christian Family Companion.

DALE CITY, Pa., August 26, 1873.

Christian Union. No. 10.

THE ONE BAPTISM.

In the last two articles we brought forward a number of arguments, to prove that, although the Father, Son, and Holy Spirit "are one"—are united in the plan of salvation, yet they are *three*, and each performs his peculiar part in the great work. This being the case, as fully shown, it is self-evident that we must be the recipients of the work of each and all; and hence it is our duty to repose and express our confidence in, and give honor to, the Father, and the Son, and the Holy Spirit.

The nations are to be taught the glad tidings of salvation, and those who receive the glorious truths taught, are to be baptized "in (into) the name of the Father, and of the Son, and of the Holy Ghost." By being baptized in (into) the name of the Father, they express their confidence in the Father, and accept of the work of the Father; by being baptized into the name of the Son, they honor the Son in his office and work as they do the Father; and by being baptized into the name of the Holy Spirit, the same honor is given to him in his office as is given to the Father and the Son. Thus is the ordinance of baptism performed according to the command of Jesus Christ, and they who are so baptized, having undergone an evangelical repentance, are adopted into the family of God. God is their Father; the Son of God their Savior; and the Holy Spirit is their Comforter: the Father forgives their sins for his Son's sake; the Son intercedes with the Father in their behalf; and the Holy Spirit leads them into all truth and sanctifies their natures. Animated and directed by the Holy Spirit, the children of God, offer up their thanks, praises, and prayers, through the Son, their Mediator, to the Father, who hears and blesses his children.

From what has now been said the propriety of the three actions in baptism very clearly appears. You cannot enter three houses by one action; neither can you be baptized "into the name of the Father, and of the Son, and of the Holy Spirit" with one action. The law enjoins the action into the name of each; and the nature of the case demands it; hence nothing short of three actions, or trine immersion, will accomplish the design of the ordinance, or satisfy the law enjoining it.

Peter, on the day of Pentecost, said, "Repent and be baptized, every one of you in the name of Jesus Christ for the remission of sins." In the name of Jesus Christ here means, by his authority; according to his directions. Those directions, as we have already shown, require trine immersion.

When Paul said, "There is one baptism," he simply declared that there is but one ordinance of baptism for Jews and Gentiles; that is, the baptism enjoined by the one Lord, trine immersion, it being an immersion "into the name of the Father, and of the Son, and of the Holy Ghost."

Paul in another place in speaking of the church and baptism says, "That he might sanctify and cleanse it with the washing of water by the word." Eph. 5: 26. In the performance of baptism according to the law of Christ, the administrator uses the *word*, "In (into) the name of the Father," and dips, or washes, the candidate; then he continues the *word*, "and of the Son," and dips again; he still continues the word, "and of the Holy Spirit," and washes the subject again. This is the only "*washing with water by the word*" that we have ever seen or heard of, and it is the only baptism commanded by Christ.

We now intend to introduce an argument against single immersion, and in support of the "one baptism" enjoined by Christ, that we have not yet seen in print, in the form in which we expect to put it. We have already shown that we are under obligations to *honor* the Father, Son, and Holy Spirit, by being baptized into each name. This service is enjoined in the commission. To refuse or withhold this service, this honor, would certainly be denying the Father, Son and Spirit. In performing single immersion the administrator says, "I baptize thee in the name of the Father," but he does not do it, he withholds the action; he adds, "And of the Son," but he still withholds the action; then he adds, "And of the Holy Ghost," and now, for the first and only time, performs the action. To say the least, this reflects rather unfavorably on the veracity of the administrator. Out of three things which he, with uplifted hand, says he will do, at least two are left undone.

But this is not all, nor is it the worst feature of the case. By withholding the action, "into the name of the Father," the Father is denied in the service and honor due him; and by withholding the action "into the name of the Son," the Son is denied in the same way; and hence single immersion denies both the Father and the Son. Now hear what the apostle John says: "He is antichrist, that denieth the Father and the Son." 1 John 2: 22. What more is necessary to prove that single immersion is antichristian?

Now we hear the cry of uncharitableness. We do not want to be uncharitable, by any means; but we do want to declare the truth without hesitancy, fear, or favor. The truth sometimes seems harsh, and falls very heavily on the guilty; but it is truth still. Facts are stubborn things; think of them and say of them what you will, they remain facts. It seems very hard and uncharitable to call a man a thief; but if he takes the goods of another privately and unlawfully, is he not a thief? Certainly he is, and your charity will not change the fact. The same may be said of liars, drunkards, murderers, &c. Why then should we be charged with uncharitableness, when we "speak the truth in Christ and lie not?"

Anything that is opposed to Christ's teaching is opposed to Christ, and hence it is antichristian. We have shown that the command of Christ requires trine immersion; hence anything short of this is antichristian in fact. It may seem very harsh and uncharitable to say that man is "antichrist;" but if he opposes Christ, if he denies the Father and the Son, what is he? by what name shall we call him? John says, "*He is antichrist that denieth the Father and the Son.*" Why antichrist? Because Christ enjoined equal honor to be given to the Father, Son and Holy Spirit, by baptizing into the name of each; but these oppose Christ, they are not willing to obey Christ, and even deny the Father and the Son, by not baptizing "into the name of each or either. Call it by what name you will for charity's sake, yet it will not change the fact or mitigate the offence.

We do not say that there is no other way of denying the Father and the Son;

for we are sure that there is. And we know that there are other ways of opposing Christ; for John said, "Even now are there many antichrists." I John 2: 18. We are certain that these were not antichrists because they denied the Father and the Son in baptism; for in the apostolic age there was no such thing as single immersion for Christian baptism. But as John did not specify in what way a person must deny the Father and the Son to make him antichrist, we reason legitimately that any way of denying them will make him such; and hence our argument.

J. W. B.

Our Western Trip.

We are requested by some of our correspondents to state what the object of our proposed trip to the West may be; whether we intend to preach, or lookout a home, to seek a location for acolony; whether any other minister will accompany me, how long I expect to remain, &c.

For the present we can give nothing definite. Originally it was the intention to look out a good climate for invalids, and a goodly land for locating a colony. At the present time it has simmered down to a pleasure trip, for health and recreation, and to afford my wife an opportunity to see the Great West. There will be some developements before long, which, when announced, will enable our readers to see behind the curtain, and at one glance to take in the situation.

This much we can disclose, that we know of no one to accompany us; my wife and myself will travel together. But we shall be very much pleased to have others to fall in with us, and accompany us. Another announcement we will make, to wit, that the excursion is not intended as a preaching mission, though we intend to take our office with us, and will preach Christ at every suitable opportunity. Especially shall we endeavor to make ourself useful in the Far West, (should we get so far) where preaching from theBrethren is in demand. We always prefer to preach when we have reasons to believe we are appreciated.

We now think of starting about the 8th of October.

About the eighth of September we expect to set out upon a visit to Philadelphia, to remain from home until about the twentieth. We may also stop off at several points along the line.

Lippincott's Magazine for September is a strikingly attractive number. It contains an unusually entertaining article on "English Court Festivities," by a writer who had the *entree* to the "diplomatic circle," and who has given a graphic description not only of the *levees* and "drawing-rooms held by the Queen and the Prince of Wales, with the ceremonials and ettequette at such receptions, but also of the entertainments, balls, concerts, etc. at royal palaces. A short article is presented on "The Patrons of Husbandry," whose numbers are growing with prodigious rapidity, exciting a desire for information as to the aims of the order, the constitution of the "Grangers," etc. The number contains the concluding paper on "Fruits and Flowers of the Tropics," giving a striking and accurate description of the marvelous vegetation of Oriental countries; also a "Sketch of Eastern Travel," treating of China, with illustrations of the chief points of interest. "Colorado and the South Park" is discussed in a timely and very agreeable traveling sketch by S. C. Clarke. Another part of Mrs. Hallowell's pleasing novelette, "On the Church Steps," which, by the way, is delightful summer reading, the scene being laid at Lenox, carries the reader further into a most interesttng story.

"Our Home in the Tyrol," Miss Howitt's graphic description of life and scenes in the picturesque region of the Tyrol, is continued with illustrations, and "How they Keep a Hotel in Turkey," by Edwin De Leon, gives a very entertaining picture of life and manners in the East, as observed in the native khans as well as at the great hotels in Constantinople and Cairo.

Several short Poems and a budget of piquant "Gossip" complete a really interesting and attractive number of this popular Magazine. Yearly subscription $4.00. Specimen No. 20 cts. J. B. Lippencott & Co, 715 Market St., Philadelphia.

The *Galaxy* for September is quite a remarkable number, in view of its choice subjects. The great questions of Marriage, Eating and Drinking, Duelling, Religion, and Language are all treated, in an able manner.

Mr. Albert Rhodes, who seems to have identified himself with *The Galaxy* as a writer of character sketches, comes before us this month in a new character, and discusses for the first time an abstract question. "The Coming Marriage." He could not have chosen a happier theme. There is not, perhaps, in the whole range of magazine subjects one which would claim more universal attention; for marriage has a surpassing interest for every honest human being, from budding nine to hoary ninety. The writer considers his subject in all its bearings ar a promoter of virtue and social life and economy and health.

"Will the Coming American Eat and Drink?" does not suggest that the future American will live, like the chameleon, on air, but considers whether he will live as he ought, and round his lean and cadaverous frame into becoming fulness by a proper diet. The question comes home to us all, for every American feels at times painfully certain that he is not hollow, as Frenchmen are said to be, but has an interior capable of strife and discord, a condition which could never exist where people make proper living a part of their religion. It is only to be regretted that the able writer did not reserve half of his subject and write another article upon the question, "Will the Coming American Drink?"

Mrs. Feudge, who has written a great deal about India in the magazines of late, contributes a most interesting article upon Brahmanism, which she calls "The Mammoth Region of the World," a grotesque title, but in view of the locality of which she writes, the land of the Oriental behemoth and elephant, and other colossal objects, she is perhaps justified in using an adjective which we generally associate with the circus.

The graceful English writer, Lady Blanche Murphy, contributes a sketch of the Austrian Provinces.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

WARSAW, IND.
Aug. 9th, 1873.

DEAR COMPANION: I did not think so many days, weeks, and months would slip unheeded by, before I would resume my pen to give you a short sketch of my visit in "Hoosierdom"—the land of beautiful distances and lovely scenery. This is pre-eminently a lake region, there being no less than thirteen in this (Kosciusco) County, all of them beautiful in the extreme. I never grow tired of sitting by my window and watching, by the hour, the waves as they come and go. Sometimes in ripples they break on the shore; then, again, foam-capped and angry looking, they rush madly onward, fitful and changing as our life-page. Sometimes the setting sun lets one last, lingering ray paint the waters in its own bright lines; and, again, the deep blue is reflected, and not a ripple breaks the surface. It varies and changes like the shifting kaleidoscope. Had I the pen of a ready writer, or the artist's pencil, I then might convey to your mind something of the grandeur of blended sky and water; but my poor, feeble pen is inadequate to the task. I love best of all to watch the Storm-king as he wrestles with and buffets the waves: it always seems to harmonize with my own restless spirit; and, strange as it may seem, elevates and soothes.

We often gather shells and pebbles along the shore—lovely, tinted ones—whose inhabitants the dwellers of the sea, have, by some mysterious process, deserted their home, and left it a prey to the tossing wave. Our walks in the woods, too, have been interesting in the extreme. Wild flowers are abundant—pond Lilies, Irises, Lady Slippers, and a host of others—some of which we carefully cultivate in our gardens at home, but here they luxuriate in native freedom. My favorites are the Pond Lilies, so pure and sweet. I remember that "Solomon in all his glory was not arrayed like one of these." The botanist and florist would find a never ending source of pleasure in the infinite varieties growing, broadcast, over these fair fields and along the margin of the Lakes.

One of the worst features here is, the black, stagnant marsh, breeding pestilence and death in every breeze. To me, living in a land where glad mountain streams leap down the rocky glen, and crystal waters sparkle everywhere, it seems a terrible thing! Time alone can correct this; and the day *will* come, when, figuratively speaking, the wilderness shall bloom, and the desert shall blossom as a rose.

Harvest is past, but the summer is not yet ended. Almost every field in this section was heavy with the golden-bearded grain. Farmers rejoice in the abundance the Lord of the harvest has given them; and, in the fulness of their hearts, they offer praises night and morn.

We are having very pleasant weather at this date, and for some time past. The changes from hot to cold are rapid: one day almost tropical, the next cold enough for fire, one is scarcely prepared for such sudden transitions, and sometimes suffer in consequence.

In this high northern latitude we have beautiful sun-rises and sunsets; and, more than all, such lovely auroras. Night after night I sit by my window, and watch the points of light quivering up the sky, brightening, and fading, and dying gradually away, until the stars seem to take on an added glory, and the soul is lifted "thro' nature up to nature's God." The heavens declare the glory of God, and the firmament showeth his handiwork." The words of the Psalmist, though centuries old, are as true as in the day in which they were uttered. Nature remains the same, only *man* changes.

This town, Warsaw, is a lively, business-place, situated on the Ft. Wayne & Chicago R. R., about four hundred miles west of Pittsburgh. It is growing rapidly, and promises ere many years to be one of *the* cities of the West. It is decidedly pretty, containing many handsome residences, and extensive business establishments. It is destined to be quite a center, as there are all the requisites to make it such; wealth, talent, tact, and location. There are three fine public school buildings, capable of accommodating all the young scions of this town. Churches are large and commodious; sunday-schools well attended, and the children trained to "sing his praises night and morn."

I have visited various sections of country in which the brethren live, and have found them, as ever, given to hospitality and the entertainment of strangers. Some of my most pleasant recollections will cluster around the days spent among God's people. I pray God that the spirit of unity and harmony may ever dwell among them, and that "holiness to the Lord" may ever be inscribed on their banners.

I have suffered my pen to run on without let or hindrance, and whether my readers will find aught to interest, I know not; but such as I have give I to them.

I have not said one word about my visit to Dale City, our spiritual Jerusalem, and of the many kindred spirits I met there. I went up in my ignorance, and, as a learner, sat at the feet of Gamaliel, hearing and seeing many things not written in the *book*. I met many whom I had known in former years; and there were others whose hands I grasped for the first time, for whom I formed a life-long attachment; though now lost to sight, yet memory holds them ever dear; and I hope to meet them again in the coming days; but if not now, then in the glorious "Sometime" we will strike glad hands, and together wander through the valleys of that all beautiful land.

Never will I forget the little village nestling among the mountains—the fair "Dale City"—with a glowing sunset sun gilding its different roof-trees. In the one hope. L. H. MILLER.

BROTHER HOLSINGER:

Although an entire stranger to you personally, though the COMPANION I am acquainted with you, and feel free to address you. We are some 30 miles from the congregation of the Brethren to which we belong-the Root River, Minnesota. We do not often get up there to meeting: and being the only members here, we have no privilege of attending meeting. We were disappointed last fall in getting there to the communion meeting, it being late in the season. We feel like sheep among wolves. Our plain dress causes many remarks; but it does not disturb my feelings at all, knowing that we must come out from the world and set an example. We must follow the commands of our Savior. If we dress like the world, and go with the world, how will it be made manifest that we are not of the world? If our lights are put under a bushel, how is the light to shine that others may see? As we see the day approaching, the more we ought to double our diligence to save our fellow-creatures from the wrath of

an avenging God. Talk about visiting heathen lands, when we are surrounded with thousands in this enlightened land that know not God, neither fear him. Oh, that they might be awakened to a sense of their danger—that we had power to bring them to a sense of their duty!

Although we have no privilege of attending preaching, we have our Bible and the COMPANION; we can read and sing, and attend to family prayer. These are privileges which cannot be denied us, and Christ says, "Come unto me all ye that labor and are heavy laden, and I will give you rest." "Ask and ye shall receive." I know that I have been answered in prayer, many times, and all this hard, cold winter, we have been blessed. We have not lacked anything; we have put our whole trust in God. Many have perished around us. There is power in prayer that comes from the heart. When I read in the COMPANION, letters that come from the brethren and sisters, it cheers me. I feel like a lonely pilgrim. But there are others as isolated from the church and Christian society as we are; and oh, may God, who rules over all, watch over us as a shepherd would watch his sheep, that we may not be led to enter into temptation. May we have your prayers to help us to prove steadfast and faithful, ready to discharge our duty in leading others to Christ. May we be found faithful workers in our Master's vineyard, striving to enter in at the strait gate, that, when we lay down this life, we can enter into life eternal, is the prayer of your humble servant in Christ. S. RIGBY,

Cresco, Iowa.

Dear Brethren Editors:

I wish to inform your readers, that the Brethren organized a church here in Bedford Co., Va., a little less than one year ago. The brethren of Franklin, Botetourt, and Roanoke counties, each having a few members in the county, consented to cut us off, and give us the privilege of choosing an elder to have the oversight for the present year, which lot fell on Elder Peter Nininger, of Botetourt county, Va. There are four small societies of the brethren in this county: one up near Stanton River; one north of that, some ten miles; one, at Falling Creek, about twelve miles south-east; and another near Liberty, the county-seat. The number of members in the county is between fifty and one hundred; and slavery being out of the way, the prospect is good for a large church in old Bedford. We have preaching once a month, (sometimes oftener), by the brethren. Brethren Jno C. Moomaw and Jno. W. Eller were with us three weeks ago, and preached the word with power. Six were received and baptized, and still others waiting for another opportunity. Oh, may the time speedily come when all the inhabitants of the earth shall be made to cry out, "Men and brethren, what must we do to be saved."

On the third Saturday of last month, July, we held an election for a preacher. The lot fell on brother Jno. E. Danner, who cheerfully accepts. May the Lord aid him, and bless him in his calling.

Brethren pray for us, that the Lord may visit this part of his moral vineyard with an out-pouring of his Holy Spirit. Let us all labor faithfully to the end, that we may obtain the crown which the Lord has promised to all the faithful.

I. A. B. HEISHBERGER.

Liberty, Va.

Queries.

Where do the "Brethren" get the authority of electing their ministers in the order of the Brethren, as they call it? Scripture information wanted, not traditional authority from men.

C. H. WALKER.

Berlin, Pa.

If a brother, through excitement, or otherwise, makes some expressions that hurt the feelings of the Church, and he afterwards makes satisfaction to the Church, is it according to the gospel to publish his character in the minutes of the Annual Meeting, so that it can be read by generations afterwards?

Some one please answer.

MARTIN HOKE.

Huntingdon, Ind.

INDIANA, PA., Aug. 13, 1873.

BROTHER HOLSINAER:

This place was visited on last Monday evening by the most terrific hail-storm ever heard of or seen by any person in this place. Soon after dark the storm approached. Lightning flashed, flash on flash, as though the elements were on fire; and the thunder rolled, peal on peal, rolling and reverberating as though the Lord purposed to shake the earth mightily. Soon a few hail stone struck on the house roofs, like pebbles thrown with great force. Faster and faster they fell, until it was only one mighty roar, drowning all other sounds. Lightning continued to flash, but no thunder could be heard, nor any other sound, for all seem swallowed up with the mighty fall of hail. This continued about 15 or 20 minutes, until all vegetation is destroyed in its course; oats on the swath threshed; corn broken down, some fields having very few stalks standing higher than to the ear, other fields almost entirely stripped of blades, and what few are adhering to the stalks are in ribbons; buckwheat cut off as if eaten by a flock of sheep.

The storm took a direction eastwardly, almost due, diverging a little northwardly. Its eastern and western limits are unknown to me. I have heard only of a distance of ten miles; but in that distance it seems to be everywhere the same. In breath it was an average of about half a mile. It is supposed that a thousand dollars will not replace the window glass broken in Indiana alone. This may be supposed, when I say, that very few panes escaped on the western side of the houses. One gentleman said, "a dozen boys with clubs, having a whole day of pastime in his garden, could not have demolished the vegetation equal to what it is." A lady said, "We are indeed thankful to have escaped with our lives, for the very house threatened to fall down over our heads." A part of the roof and the western wall of the beautiful new school house in West Indiana, were blown off. This was a house just completed, no school having yet been kept in it. It was considered one of the finest structures for common schools in Western Pennsylvania: cost, about $12,000; damages, about $1500. Your correspondent suffers a loss of about $200 on his small farm. One man said, "I often heard of terrific storms, but could never comprehend the meaning of the descriptions." Indeed, such phenomena can not be comprehended without witnessing them.

JOSEPH HOLSOPPLE.

Houses and Barns.

I noticed a query in volume 9, No. 29, page 462, whether it would be consistent with the gospel of Christ for brethren, and especially ministering brethren, to build fine, costly houses and barns, in all the style and fashion of the world. I do not feel myself able to answer this query, but I feel like inditing a few thoughts upon the same. I for my part can't help but think that there is a little too much fault found with our leading members. Some folks think that because this or that man is a speaker or has some office in the Church, he ought not to have these things which the world has; and there are folks always ready to watch them. For instance; the sisters, when they have something which we do not like, and especially our young sisters, when we tell them that this is wrong, will soon tell us that this or that preacher's wife has it, and we dare have it too. Others will say, "If the gray-headed sisters have got it, we can have the same." Now, as for my part, I think that, if we would read the good Book more, and try to bring *ourselves* right, we would not have time to fault others; for we all stand on the same platform, and we all want to go to heaven. So I can't see where we can find time to watch our ministering brethren,

then private members. Ministers have often times to bear the burden and heat of the day. Perhaps some others are at ease. I think, as for myself, I have always got enough to do at home, and instead of finding fault with my brethaen, I find enough to do at home. So I think that we all, as brethren, ought to first examine ourselves, and each one will have enough to do for himself, and then our ministers would not have quite so much to do, and I think there would be more love manifested throughout the brotherhood.

SOLOMON C. SMITH.

Smithville Station, Ohio.

To all Whom It May Concern.

In No. 31, page 493, of C. F. C., I noticed an article headed as above; containing an appeal to the brethren who oppose insurance companies, to try their theory by heeding the call made for help by a brother who had lost his barn, &c. by fire. While where are no advocates for insurance companies, we are far from admitting that this plan of brethren calling for pecuniary aid themselves, away from home where they are not known, either through our periodicals or otherwise, is our theory; but it is a theory that should not be encouraged by any one. The church has as safe order, which, if promptly acted upon, will surely secure a supply to those who are brought to actual want. What is it? Answer: When a church has members who are brought to actual want, whether by fire or otherwise, let the church at once consider their case, and if possible, supply their wants, remembering the words, "Whatsoever ye would that men should do to you, do ye even so to them." But if the church is not able to supply their wants, then let the church call upon other churches to help them, until the necessary supplies are secured.

DANIEL VANIMAN.

Virden, Ills.

How Is This?

In COMPANION No. 14, page 213, brother Eby reproves the Iowa sisters for not wearing the proper covering, as he thinks, and tells them to give their strange reasons for so doing. In No. 25, page 298, sister Knouff gives the reasons. In No. 28, page 445, D. P. Saylor says that sister Knouff has fallen into grievous error for not keeping silent. We read in 1 Cor. 11: 5, that it is not a shame for a woman to prophesy if she be covered. I do not like to see the Iowa sisters accused so hard till it can be shown that they have violated the Bible. When sister Knouff asked for Bible authority for a special covering, or cap, D. P. Saylor says, "Here you have a very plain one," not citing her to the Bible at all, and at the same time admits that she had a way to get around it. Brethren, when we have any command that is plain and sound, and that will stand investigation, let us not say that there is a way to get around it. I do not think there is a command in the Bible that any of us have a way to get around, without us being accountable for the same.

MARTIN HOKE.

Huntington, Ind.

Explanatory.

In C. F. C, current Vol, page 112, we notice a card signed by seven Brothers, asking an explanation concerning a certain commitee appointed by the late A. M. "to settle dificulties in the Waterloo congregation." Instead of Waterloo congregation, read, South Waterloo congregation, as the Waterloo congregation has lately been divided into two congregations, or sub-districts. Will this explanation satisfy our Waterloo Brethren? if not, say so, and we will try and render satisfaction.

Yours truly

ELIAS K. BUECHLEY.

Announcements.

The Lord willing, there will be a lovefeast in the Mill Creek congregation, Adams county, Ills., near Liberty, on 6th and 7th of September.

Also on the 13th and 14th of September, in the same branch, in Pike county, near Barry, at the house of the undersigned. By order.

JOHN CLINGINGSMITH.

The congregation at Dunnen's Creek, Bedford county, Pa., decided to hold a lovefeast on Friday, October 3rd, commencing at four o'clock p. m. It is the design to continue the meeting over the Sunday following, if we can get ministers to labor for us. By request of the Church.

THOMAS S. HOLSINGER.

There will be a communion meeting in the Washington Creek district, Douglas county, Kansas, October the 4th and 5th, commencing at 10 o'clock a. m., at the house of brother Moses Flory.

J. C. METZKER.

We expect to have our communion meeting in the Bachelor Run congregation, Carroll county Ind., October 25th, commencing at ten o'clock in the morning. Those coming by rail from the north, will take the Croffordsville and Logansport road, stop off at Ino; those coming from the South, will take the Logansport and Croffordsville road, and stop off as above, one-half mile from meeting-house.

JACOB A. LANDIS.

The brethren and sisters of the Thorn Apple branch of church will hold a lovefeast, the Lord willing, at their meeting-house 11 miles northeast of Hastings, on Sunday the 5th day of October. Hastings, on the Grand River Valley Railroad is the place to stop off. Brethren and sisters contemplating to visit us at that time, will please write to me previous to their arrival. I will see that they will be conveyed to place of meeting.

J. G. WINEY.

Campbell, Michigan.

The Lord willing, there will be a communion meeting in the Bushnell arm of the church, McDonough county, Ills., on the 5th and 6th of October, at the house of brother William Cook, on Spoon River, three miles above Ellisville, in Fulton county, Ills. Those coming by rail will find conveyance at Avon, on the C. B. & Q. R. R. on Saturday the 4th on any train till 8 o'clock p. m. By order of the church.

A. G. BLACK.

A Communion Meeting has been appointed in the Otter Creek congregation, to be held three miles South West of Virden, Macoupin Co., Ill., on the 15th and 16th of Sept. Meeting to commence at 10 A. M. By order of the church.

DANIEL VANIMAN.

The Brethren composing the Grasshopper Valley branch, Jefferson county, Kansas, intend holding their lovefeast, the Lord willing, in their meeting-house in the Town of Osawkee, on the 4th and 5th of October. Meeting to commence at ten o'clock A. M. By order of the church.

A. PEARSALL.

LOVE-FEASTS.

Smith Fork, Clinton county, Mo., September 6.

Cerro Gordo, Piatt county, Ill., September 27, 28.

Santa Fe, Miami county, Ind., Oct. 3.

Cowanshannoc, Armstrong county, Pa. Sept. 2.

Middlecreek, Somerset Co., Pa., Oct. 2.

Redbank, Armstrong county, Pa., Sep. 13.

Stoney Creek, 4 miles east of Noblesville, Hamilton Co., Ind., Sept. 20, 27.

Four miles south of Waterloo, Iowa, Oct 11, 12.

Three miles east of Tyndal Station, on the C. R. I. & P. R. R. Sept. 15, 24

Wabash county, Ind. 7 miles south of Wabash city. Sept. 6.

Grove M. H., Fayette Co., Pa. Oct. 4.

Montgomery, Indiana Co., Pa. Oct. 3.

Irvin Creek, Dunn Co., Wis. Sept. 7.

Root River, Fillmore Co., Minn. Oct. 4, 5

Berlin, Somerset Co., Pa. Sept. 30.

Coal Creek, Fulton Co., Ill. Oct. 8.

Salem, Marion Co., Ill. Oct. 11.

Aughwick, Huntington Co., Pa. Oct. 8.

Marshall Co., Iowa. Oct. 4, 5.

Four miles east of Leon, Decatur Co., Iowa. Oct. 2.

Mill Creek, Adams Co., Ill. Sept. 6.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Shipswaney congregation, Lagrange Co., Ind., June 3rd, of Heart disease, sister SARAH BAER, aged about 70 years. She was a worthy member of the church for many years. She had gone to Erie, Pa., on a visit to one of her daughters, and was not quite well while there. She started home, and within two miles of her place she stopped with her daughter, Mary Skelley. There she took her bed, grew very sick, called for the elders of the church and was anointed with oil in the name of the Lord. Knowing her time was short, she made her last will and testament, and was willing that the Lord's will be done. Soon death stole upon her body, and laid her among the dead. She leaves seven children to mourn their loss. Funeral services by Daniel M. Truby, from Math. 11 : 28-30, to a very large concourse of people.

In the same congregation and Co., July 15th, of lung disease, brother GEORGE KIMBLE, aged 54 years 11 months. He was a worthy member, and a man of few words; cared but little about the things of this world, but labored for treasures in heaven. He was sick for some time, and bore his sickness without complaint. He rejoiced when he saw the rider on the pale horse approaching; and passed away with a smile on his countenance. He leaves a wife and one son to mourn their loss. The occasion was attended by Samuel Lupold and Michael Shotts, from Math. 24 : 44.

Also, in the same county and congregation, (time not given), of brain fever, ELIZABETH CRIPE, daughter of brother John and sister Elizabeth, aged 6 years 4 months and 2 days. Many sympathies were had, and many tears were shed on the occasion. Services by Samuel Lupold, from Heb. 9 : 27.

In the Yellow Creek branch, Bedford Co., Pa., July 18th, sister MARGARET CLAAR, aged 41 years 3 months. She leaves a husband, (brother), and five children to mourn their loss. Funeral occasion improved by Elder Jacob Miller, from Rev. 16 : 15, to a large and attentive congregation.

Also, in the same congregation, July the 20th, sister LEAH ANN BAKER, wife of brother Frederick Baker, aged 33 years 6 months 15 days. Funeral occasion improved by the brethren, from Math. 24 : 44, to a large and attentive congregation. The subject of this notice a few hours previous to her departure remembered those who were yet, *without* the ark of Jesus. She admonished them, to come to Jesus, while it is called to-day; telling them the great danger of procrastination. May her admonition make lasting impressions, and may God help all to act accordingly and speedily.

S. A. MOORE.

In the Fostoria congregation, Hancock county, Ohio, Aug. 1st, JOHN FENSTEMACHER, aged 68 years 1 month and 8 days. The subject of this notice had been complaining for some time of heart disease. He was sitting in his chair, at ease, as the family supposed, and he fell from his chair dead.

Also, Aug. 4th, PETER READ, aged 51 years 11 months and 5 days. He was reaping oats with his machine. He got off to examine some sheaves that were bound, and fell dead on the ground. The boys were only a few rods off and he was dead when they reached him.

Also August 8th, WM. CHRISTMOYER, aged 67 years and 5 months. This man was drawing manure. He drove to the yard, changed the team from the empty wagon to the loaded one, got some straw to sit on, and got on the wagon; but before the team started, he fell off. His sons ran to help him; but after they came to him, he drew but one breath and was dead. Disease, apoplexy. Therefore we should watch and pray, for we know not when we shall be called away. Let us endeavor to have our work done and well done.

S. W. LINDOWER.

July 10th, of heart dropsy, in the Elklick branch, Somerset county, Pa., brother SAMUEL SCHROCK, aged 68 years 11 months and 1 day. The deceased was a cripple for over 30 years. One of his legs was crippled by white swelling, so that he had to use crutches most of the time. He had also lost one of his eyes. Funeral occasion by Elder C. G. Lint.

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VOLUME IX. DALE CITY, PA., TUESDAY, SEPT. 2, 1873. NUMBER 35.

For the Companion.

Utility.

In a Methodist class meeting, not long since, I heard the leader saying, "I am a man of great utility." He meant by this, that he tried to utilize everything to his good that was of utility and what was of no utility he cast off. This was a great compliment, but had better been said by some one else.

"How much will you give for the canvas tent?" was asked me yesterday. "Nothing," I replied. "Why?" Do not see the utility I have read minutes with some care, and can not see one article of the twenty-seven of any practical utility to the church.

Article 1st, is not answered. Article 5th, any Sabbath-school would answer. Article 6, advocates allowing only those who have money and time to hear the proceedings of A. M. Article 7, is against the liberty of the press. Article 8, is of the same character. Article 12, opposes raising the body but says nothing about a humble spirit. Articles 14, and 21, open wide the poor for committees. The party calling for a committee, not seeing their faults think others will have the expense to bear. Article 15, classes organs and fiddles together, and makes no distinction in their use in the praising of God or the "amusement of the young people on the Lord's day. Article 17, sees no propriety in making provision for the care of orphan children. Article 18, teaches that those who officiate shall instruct voters for whom to vote: not trusting to the guidance of the Holy Ghost. Article 23, is another open door for committees. Ten per cent. is as legal in some states as six per cent. is in others. Though many have written who were in attendance at A. M. I do not now remember of one writer saying that the business transacted was of any consequence to the church; but, to the contrary, we hear that "all the queries were of trifling importance." "The only vital question was laid on the table." "The business was of a personal nature, arising more from prejudice and jealousy than from a desire to do good," &c.

Any one one who will examine the minutes, and hear and read the opinions of brethren who attend our Annual Councils, must be convinced that there is need, and great need, too, of a change of plan in conducting our conferences. If the want of a canvas tent is a cause of nothing being done at these business meetings to advance the cause of Christ's kingdom, may God forgive me for throwing a straw into the way of its purchase, and may he help me to give liberly to that that is of greatest utility in advancing his cause. But I cannot see that a canvas tent will aid in any way in making the business useful and edifying to the church. We need not get up a great tent to attract a crowd. The crowd, no doubt, is one cause of the business being so poorly done. However the cause of failure is not apparent to all of us, neither is the remedy. The church complains of the A. M. but does not try to remedy the wrong. The churches should govern the Council, not the Council the churches.

S. M. MINNICH.

Blessed are they to whom people go when they are in distress! Blessed are they around whom little children flock! Blessed are they upon whom grateful eyes look, saying, "Come again; I am better for your coming." Blessed are they whose eyes are serene; whose voice is gentle; whose heart is sweet; whose life makes happiness!—*Beecher.*

When a father takes up a child to show him pictures, ten to one he holds the book at such an angle as suits his own vision, and not that of the little one. Yet the little one's sight is the one to be favored. How true it is that the preachers and teachers of religious truth too often hold that up where they can best see it, and not those of whom they have charges best see it.—*Congregationalist.*

"The Christian faith in immortality is indissolubly connected with a promise of a future resurrection of the dead."

For the COMPANION.

The Reign of Christ.

BY H. PRATT.

What is the reign of Christ? where is it? when is it? and what association will the saints have in that reign?

2. What is it to reign? It is to be placed in a position of royalty, or royal authority; to have supreme power or sovereignty.

2. Where will Christ reign? Zech. 14: 9, "And the Lord shall be king over all the earth." "Pilate saith, Art thou a king? Jesus saith, "To this end was I born, and for this cause came I into the world? He came unto his own and his own received him not." And he put forth a parable, showing that this reign of his would be deferred, not changed; and that those prophecies concerning him would be fulfilled, notwithstanding he must first suffer.

Isaiah had said, "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder;" and this "upon the throne of David." Long did Israel wait for this promised Son; when, at length Gabriel appears to Mary and says, "Fear not, Mary; for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke 1:30-33.

That this prediction was to be fulfilled literally, we cite the words of Peter in Acts 2:29, 30, "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;" &c. That this throne, or sovereignty of the house of David in Christ, is to be exercised on Earth, we have the following from Rev. 11:15, "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." We therefore have inspired testimony to show what will be the reign of Christ, and also to show that his reign shall be on the earth.

We now purpose to show when the reign of Christ shall be. We lose much by giving opinions instead of facts. We have already shown that his reign was deferred by his being rejected. He then said that he was going away; and he likened his sovereignty to a nobleman's going into a far country, to be empowered as king, and returning. In this parable he has shown us that his reign is deferred until he comes back. Hear him: "And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us." Luke 19: 11-14. When he returned he called his servants to their reward, and said thus concerning his enemies: "But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me." Thus the reign and rewards of good and bad are deferred till he comes back; and not at death. After the seventh angel has sounded, and the announcement is made, that the kingdoms of this world have become Christ's, then comes the adoration and praise, saying: "We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned." Paul tells the result of this reign, in 1 Cor. 15: 25, 26 "For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. Then, when the last enemy is destroyed, there will be no more enemies; for he has before said, "Bring them here and slay them before me."

Having shown from the Scriptures what the reign of Christ is, where it is, and when it is,—at his coming—we inquire in the next place, what associations have the saints in this reign, or triumph? Praise ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of saints. Let Israel rejoice in him that made him; let the children of Zion be joyful in their king. Let them praise his name in the dance; let them sing praises unto him with the timbril and harp; for the Lord taketh pleasure in his people: he will beautify the meek with salvation. Let the saints be joyful in glory; let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written; this honor have all the saints. Praise ye the Lord." Ps. 249. 2 Tim. 2: 11, "If we suffer we shall also reign with him." Rom. 8: 17, "If so be that we suffer with him, that we may be also glorified together."

Whatever, therefore this relationship or association may be, one thing is certain, the reigning with him must be after he comes back: after, or when, he gets the throne, or sovereignty, of his father David, and after his servants are made kings and priests. Paul never once spoke of obtaining his crown before the righteous Judge should appear; then, says he, "shall ye apperr with him in glory." Jesus prays the father in our behalf thus: Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory; John 17: 24. The new song that the redeemed sing concludes thus: "We shall reign on the earth." There is, then, to be an associated reign of Christ and his bride, the church, in a certain sense; as the Apostle says, "Gor he must reign till he hath put all enemies under his feet;" also, Rev. 2: 26, 27, "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron; as the vessel of a potter shall they be broken to shivers; even as I received of my Father." "To him that overcometh will I grant to sit with me on my throne; even as I also overcame, and am set down with my Father on his throne." Rev. 3: 21.

This is the beginning of the reign of Christ with his saints. Here is where he takes to himself his great power and reigns. This reign is limited to the subjugation of all things

to himself. "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." 1 Cor. 15: 28.

In the Revelations we have the time given for this reign of Christ and his church. "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his marks upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. 20: 4—6. Then, having subdued all things to himself, the new earth appears; the holy city shall come down; the throne of the Lamb is there, and the river of life is flowing; the curse is gone, and everything that hath breath shall praise the Lord. Then comes the reign forever. Amen. "And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him. And they shall see his face, * * * and there shall be no there; and they need no candle, neither light of the son; for the Lord God giveth them light; and they shall reign forever and ever." Blessed be his name.

The Object of Our Love—Jesus.

He that left the shining courts of heaven, thereby removing the flaming sword that we might have free access to the tree of life—that suffered the deepest agony imaginable for, and showed the profoundest sympathy toward the children of men, did not He declare, (the meaning implied), "He that loveth anything more than is not worthy of me"? Surely, with propriety He could make this assertion, when we cast but a faint reflection upon the glory He must have had with the Father before the world was. Nevertheless, how many seldom think of the glorious inheritance that may be secured, even eternal life at God's right hand. Can we not easily decide what is the object of the miser's love while he is bending over his heaps? When we behold people engaged in the pursuit of temporal accomplishments as if there was no hereafter, we conclude that the object of their love is transient. How often have we been astonished in the presence of the aged and hoary headed, especially on the Sabbath, while witnessing their conversation which partook almost wholly of finance or of that which tends to enhance earthly benefits, not once saying anything about that object of our love, as if He was not worthy of receiving a thought, or His loving-kindness a single reflection! O my christian friends! if the friend of sinners is the object of your love, why not talk to your children and friends more about Him who brought life and immortality to light in his blessed gospel? for you are commanded to bring up your children in the nurture and admonition of the Lord, and we to follow your faith, considering the end of your conversation? Oh! may our conversation be more in Heaven, from whence also we look for the Object of our Love, to change our vile bodies, and fashion them like unto his glorious body. Do we love Him because He first loved us? "If a man say I love God," and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? Under these considerations let each one of us knock and inquire at the inner temple of our own being, and ascertain whether the One altogether lovely is the object of our love. Hence, brethren and sisters, let us pray for one-another. That we may be healed, continue faithful until our change comes, and then be accounted worthy to enter through the pearly gates into the beautiful city of our God, the mountain of his holiness, is the desire of your juvenile and weak brother in the noble cause.

WM. C. TETER.

Goshen, Ind.

For the COMPANION.

Slang.

"Every idle word that men shall speak, they shall give an account thereof in the day of judgment." Matth. 12: 36.

The use of slang has become so general, that I have consented, at the request of a very dear friend and brother, whose soul, he said, "has been so often grieved," to drop a few observations in the COMPANION, inasmuch as by this means, we are enabled to speak to many thousands at the same time. How often are we shocked, on hearing our dear brethren make use of slang phrases—brethren, whom we have learned to love, and to whom we have been accustomed to look for counsel and example.

So common is the practice, that much of our modern literature is corrupted by it. Almost the entire newspaper press indulges in it, and even the sacred desk is not free from its baneful influence. How strange, that a minister of God should find occasion to descend to such folly! Many who indulge in the use of slang, do not realize the grossness of the habit, from the fact that it is finding its way into society of refinement and culture; hence, in this article, I shall perhaps, incur the displeasure of high and low, rich and poor. My object however, is not to please men, but to contend for the *pure* word of God. Is it becoming—is it in keeping with this pure word, for men and women who should be ladies and gentlemen in this world, and brethren and sisters here, and hereafter—is it becoming, I ask, to make use of such expressions, as "That's so," "Now I've got you," "By Jiminy," "O Crackey," "Too thin," "Zounds," "Can't come it," "Oh fie!" "Dear me!" &c., &c. with a host of others "not found in any of the books," and too foul to mention now? Besides being simply unnecessary, and, consequently, sinful according to the text, I wish to show, that many of these phrases are also profane.

The meaning of the word "zounds" for instance, is, God's wounds. So that when we utter the simple interjection, "zounds," to express our surprise or indignation, we are really swearing, by God's wounds, and we are commanded to swear not at all, but let our "communications be yea, yea, nay, nay, for whatsoever is more than these, cometh of evil." Matth. 5: 37.

Again, "By Jiminy" is from the Latin *Gimini*, the twin stars; and we are instructed not to swear by the heavens. "See then that ye walk circumspectly, not as fools, but as wise." Eph. 5: 15.

"Oh fie!" is from *fiau*, to hate, and from *fiau* we have fiend, and we all know that Satan, the arch fiend is the enemy of our souls. Then let us no longer please Satan by swearing by his name.

"Dear me," is from the Latin *deus meus*, signifying "Oh, my God!" How can our dear sisters, who are so many angels of purity and innocence, be found guilty of such things?

I might continue to enumerate such as, "My gracious!" and "My goodness!" Who is, now, the Everlasting Goodness? A word, however, to the wise, is sufficient.

Our blessed Anglo Saxon contains an abundance of words,—many more than the sacred scriptures,—and leaves no occasion to resort to the use of slang. We have, it is said, one hundred thousand technical words, and thirty thousand common words. Shakespeare uses fifteen thousand different words, and Milton eight thousand, while the blessed Bible finds use for only six thousand. Such facts startle us and lead us to inquire, "How shall we escape?"

Yours &c., in love with chaste conversation, such as becometh saints.

J. LEVI KITTINGER.
658 Broadway,
New York.

Good words are like dew drops, they fall silently; but who can tell their good effect.

For the COMPANION.

Lines on the Death of Horatio Niece. (See Obit.)

BY L. M. KOB.

Another tender one has gone,
To join the choir above;
And left you weeping here alone—
To mourn the babe you love.

Affliction's hand so soon was laid
Upon the tender bud;
But now the heavy debt is paid:
The child's at home with God.

His suff'rings are all ended now,
The last frail tear is shed;
Methinks the Savior crowns his brow—
Joy, peace adorn his head.

Then father, mother dear, refrain.
The gushing, scalding tear.
Prove faithful, you shall meet again
In yon celestial sphere.

Rejoicing in the Savior's worth,—
The merits of his blood,—
We, too, shall leave the cares of earth,
And rest at home with God.

Brothers and sisters of the dead,
To you we now appeal;
May you, by the Good Spirit led,
Consent Christ's love to feel.

Remember he has died for all;
Your guilt and sins confess.
Sooner or later all must fall,
In guilt or righteousness.

We pray the Lord to guide your feet,
Through his abiding grace,
That with Horatio you may meet,
In realms of endless peace.

Franklin, Iowa.

The Worth of the Word.

How much is your Bible worth? Scientific men are trying to show us, through the newspapers, and through philosophic papers, that our race is decended from the monkey. Get out of my way with your abominable Darwinian theories! Scientific men cannot understand the origin of this world. We open our Bibles, and we feel like the Christian Arab, who said to the skeptic when asked by him why he believed there is a God: "How do I know that it was a man instead of a camel that went past my tent last night? Why, I know him by the tracks." Then looking over at the setting sun, the Arab said to the skeptic: "Look there! that is not the work of man. That is the track of God." We have all these things revealed in the word of God. Dear old book! My father loved it. It has been under the pillow of three of my brothers when they died. It is a very different book from the book it once was to me. I used to take it as a splendid poem, and read it as I read John Milton. I took it up sometimes as a treatise on law, and read it as I did Blackstone, I took it as s fine history, and read it as I did Josephus. Ah! now it is not the poem; it is not the treatise on law; it is not the history. It is simply the family album that I open, and see right before me the face of God, my Father; of Christ my Savior; of heaven my eternal home.

How precious is the Book Divine,
By inspiration given!
Bright as a lamp its doctrines shine,
To guide our souls to heaven:

As I take up my family Bible to night, bright with promises and redolent with boyhood memories, and mighty with principles that are to regenerate the world, I ask you, ye men who are decended from those who fought until they died in their tracks, for the defence of this book; ye sons of the Covenanters who where hounded among the Highlands of Scotland; ye sons of men who went on ladders of fire from English soil to heaven, for this grand, glorious triumph, and God-given book, "How much owest thou to my Lord?" —*Talmage.*

For the COMPANION.

A Report of Proceedings of A. M.

Brother Henry, by your permission I would like to offer a few thoughts, through the COMPANION, concerning the publishing of a report of our Annual Meetings; not that we wish to find fault with any of our dear brethren or sisters who may differ from us upon this subject, but we would say to them, in the language of good old Isaiah the prophet, "Come, now, and let us reason together."

When a query comes before the Annual Meeting, the liberty is always given, to any brother who may wish, to speak upon it before it is passed; and very often a number of speeches are made before a final conclusion is reached. Now, what is all this speech making for? Is it to get all the light upon the subject, that they may be united and be able to give a correct answer to the query? If so, why not let those speeches be printed, and go before the whole brotherhood, that all may be convinced of the correctness of their answers? If it is necessary to discuss those measures in the Annual Council, to unite the brethren there upon an answer, is it not reasonable that those discussions, if given to all the members, would have the same effect with them? A good, argumentative speech, (and no other kind ought to be made), that will convince brethren who attend the Annual meeting of a fact, certainly would have the same effect upon the members who stay at home.

If all the brethren who attend those meetings were united upon every measure that comes before them, without any discussions whatever, the minutes, as they are commonly given, would be sufficient; but until that can be done, I cannot see how brethren can reasonably oppose the reports. For brethren to have their expenses paid to those meetings, and then oppose a report of what they do while there being published for the benefit of the brethren and sisters who stay at home and pay their expenses, would seem to be a little ungenerous.

But some may say, "There is danger of brethren who are good at speech making getting exalted over seeing their speeches in print." What if they do? If they exalt themselves over these things, themselves will be abased, and not those who read their speeches. But why should brethren be elated at seeing their speeches in print? If they can speak to the large and intelligent congregations that usually assemble at our Annual Meetings, without becoming exalted, I don't think the publishing of what they say would puff them up very much.

Some may say, if their speeches are to be published, they will say nothing. Now, dear brethren, if you have something good to say, you should not be ashamed to let all the brethren and sisters hear you—those that are absent, as well as those who are sitting around you. Your speeches read the same to those who are hundreds of miles away as they do to the ones who hear you speak. If you are imperfect in the use of good language, it is the reporter's duty to correct your words. This will not change the meaning of your speech any.

When an article is sent to the press for publication, the editor corrects the language before admitting it into his columns.

As to giving the name of the speaker, Christ was not ashamed to let the people know it was he that preached that great and notable Sermon on the Mount; and good old Paul was willing to let his name accompany his epistles; and I don't see why our good old brethren should object to having their names published with their speeches. We, who are young, love to read the good sayings of our old brethren, who have stood the storms of persecution, and have contended for the faith of the gospel as it was delivered by the great head of the church. We love your good counsels. We love to pray for you, that you may hold out faithful until the end; and when you have something good to say, let us all hear you, that we may be encouraged, and built up, and all united in the faith of the gospel and the order of the brethren.

If there is a report allowed at all, it should be a full one; hence the moderator should see that those who are to make the report are well provided with all the accommodations necessary to make the report complete. B. F. KOONS.

Nettle Creek, Ind.

Selected in part.

Brief Extracts and Sentences.

General doctrine not applied, is like a sword without an edge. A garment fitted for every body, properly fits no one. Doctrine is the drawing of the bow; but application is the hitting of the mark. There are none who see so much need of grace as humble souls, there are none who prize grace like humble souls, and there are none that improve grace like humble souls; therefore God gives grace in abundance to humble souls, but the proud he sends away empty. God is on high, yet the higher a man lifts himself up, the further he is from God. The high mountain tops are dry and barren, while the low valleys are moist and fruitful; the humble soul may groan under afflictions, but will not murmur: it may complain to God but not of God. Proud hearts discourse of patience, but humble souls exercise patience. God sometimes gives us a portion that makes our hearts sick, that he may purge us from all ill humor, which makes us sickly, weak and cold. The worst of men are in a dead sleep, and the best of men are in a sinful slumber; therefore faithful ministers should cry aloud to awaken saint and sinner, that none may go sleeping to hell. Cowardice in a Minister is cruelty: the sinner's blood is required at his hands. Fearful ministers that will not show God's people their transgressions, and the house of Jacob their sins, are not worthy of the office, neither fit to preach. When mercy is despised, and long rejected or neglected, then justice takes the throne; and who then shall be able to stand? Of all mercies, pardoning mercy is the most needful: thou mayest go to heaven without either worldly honor, riches, friends, or smiles; but thou canst not go there without pardoning mercy. Those who are weak in faith and grace, dwell more upon their sins than upon the Savior; more upon their misery than upon free grace and mercy; more upon that which may feed their fears than upon that which may strengthen their faith, hope, and love; more upon the cross than upon the crown; and this causes weakness and lameness in the soul, or in the christian religion. Satan must have double leave before he can do anything against us: he must have permission from God and ourselves, before he can hurt us; but go not in the way of temptation lest you give him an opportunity to hurt you. Weak Christians would sooner sin than suffer; careless and lazy Christians would sooner sleep than read, sing, and pray; and such as are neither cold nor hot, are stumbling-blocks to believers, and helpers in Satan's cause.

Now to the ministers of the gospel, remember that there is nothing that will make you so able to preach Christ to the people as getting Christ within yourself; as the lowest shrubs are freed from many blasts of wind and gusts, which rend and break the tallest trees, so are the humble souls freed from a world of temptation, by which proud and lofty souls are torn in pieces. Self-seekers are self-losers, and self-destroyers. See Absalom, Saul, and Haman.

DANIEL LONGANECKER.

For the COMPANION.

Keep Thyself Pure. 1 Tim. 5:22.

"*Keep* thyself pure." To keep a thing is sometimes more difficult than to obtain it. There are many reasons for this. Others sometimes envy us our possessions, and strive to rob us of them. It is thus in the case of gold. Many a man has been confronted by the highway robber, and heard the terrible words: "Your money or your life!" and in his efforts to save his gold, to *keep* it, has, perhaps, lost both it and his life. Satan was a murderer from the beginning, we are told, and his human emissaries are not much better. He and they stop not with robbing men of their money; they even assail that which every true man deems of more value,—his good name, his purity. How much Satan hates purity can be inferred from the endless variety of means and measures that he uses to deprive us of it. It is a hate as powerful as it is black and hellish. It attacked even the Son of God, omnipotence itself; and though thrice defeated, it would not own itself vanquished, leaving him only "for a season." It attacks every one who professes faith in the Son of God; how successfully, we all know. Many a heart has lost its purity; many a soul has gone down to the dark pit in consequence.

"Keep thyself pure." Yield not to temptation. Let everything go rather than purity of heart. *Keep* that, and thou hast a kingdom within thee now,—the kingdom of heaven,—and thou shalt have a crown hereafter, even the crown of everlasting life. None but the pure can wear this crown, purity of heart is the passport to heaven. Without it mother Eve could not inherit an earthly paradise; much less can we a heavenly. She lost her purity; we know the result.

"Keep thyself pure." The reward is not promised to him who merely bathes in the lovely fountain that has been opened up in the house of David, and is thus cleansed from all sin and uncleanness, but to him who retains, *keeps* this purity, even unto the end of life. To lose it is to begin a good work that we do not finish; it is to set our hands to the gospel plow and then look back, and, like Lot's wife, lose both ourselves and the result of our past labors; it is to search diligently for a goodly pearl, and, after we have found it, to cast it under the feet of swine, which, after trampling it in the mire, will turn and rend us for our folly: in short, it is to count the blood of Christ wherewith we were cleansed an unholy thing; and

if we do this, there remains no more sacrifice for sins; much better were it for us if we had never been cleansed. "Keep thyself pure."

2. "Keep *thyself* pure." "Thyself," in the first instance, meant Timothy, who was to be a minister of righteousness, and would, of course, be concerned about the purity of others. The apostle, no doubt, wanted Timothy to preach by example as well as by precept, just as every Christian, and especially every Christian minister, should do. But, alas, how often do we see the reverse! Men preach and teach purity who are themselves reprobates at heart—whited pillars of the church outwardly, but full of rottenness within! O Christian minister! "keep *thyself* pure," or thou wilt tear down more holy altars with thy left hand than thou canst build up with thy right; thou wilt scatter abroad more than thou wilt gather in and in the end thou thyself wilt be a castaway, "keep thyself pure."

But this language does not apply merely to ministers; it also applies with great and solemn force to all who have felt the cleansing power of the blood of Christ. The great want of the church is individual piety, heart purity. The Christian religion is not a religion for the State or nation so much as for the individual. God looks upon the heart; Christ sets up his kingdom there, and there dwells the Holy Ghost. "Every one must give an account of *himself* to God," says the good Book. God reckons by souls, not by groups, families, or societies.

The old-time shepherds passed their flocks into the fold every evening one by one, each sheep stopping, as it passed under the rod, long enough to be recognized or numbered. Do we expect Christ the good Shepherd to be any less particular? that we can enter the heavenly fold without being called by name and recognized as one of his own,—not a strange sheep,—not a wolf in sheep's clothing? If not, then "keep *thyself* pure," professed disciple of Jesus. This is your first duty; it is my first duty.

It is all right to pull motes out of the eyes of our brethren; but let us be sure that nothing obscures our own vision while we are doing it. "Keep *thyself* pure. It is all right to hate the wicked deeds of others; but when we take up stones to cast at the offender, let us be sure that we ourselves are without sin, and, if not, let us condemn ourselves first, and leave the offender alone with him who is ever ready to say to the truly penitent, "Neither do I condemn thee; go, sin no more." If we all would examine our own hearts more closely, and each would see that his own is pure, the church of Christ would contain no hypocrites, no self-righteous fault-finders (a numerous class it seems to me); and no foolish virgins would be refused admittance to the marriage supper of the Lamb. "Keep *thyself* pure."

3. "Keep thyself *pure*." Among the ancients, *courage* was regarded as the chief virtue. This may be seen in the derivation of the word *virtue*, which comes from the Latin *vir*, meaning strength, bravery, courage, and the like. With the Romans a virtuous man was necessarily strong, brave, courageous—traits which, though valuable in their place, partake more of animal than of the higher moral and spiritual nature of man.

But Christianity has given the word virtue a new and nobler meaning. With us a virtuous man is a good man, a *pure* man. We no longer idolize the lower, the physical attributes, at the expense of the higher, the mental and moral attributes. Purity holds the first place. Arrayed in spotless robes of white, she stands an honored queen among the other virtues, and receives the homage of all, her strong, brave and courageous brothers not excepted. This is as it should be.

Mere *physical* purity is a great virtue. It is to be feared that personal cleanliness is not held in as much esteem by some Christians as it should be. We ought to use more soap and less tobacco. The sloven might find the bath-tub almost as great a means of grace as long, meaningless prayers. The sweet Christian graces do not grow *in ordinary soil*. Can our bodies be "holy and acceptable sacrifices" unto the Lord while they are covered with filth and perfumed with tobacco? Is such a temple the appropriate dwelling place of a heavenly messenger? The answer is self-evident. Therefore "keep thyself *pure*" physically, if thou wouldst attain the highest excellence as a Christian.

Moral purity,—purity in the sight of man,—is at once a virtue and a vice. That it is a virtue all will admit. When does it become a vice? Answer, when men base their hopes of gaining heaven upon it, as many seem to be doing. 'Except your righteousness exceed the righteousness of the scribes and pharisees, ye shall in no wise enter the kingdom of heaven." Cornelius, before his conversion, was, no doubt, morally pure; so was the rich young man; and thousands in the present day are in the same condition,—very near the kingdom, yet not in. Some in this class even claim to be purer than some who profess to be Christians; and their claim is not without foundation. They are more "diligent in business," more reliable in word and deed, more exemplary in conduct, and less meddlesome in other men's matters. This may all be true, and yet "the weakest saint upon his knees" has a fairer prospect of heaven than he, the morally pure man, has, or ever can have while trusting solely in good works. Every Christian should earnestly and perseveringly seek something more, viz: *Spiritual* purity—purity in the sight of Him who can look into the secrets of every heart, and read our thoughts as the lines of an open book. To attain this purity is to stand on the highest round of the ladder that reaches from earth to heaven; none can go higher; we all may go so high, and we should not stop until we reach the top, there to remain until the silver cord that binds us to earth is loosed, allowing us to soar away and fully realize how blessed are the pure in heart.

J. ZUCK, JR.

Mercersburg, Pa.

The Gulf Stream.

The Gulf Stream issues, as we know, from the Gulf of Mexico, but it is possible to follow its course across the Caribbean Sea, where, passing between the Antilles, it arrives from the Atlantic, and afterwards flows to the northwest at the rate of a quarter of a mile an hour until it enters the Gulf of Mexico. From this gulf the Gulf Stream takes an easterly course towards the Bahamas, along the north coast of Cuba; but, after rounding Florida, it bends northward, and passes between the latter and the Bahamas, in the channel which separates Florida Cape from the Islets Bemini. Here the current has a speed of 1 mile per hour, a breadth of 8 miles, and a depth of 250 fathoms. From the channel of Bemini the Gulf

Stream proceeds directly northward, at a rate which decreases gradually from 6½ feet per second at Bemini, to 4 feet at St. Augustine, the distance between these two points being about 70 miles, during which the breadth of the current increases from 8 miles to 11¾ From St. Augustine to the Bay New York the Gulf Stream takes a northeasterly course parallel with the Land, and conterminous with a cold current which flows from the north to the south between the stream and the American coast. In this part of its course it continues to increase in breadth from 11¾ miles at St Augustine to 31¾ at New York; meanwhile its speed decreases from 4 feet to 2½ per second. The depth of the sea along the course of the current is many hundred fathoms, and the distance between St. Augustine and New York is 180 miles. On quitting the Bay of New York, the Gulf Stream takes an E. N. E. direction to the South of Newfoundland, skirting the cold current, which goes down to southwest as far as New York, following the east coast of Newfoundland. By the time the Gulf Stream, after a course of 200 miles, reaches the south of Newfoundland, it has attained a breadth of about 80 miles, while its speed is only 2 feet per second; but the current continues to run in the same direction toward Europe for over three hundred miles, with a speed which is from 2 feet to 0. 6 feet, and a breadth increasing from 80 up to 200 miles. The Gulf Stream, when it has attained a distance of 750 miles from Bemini, separates into two branches, the one proceeding southward toward the coast of Africa, at a speed of 0. 6 feet per second, the other taking a northerly course toward Iceland, along the shores of the British Islands, and running about 200 miles, at a rate which decreases from 0. 6 to 0. 3 feet per second, the breadth of the current meanwhile increasing from 100 to 105 miles. When the stream reaches the neighborhood of Iceland it sends off a branch which skirts the south coast of that island.

For the COMPANION.

Shall the Annual Meeting be Changed? No. 2.

In our first we objected to brethren taking questions to A. M. that should have been disposed of at home. We now wish to offer a few thoughts in regard to the manner of treating subjects at the meeting, convened for that purpose. It will be noticed, by any careful observer, that brethren speak very frequently, and quite readily, too, upon some questions; while upon others they are silent, or seem to know but little about them. We wonder more than ever at this, when we learn the nature and importance of the two kinds of questions that are brought up for consideration.

The one may be a question of order, or of dress, or something only that has a supposed existence, and upon it members will speak hastily and warmly; and the discussions of this kind will do more to divide the feelings of the brethren, destroy the better objects of the meeting, and consume an hour or two for the vast assembly, than questions of a thousand times more value.

The other may be the desire to answer the many calls for preaching a pure gospel to a wicked world, or attending to the many requests that are sent in weekly by brethren and sisters who are scattered in numbers throughout the States. Upon it the speeches are few and short. All are convinced of the importance of such action; they feel that it is an highly important duty; they say they feel that something should be done, and that *it* is one of the great commandments our Master gave; but no one is prepared to say what we will do. The time is precious, other business is pressing, the brethren are not ready to decide so important a step; the question is laid on the table, and there is nothing done.

If this had not been repeated year after year, we should not think so much of it. There have always been alive some who wished to see the cause "go forward:" that have kept it up from year to year, and still they labor for it; and we do hope and pray that some who are alive now may live on until their prayers are answered, and the A. M. takes such a step in the missionary cause, (the *Christian's work* if you please,) as will mark a new era in the history of our people.

Brethren, when you go to the A. M. again, please take another spirit with you, and leave the spirit of fault-finding and scruples at home; and leave questions of dress, and a score of other things to be decided where they may be of some importance.

We have heard and read of the brethren who were well repaid for their time and expense in attending A. M.; and perhaps they were, or, at least, felt so. Some may ask, "What is the A. M. worth to the church?" Its value we cannot estimate, either to those who attend it, or to the church at large; but we feel sure that it will not be of much worth, if any at all, to the world at large, so long as the present course is pursued; namely, of trying to set our brethren right in every little thing, and letting the world care for itself.

One brother says, he supposed the meeting to have cost fifty thousand dollars; and perhaps it did. Will any brother tell me now what we have received by this outlay? If there has been value received by any, we fail to see it in the report given of the meeting. And we feel certain that no one can say, that the wicked world in which we live is likely to be any better, from this time on, than if the meeting had not been. To be short: If it does not pay the church at large, why call it to convene, when there is no more business to do than was done this year? Why, brethren, we cannot sanction the churches around us for not obeying the whole gospel; still they labor constantly in the missionary cause. We claim to have a whole gospel: but let us not claim to preach or practice it, till we show in signs that we cannot be mistaken, that we are willing to spend and be spent, in bringing the world from darkness to light, and from the power of Satan unto God.

LANDON WEST.

What an Old Man has Noticed.

I have noticed that all men are honest when well watched.

I have noticed that purses will hold pennies as well as pounds.

I have noticed that merit is always measured in the world by its success.

I have noticed that in nearly all things money is the main object in view.

I have noticed that in order to be a reasonable creature it is necessary at times to be downright mad.

I have noticed that some men are so honest that necessity compels them to be dishonest in the end.

I have noticed that silks, broad cloths and jewels are often bought with other people's money.

I have noticed that the prayer of the selfish man is "Forgive us our debts," while he makes everybody who owes him pay to the utmost farthing.

I have noticed that he who thinks every man a rogue is very certain to see one when he shaves himself, and he ought in mercy to his neighbor, to surrender the rascal to justice.

I have noticed that money is the fool's wisdom, the knave's reputation, the poor man's desire, the covetous man's ambition and the idol of all.

I have noticed that all men speak well of all men's virtues when they are dead, and that tombstones are marked with epitaphs of the good and virtuous. Is there any particular cemetery where the bad men are buried?

DR. SOLOMON GRANBY'S PRESCRIPTION FOR IMPATIENCE.—"Read daily the 3d chapter of James, and at every symptom of an attack, repeat the 5th and 6th verses of the same chapter, abstaining from food, if necessary, and spending a season alone in prayer to God."

The Great Theme.

The great theme of Christian hope and promise, is the coming again of our Lord Jesus Christ. A distinguished English divine states, after a careful examination, that at least one verse in every thirty contained in the New Testament refers to this subject. If he had included all the allusions to this great event, the proportion would have been much greater. There are in all seven thousand nine hundred and fifty-nine verses in the New Testament, and more than three hundred and twenty of them point forward with eager gesture to the appearing of our Lord Jesus Christ. This fact is very significant, and proves to us the mind of the Spirit with regard to the prominence and frequency with which the matter should come before the minds of Christians, and be handled in our public ministrations. It was certainly one of the chief topics of apostolic instruction and early Christian hope; and it is to be taken as a serious defect in our modern Christianity that so little is made of it, and that the subject is left so much to the handling of those who make an *ism* out of it, and often treat it in a way very damaging to the whole cause of the gospel. Because some men abuse it, is no excuse for our ignoring it, knowing as we do that it is a vital part of our creed, and most important in all its bearings.

1. Ponder, then, the fact itself, that our blessed Lord is to return again to our world. He is now at the right hand of the Father; but from thence he shall come to judge the quick and the dead. Too prone are we to think of him only as a historic personage, who lived many centuries ago, and who has long since passed away, like Pharaoh or Alexander—that all that concerns him relates to times far removed in the past, with no present reality—and that all we have to do with him now, is the observance of those institutions and precepts which he gave to the world in his earthly lifetime. We do not seem to feel, as we ought, that the grave which closes over him for a little while could not hold him, that he now lives, that he is at this moment engaged making ready for a return hither, and that he will come again, in like manner as he was seen going into Heaven. And yet, it is even so. The Lord himself, even the crucified man of Nazareth, shall descend from Heaven with a shout, and with the voice of an archangel, and with the trump of God. His feet, once torn with nails, shall stand again upon the mountains of earth; and they that pierced him shall look upon him. The terrified soldiers who saw him die, the blaspheming Pharisees who thirsted for his blood, and rejoiced when they saw it spilled, the infidel horde who have in every age insulted his name and persecuted his church, and every saint, and every one who reads these lines, shall behold him, the Son of man come down again to earth. Despisers of his word—neglecters of his gospel—false professors of his name—and resisters of his grace, who have continually turned their backs upon his calls of mercy—all shall see him. For he cometh, he cometh to judge the earth.

2. Ponder all the solemnity of that great event. It is related of a great French preacher, that he was once called to deliver the funeral address of a prince. It was an impressive occasion. All the great ones of the land were there. Majesty itself, with all its royal surroundings, sat clothed in sackcloth, and weighed down in grief. All the glory and and grandeur of human greatness had shrunk away into nothingness. Only grief and dismay filled and pervaded the assembly. He arose to speak; but utterance seemed denied him. He stood abstracted and lost. A long and awful pause ensued, until breathing itself seemed to be suspended. And when every heart was thrilling, he broke the silence by a scarcely audible whisper—"*There's nothing great but God!*" The effect was overwhelming.

But we will just go forward a little in our thoughts to the sort of scene that is to be enacted when the day of Christ's return has come— to the manner in which all human greatness and glory shall wilt down before his divine presence—to the sort of feelings which shall then take possession of the great congregation of mankind. It will hardly need a great master of eloquence to thrill into our souls that "*there's nothing solemn but the Judgment!*"

There are, indeed, many other solemn things, and scenes, and occurrences, well fitted to move the profoundest negths of human awe; but they are scarcely to be named in comparison with the tremendous solemnity of the day of Judgment.

The thunder storm is very solemn. When the quick arrows of heaven flash forth in their power—when the deep crash of the thunderbolt startles up communities—when the dread artillery of God rushes along the sky, and rumbles around the world, it is a time of awful sensations. But what is that to the far-sounding crash which shall startle the very dead in their graves, and arouse even the long-forgotten into life again.

The earthquake is solemn, when cities totter without a warning, and kingdoms rend, and islands flee away. But what is that to the tremor which shall convulse our globe, and shake heaven itself, when the things which are temporal shall be all swept away!

The volcano is solemn. When its cone of fire, stirred into fury by some spirit of the under-world, shoots to the heavens, and from its burning entrails pours out its rushing lava over whole countries, deluging cities in its course, and burning up flying populations, the scene is appalling! But what is that to the conflagration which shall consume the proudest works of man, and overwhelm the armies at which the world quaked!

The funeral of a dear and honored friend is solemn. The heart throbs, and the tears flow, and the bodily powers almost refuse to do their wonted offices, under the intensity of the soul's bitter laceration. But what is that to the obsequies of the world itself, when all this present scene of things shall go down to an eternal grave.

It is solemn and affecting to hear an earthly judge pronounce sentence upon the poor convict. But what is that to the sentence of the Judge eternal which sends the impenitent to the prison-house of hell, and gives over each guilty one to death eternal!

Who, who, can do justice to such a theme!

3. Ponder again the danger there is of being led astray with regard to the coming of Christ. The Savior specially forewarns of false prophets and false teachers by which many shall be deceived, and so be taken by surprise by that day. We are continually admonished to keep ourselves in constant readiness for that day, lest it come and find us unprepared. These continual admonitions assure us that

there is danger of being so overtaken. There is much also in the notions and teachings of our times which tends to lighten and increase this danger.

It is a common belief that it is not possible for Christ to come in our day, because the world is first to be converted, and that the glorious millennium must first come. But this is a fearful snare, of which we need to be on our guard. Whether there is to be a millennium or not, the Scriptures give us no right to put it in between us and the day of Judgment. Everywhere is the coming of the Lord spoken of as an impending event.

* * * * * *

We are distinctly assured that it will take the world by surprise—that Christ will come as a thief in the night—that when men are crying peace and safety, the great day will break in upon them—that as a snare will it come upon all them that dwell upon the earth, and that with the suddenness of the lightning's flash will it take the unwatchful children of men As it was in the days of Noah, so it is to be again. The people are to be going on as usual, buying and selling, building and feasting, marrying and giving in marriage, and the whole course of things running on the same as always, and not know until the crisis arrives and the trumpet blows.

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4. Ponder also the advantages of being on the safe side. Even if the day of Judgment should not come for thousands of years yet, we will lose nothing by being ready for it, and looking for it every day we live. If we die in a state of readiness, we will be no worse off on that account. Our particular anxiety on the subject will not hurt us. Our constant waiting for the Savior to come, whether he comes in our day or not, will not damage our Christian zeal and fervency, and we need have no fear that it will rise up to condemn us when that day comes. On the other hand, such a constant expectation of Christ, and such constant guarding of ourselves that we may be found of him without spot and blameless, is the very thing to keep our piety most alive and active. It is the very thing to break the power of temptation, the delusive charm of this world's blandishments, and the force of wicked lust. For a man to have it before him every day and hour, that Christ may come at any moment, and that just as he is, where he is, and in the very act in which he is engaged, he may be instantly called to meet his God, is so potent an incentive to purity, fidelity, and holiness, that it is the very thing above everything else to keep him faithful and impel him forward. He cannot possibly be the worse for it, even if it should turn out that he is hundreds of years beforehand with his anticipations.

But very different does the matter stand in the case of him that counts that Christ cannot come in his day, gives the matter no attention, and is after all mistaken and surprised in unpreparedness. Will it be said that he loses nothing by the miscalculation? Is it not rather to be said of him that he loses everything? Jesus says of such a man that he shall be cut off from the society and portion of the church of the first-born, and that in his case there shall be weeping and gnashing of teeth.

Great, therefore, is the risk and danger to which people expose themselves by putting off the day of Christ's coming into the remote future. They may perchance be Christians, and be "saved," but they are not Christians according to the primitive model, and their salvation will be only so as by fire, if they are saved at all. At best they certainly will "suffer loss." They lose the force of a very powerful motive to constant godliness of life—to constant reference to the Judgment in all they do—and to such a disposition of themselves in their going out and coming in as not to be at any moment or in any situation surprised or unready if the trump of God should sound. They lose this vigorous stimulant to holiness and separation from the vanities and follies of this world; and they also lose much of the real sweetness of the gospel and its blessed hope. And, with all, they expose themselves to the danger of losing their entire salvation.

No wise man ought ever to assume such risks unnecessarily. It is a sin against reason and self, as well as against God. A man ought always to be on the safe side of every question, when he has an opportunity to do it. * * * * *

We lose nothing by looking for Christ every day; but if we rest on the belief that he cannot possibly come in our day, we lose everything. Therefore the exhortation of Christ and his apostles is, to be always ready, with our lamps trimmed and burning, and our loins girded, as those who wait for the Lord.

5. Ponder finally the comforting and composing assurances which the Savior gives to those who honestly observe his directions and wait for his return.

Whilst others are running hither and thither in the world, finding the Christ coming in this and that, and bewildered by all sorts of deceptive theories which only draw off the attention from the true hope of the church, these are in the way of life and salvation just as they refuse to hear of any Christ, come or to come, than him whose personal return they await. No one can lead them into the wilderness to find Christ. No man can make them believe that anything is Christ but Christ himself. Jesus has told them that his coming shall be open and conspicuous, and self-manifest, as the lightning which cometh out of the east and shineth even unto the west.

In peaceful quiet they keep themselves and wait. They know that when their Lord comes they will know it. They know too that they need give themselves no concern about how they shall make their way to him when he comes. Where the carcass is, there the eagles are gathered together. And with the same instinct and power from God, where Christ is, when he comes, there they will be also.

The truth is, they have nothing to disturb them. They have only to watch and wait. Christ will attend to all the rest. They are simply to occupy till he comes, doing their duty on earth with a willing mind, and looking for their Lord from Heaven. This is their commission, their attitude, and their peace. Beyond this they need be careful for nothing. If he comes soon, the sooner they will enter upon their inheritance.—*Prophetic Times.*

The more things prayer can get into harmony with itself in its request the more likely it is to prevail; and the more alone it is, and the more things it has opposite to it, in the field of causes, the less likely it is to prevail.—Bushnel.

Let nothing keep you from the Savior. Never be tempted to stay away from him.

Christian Family Companion.

DALE CITY, Pa., Sept. 2, 1873.

Doing Good.

Doing good is a subject often referred to in Scripture. The idea conveyed by it, as we understand it, is, "Doing that which is virtuous, morally honest, and just." Doing good consists in acts of love, kindness, and sympathy; performing acts of love which relieve the sufferings and contribute to the pleasure and enjoyment of fellow creatures. This is a duty that the word and spirit of the Gospel abundantly teaches; but nowhere so much as in the life and conduct of our Savior. Of him it is said he "went about doing good, and healing all that were oppressed of the devil." When the Pharisees held council against him, to destroy him, he withdrew himself, and healed the multitudes who followed him.

The apostle Peter directs us to "eschew evil and do good." James says: "To him that knoweth to do good and doeth it not, to him it is sin." Paul charges the rich that they "do good." And we think the apostle gives us a very good definition of what he understands by the phrase. He charges those that are rich in this world, those that are wealthy, that they should not trust in uncertain riches, but should trust in the living God, and with their wealth do good, and thus also be rich in good works, "ready to *distribute*, and willing to *communicate*." Distributing and communicating convey the apostle's idea of doing good. This also agrees with the mind of Christ as exhibited in his life. He went about doing good, that is, feeding the hungry, healing the sick, and relieving the distressed.

Communicating is a part of doing good in which all may participate. It is true that the leading idea even in it is contributing; but we think it admits also of the idea of contributing comfort and consolation, by words of encouragement, and those little acts of love and courtesy which are at the command of all, even down to the giving of a cup of cold water. In many cases imparting instruction would be the most valuable act of charity that could be performed to people. It is just what they need. They have the means at hand for securing a livelihood, but need to be taught how to use and apply them. This is indeed a great truth, and is applicable to the world in general. There is abundant provision in the world to make every inhabitant comfortable and happy, and if all were taught and made willing to do good and communicate, there would need be no suffering from want. It is also true from a religious point of view. If the truths of religion were communicated to the world, which now lies in wickedness, and the world could be made to accept the gospel, immediately the earth would be converted into a paradise.

Therefore doing good becomes the duty of all, the poor as well as the rich, and those who cannot contribute of this world's goods, may communicate consolation. For

"We all might do good,
When we often do ill.
There is always the way,
If we have but the will;
Though it be but a word
Kindly breathed or suppressed,
It may guard off some pain,
Or give peace to some breast.

We all might do good
In a thousand small ways,
In forbearing to flatter,
Yet yielding due praise—
In spurning ill humor,
Reproving wrong done,
And treating but kindly
Each heart we have won.

We all might do good,
Whether lowly or great,
For the deed is not ganged
By the purse or estate:
If it be but a cup
Of cold water that's given,
Like "the widow's two mites,"
It is something for heaven."

The Christian Life.

We sometimes read essays, and sometimes listen to discourses, on the beauties of Christian life, that would make it appear as a life of sunshine, all aglow with uninterrupted happiness. Do we not believe it? It would be pleasant to believe it, if we could, and if our life were such; but our own experience teaches us, that the apostle stated the truth better when he said, "All that will live godly in Christ Jesus, shall suffer persecution." Our blessed Lord himself declared, "The servant is not greater than his lord. If they have persecuted me, they will also persecute you." All, therefore, that is necessary, to have a distinct view of the Christian life, is, is to review the life of Christ our Lord, who is our exemplar. If we find his a life of uninterrupted sunshine, then should ours also be without a cloud to cast a shadow on our pathway. Oh, for such a life! How we long for such a happy existence! Let us glance at our Savior's history with hopeful hearts.

First let us look into the prophecies of old to see what is predicted of the life of Christ. Isaiah in speaking in reference to him said, "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder: and and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever." Isa. 9: 6, 7. This indeed seems hopeful. He who is thus enthroned and clothed with regal power, who is worthy of such high honor and titles of greatness, must certainly be a happy Being, having no unpleasant experience, and knowing no vexation, nor disappointment, nor sorrow, nor suffering, Ah! how imperfect is our reasoning, how faulty our conclusion. Let us look again, for the prophet shows us the other side of the life-picture of the Prince of Peace. "He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid, as it were, our faces from him. Surely he hath borne our griefs and carried our sorrows; yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed; * * * and the Lord laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so openeth he not his mouth. He was taken from prison and from judgment; and who shall declare his generation? for he was cut off out of the land of the living; for the transgression of my people was he stricken." Isa. 53: 3—8.

This prophecy at once spreads a heavy cloud over the life-path of our Savior, and forbids us even to hope to read his history as one scene of unbroken sunshine.

And when we come to read his actual history, we find the above to be a true prophetic picture. His was a life of unparallelled toil, privation, and suffering. While seeking the lost sheep of the house of Israel, they fled from his presence and care. While, by the Spirit of God, he wrought many astonishing miracles amongst them, that they might believe on his name, they charged him with doing these astonishing works by the spirit and power of Beelzebub. He taught as never man had taught; but they regarded him and treated him as an impostor and blasphemer. They were needy; he offered them all their souls could desire; but they spurned him and his gifts from them, and would not have their rightful King to reign over them. When his life-work was done; when the will of his Father was made known, he, according to the determinate counsel of God, was taken, and by wicked hands was crucified and slain. Such was the life of our Exemplar, and he has given us the assurance of his own word, that we may expect similar treatment: "If they have persecuted me, they will also persecute you; if they have kept my saying they will keep yours also."

We do not wish to make the impression, that the Savior had no comfort, no peace, no joy—that his life on earth was without sunshine, without happiness. Far be it from us to entertain such a thought. To the contrary, we feel assured, that when he wept over Judah's city, or by the grave of Lazarus, and even during his agony in the garden of Gethsemane or his tortures on the cross, he had a joy, a peace, a happiness, a sunshine in his own soul, even the full beaming of his Father's loving, approving face, while angels bore him up kindly in their hands, lest he should dash his foot against a stone. If ever this happiness was broken, it was when he was in the throes of death, when he cried out, "My God, my God! why hast thou forsaken me?" But even then, no doubt, the joy of submission to his Father's will, was a halo of glory in his soul.

Brethren and sisters, children of God, called to be saints, chosen and faithful, what is your experience? We may well understand, when we hear you speak of "this vale of tears," "this world of troubles, trials, disappointment, vexation, sickness and sorrow, pain and death." You sometimes feel despondent and friendless; whatever your circumstances in life, you have your crosses and troubles, so that it is not all sunshine with you. No, there are sometimes dark, heavy clouds looming up, or hanging over you, and you sometimes almost imagine that you hear the distant rumbling of God's wrath.

But if you are not always in the sunlight; if you are not always cheerful and happy, can you not, at least, remember, that above and beyond the clouds the sun ever shines? If you are humble, and earnest, and faithful; if it is your meat and drink to do the will of your heavenly Father, can you not have some comfort, some consolation, some feelings of peace and joy in your souls at all times? We think you can—we *know* you can, if you are true to your profession. By and by the clouds will all have passed by, and we shall have joy unspeakable and full of glory.

J. W. Beer.

A Valuable Work on the West.

"The Undeveloped West; or, Five Years in the Territories." Being a Complete History of that vast region between the Mississippi and the Pacific; its Resources, Climate, Inhabitants, Natural Curiosities, etc., with Life and Adventures on Prairies, Mountains, and the Pacific coast. By J. H. Beadle, Western Correspondent of the Cincinnati Commercial, and Author of "Life in Utah," etc. Published by the National Publishing Co., of Philadelphia.

The most attractive as well as the most remarkable portion of our country, is that which lies West of the Mississippi. It is attractive to the emigrant, because it is to that region that he looks for a home; to the student of nature, because of the stupendous marvels of creation in which it abounds; to the capitalist, because of its wonderful capacity for producing wealth. It is a land of grandeur, beauty and romance.

Mr. Beadle spent five years in the Great West, for the especial purpose of exploring the country. Setting out on foot, he traversed the States of Iowa, Minnesota, Nebraska, Kansas and Texas, as well as Dakotah and the Indian Territory; visiting in person all that was worth seeing; examining the lands, living and conversing with the people, and gaining for himself a fund of information, based upon his own observations and discoveries, more extensive than one man in a million can obtain.

He explored the various routes of the Great Pacific Railways, and spent months with the Indians, both friendly and hostile, studying their character and habits. He allowed no personal peril to deter him from the execution of his plan. Thousands of lonely miles were traversed by him, and he endured fatigue, hunger and many dangers, that he might make known the true character of the land and people in which and among whom his wanderings were made.

The book is full of information and facts of the greatest importance, such as could be obtained only by going after them as the indefatigable explorer did.

These new States and Territories contain incomparably the grandest scenery in the world, and some of the richest resources of the American Continent. Probably no other man has ever journeyed so extensively among them as Mr. Beadle—certainly no one so competent to describe what he has seen.

All sorts of people figure in this work, for it is a brilliant picture of life and manners in the Great West. The hardy frontier farmer; the wary hunter and trapper; the reckless miner; the cruel and degraded savage; the hard-working "Heathen Chinee;" the "much married" Mormon; the strange remnants of the once-powerful Aztec race—all these figure with the naturalness of life in this remarkable work.

It is emphatically the greatest book of the day, and cannot fail of attaining an immense circulation. We heartily recommend it to our readers.

It is comprised in one large octavo volume of 823 pages, and illustrated with 240 fine engravings of the scenery, lands, mines, people and curiosities of the Great West, and a new map of the region described.

The book is sold by subscription only, and the publishers want agents in every county.

Answers to Correspondents.

S. R. Zug: Received. See No. 30.

I. L. Glass: According to our books, you have a credit of $1.00.

J. A. Studebaker, (Kan). After paying for Vol. 9, you now have a credit for $1 30.

John Bowman. Acknowledged in No. 25.

David Stoner: It was a mistake. The name is now corrected. We send back numbers. If any more are missing, let us know, and we will be pleased to send them.

I. H. Crist: Our book says $13.75. Your proposition is accepted.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

Jesse Hestand.

Since Jesse Hestand's parable on tobacco appeared, I suppose some of the readers of the COMPANION would like to know more about him. His grandparents, on his mother's side, were Philip and Mary Prizer, first from Pa., then from Md. to Montgomery Co., Ohio. They and his mother were all members of our church. His grandmother's maiden name was Mary Pfoutz, sister to Elder Samuel Pfoutz. His mother, Mary Prizer, married Samuel Hestand, of Montgomery Co., Ohio, of whom I want to say what should be a lesson to others, who, from time to time put off their duty to God. He was a good, moral man, a kind father and husband, beloved by his neighbors, always ready to help the church cheerfully, and he fully intended to join our church *some day*; but while moving from Ohio to Indiana he took sick and died suddenly by the way, and among strangers, where he could not even call on the brethren to pray for him; and as a last request, desired to be buried in a brethren grave-yard. J. Hestand's mother died some years before his father.

HANNAH KNOUFF.

To I. Z., Carroll County, Ind.

Dear Brother:

Yours of August 2d in which you say, "Although I never saw you, yet I know you by reputation; and being about to organize a Sabbath School in our district of church, my object in writing to you is, to learn the order of the brethren in conducting the school: what offices we need, and, in short all the particulars," is received. I receive many similar letters, and wonder why brethren ask me to give the brethren's order in conducting Sabbath Schools, when I know no particular order, more than that it be in gospel order. I however try to answer such letters; especially, if the writers do as you did, send along a postage stamp.

In reply to your letter, permit me to say, that I am in favor of Sabbath-schools as I am in holding continued, or series of meetings, only when properly conducted; believing that either will be a disadvantage rather than an advantage when improperly conducted. It is this proper conducting a Sabbath-school you ask to know, to which I can only give my view, as drawn from observation and experience.

First, then, the object of the school *must* be to impart religious and moral instruction to our youths. In other words, the school must be a meeting in which religious and moral instruction is given to children, in language and figures of illustration suited to their understanding. The success in this does not depend alone on the number of verses or answers to questions committed to memory; but on the impression of the truths of the Scriptures made upon the mind of the child, by teaching the necessity of being ruled, controlled and governed by them in all we say and do; and to succeed in this, the humble, the meek, the faithful members must be the instructors. Parents must take an active part in it; especially those who strive to bring up their children in the nurture and admonition of the Lord at home, should be very active in the school; for here they have an opportunity to impart the same moral and religious instruction to their neighbor's children as they do to their's at home, while the presence of their well raised children would be as lights and examples to others who have not had the same moral and religious training.

All parents should know, that unless the surrounding and associating society become moulded in plainness of dress, but few will succeed in isolating their children from the world. And while your neighbor's children, who are your children's school-mates and associates, patronize the picnics and fashions of the day, you can only restrain your children in their infancy. This is so apparent that all ought to see and know it; and to avert the evil, our most humble, pious, and devouted members should come to the help, not only to read with the children, and to hear them recite their committed lessons, &c., but to instruct them in everything that is true, that is honest, that is just, that is pure, that is lovely, and that is of good report; teaching them good manners, good morals, and good religion. Impress upon the mind of the child the truth, that; while young, habits either good or bad are formed, which may never be broken. Show the child the evil effects upon the young mind of associating with the vicious and the bad. The evils should be enumerated and specified, so that the child conceives a horror against all evil communications.

When a Sabbath-school is thus conducted, good will be the inevitable result. But in a Sabbath-school as a place to meet for passtime, or amusement, where children are made to pass through a routine of recitations of committed lessons, before gay, giddy young men and women, before whose eyes the fear of the Lord is not, who, to meet it would seem needful that mothers should fashionably attire their children, evil only will be the result.

Second. Notwithstanding the teachers of a Sabbath-school are all, as they should be, holy men and women, yet there must be one brother designated and authorized by the school to manage and control its affairs, who generally is known as the superintendent of the school, whose duty is to attend to the opening and closing of the school with prayer, &c., and to arrange the children in classes, and to appoint proper teachers to each class; in short, to superintend all the affairs of the school. He should deliver an address of from five to fifteen minutes to all the children on some practical subject, at the close of each school, or meeting. He should be an active, zealous brother, one apt to teach, and be fervent in the Spirit. He should stand in the same relation to the school, as the elder does to the church. It is sometimes necessary that he have an assistant, and I have found it to be good to have an humble, pious, and faithful sister, clothed with some authority, to take charge of the female part in assistance.

In addition to these there generally is a secretary; who keeps a record of all that is done. &c. There also must be a treasurer to take charge of the weekly collections, and other donations, to defray necessary expenses, such as purchasing Bibles, Testaments, &c., for the use of the school, and for distribution among the smaller children as rewards of merit. Schools generally have a library to give the children good reading during the week. But as the brethren have not yet published books for the use of our Sabbath-schools, and those published by others consist in novels, and tales of a doubtful reputation, I would not recommend them. "The Child's Paper," published by brother Kurtz, Dayton, Ohio, contains the best reading matter for small children I know of, and I would recommend it as a monthly distribution to them. While the C. F. C., and the *Pilgrim* are superior to all the Sabbath-school libraries I know; I recommend that they

be weekly distributed among all the Bible and Testament readers in lieu of the trashy matter now used in Sabbath-schools. To procure these for a large, or even a small school will require the expenditure of money; and to procure it I recommend a weekly collection, and if each child gives a penny weekly, and parents, teachers and others present larger sums, there will be no trouble in this matter. And if children and parents, and all present, are properly instructed; and the loathsomeness of covetousness set before them in its true light, there will be no trouble to collect enough to defray all necessary expenses.

This, dear brother, is an outline of my views of a well conducted Sabbath-school. But to detail the manner of teaching, I cannot. An active, Christian teacher will always have manner and matter with suitable figures of illustration suggested to his mind, to enable him to impart something interesting and practical to the mind of his class. The first effort of the superintendent should be to gain the love and confidence of the school, and the teachers of their respective classes. If this is gained, the way to success is open before you.

D. P. Sayler.

Answers to Queries.

We notice in No. 17, current volume, the query, "Whether the Savior in the 13th chapter of Matthew, in the parable of the wheat and tares, meant that they should or would both grow in the same person or individual." Answer. When the Savior had sent the multitude away, his disciples came to him saying, "Declare unto us the parable of the tares." "He answered and said unto them, He that soweth the good seed is the Son of Man; the field is the world; the good seed are the children of the kingdom; the tares are the children of the wicked one, and the enemy that sowed them is the devil." Matt. 13: 37—39. This is the answer of the Savior himself, to the question named.

In the same number we notice the question, "What does the apostle mean by being baptized for the dead. 1 Cor. 15: 28?" In the 12th verse of the chapter alluded to He says, "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" 13th verse: But if there be no resurrection of the dead, then is Christ not risen." 14th verse: "And if Christ be not risen, then is our preaching vain, and your faith is also vain." In the 24th verse we are told of Christ's delivering the kingdom to the Father. Hence we learn that Christ is a king, and we are his subjects; if so be that we become united to him by obedience; and as baptism is placed as it were at the entrance into this kingdom, it is here that we covenant with God in Christ Jesus to be faithful until death. Hence we think we may safely say, that we are baptized for Christ, the living Potentate, King of kings, and Lord of lords. Now the apostle would say to his brethren at Corinth, who said there is no resurrection of the dead, "If this be so as you say, what will you do who have been baptized for the dead? According to your theory, if Christ is not raised, he is dead; and in a dead thing is no power. Then why are they baptized for the dead? and why stand we in jeopardy every hour? Yes why should we preach Christ and suffer the persecution of our fellow-men? If the dead rise not, let us eat, and drink, and be merry, to-morrow we shall die. "But now is Christ risen from the dead?" Briefly, we understand Paul, "If you believe that there is no resurrection, and Christ is not raised, why are you then baptized for him? You cannot hope to receive any reward for your labors, if Christ failed to come forth from the grave." Yours in brotherly love.

G. Bollinger.

Lodi, Ohio.

Voting.

Brother Holsinger:

I am very sorry, indeed, to see that some brethren become so officious with regard to certain decisions passed at our Annual Meetings. It is true the A. M. is not an infallible council; but to criticise its action on the question regarding holding the office of law-maker, I think, is very unadvised.

Suppose a brother elected to that office in such a year as 1861, '62, '63, the legislature called on for means to prosecute the war, must he not vote for the supply, or violate his oath pledging him to support the constitution? Has a brother a right to thus throw himself into temptation's way? Has not the church a right to advise him to avoid it? and if he is disobedient, has not the church the right to deal with him regardless of the criticisms of outsiders?

Does E. M. S. suppose that constantine was truly converted to true Christianity, simply because he saw the sign of the cross in the firmament, with the inscription, "By this sign shalt thou conquer." I once voted for E. M. S. for Assembly, but I do not know that I would do it again, after reading his article in reply to brother Mayer. I have no scruples against intelligent voting; but I would never vote for a brother, either as a legislator, executive, or judicial officer. We have a right to obey the laws when not conflicting with the law of God; but it is not our province either to make, expound, or execute law.

If I vote for a man for any of these offices, I do not help make the office nor the officer; for the office is already provided for, and one will be the officer: my vote simply says, who, I think, will perform the duty of that office most in according with my wishes. It is needless to say that we all want good laws, and pray for them; therefore we have a right to say whom we prefer.

It seems to me that the cap question is getting very threadbare; and I am afraid that some will expose themselves without the proper covering. Had they not better be admonished to more discretion, and their articles refused insertion, the authors turning their attention to subjects more edifying? The Avoidance question I thought had the ban of the A. M. passed on it; why is it that those articles appear?

Joseph Holsopple.

Boulder City, Col. }
May 17th, 1873. }

To Wm. H. Clemmer.

Mr. Editor:

By your clemency, I address Wm. Clemmer, for the information of those who may ask, "What does the apostle mean by being baptized for the dead?" 1 Cor. 15—29.

As there is no difference of opinion on this text, and the leading spirits of the past and present have robbed Christ of the honor the apostles bestowed on him in this expression, I feel it my duty to lend a hand to dis-

pel the cloud that's gathering over the minds of men. But to the text.

First, the subject before the apostle is the resurrection; and he introduces it by the statement of three facts relative to Christ: 1st, That he died; 2d, That he was buried; 3rd, That he rose from the dead. Then, as evidence of the facts, he states that he was seen by five hundred witnesses beside the apostles, and last of all by Paul. Then, in verse 12, he brings forward the point in dispute; that is, some Christians denied the resurrection of the dead. Thus we find that the enemy of Christ had, at a very early date, introduced into the church spiritualism, in order to destroy the main fact of the Christian religion; that is the resurrection. Paul affirms, verse 15, that if this be not true, that he and others had stated a falsehood; and verse 21, he accuses them of being fools, for practicing that which was inconsistant with their theory; but in harmony with his statement that Christ rose from the dead; for in baptism they represented the resurrection af Christ, "Baptized for the dead;" that is, to represent the resurrection of the dead. This is the leading point in the Christian religion. Therefore, if it is not true, you act like hypocritical fools, to bury a person in water and raise him up to represent the resurrection, when no such thing ever did or ever will take place in fact.

Paul continues, "But some (fool) will say, how are the dead raised up? and with what body do (will) they come?" verses, 35, 36. "What a fool to ask such a question! do you expect to gather the seed in harvest that you planted in the Spring? The seed planted in the ground will rot; but each brings forth its like. 'God giveth it a body, and to every seed his own body.' There are differences in seeds; each possess a different germ of life, and each germ produces it's own likeness. 'So also is the resurrection of the dead.' 'If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall quicken your mortal body by his Spirit that dwelleth in you.' (Rom. 8: 11.) 'For this mortal must put on immortality.' (53 verse). So baptism is a sign of the resurrection of Christ, and the family of Adam; 'For as by Adam all die, even so by Christ shall all be made alive.' In baptism you represent the death and burial of all Adam's race, and the resurrection of all. 'If Christ be not raised,' then are ye of all men most miserable fools, to practice immersion in order to represent the resurrection of Christ." Which are fools, Paul, or those spiritualists who deny the resurrection and yet practice immersion to represent the resurrection of the dead? What shall they do, who are immersed to represent the rising dead, if the dead rise not at all? why are they then immersed to represent the resurrection of the dead? What advantage is it to one, if the dead rise not?"

RICHARD BARD. M. C. C.

Announcements.

The brethren of the Piny Creek church, Brown Co., Kansas, intend holding a lovefeast, the Lord willing, at the residence of the undersigned, 5 miles north-west of Hamlin Station, on the St. Joe & Denver City Railroad, and seven miles south-west of Falls City, on the Atchison and Neb. Railroad, on the 27th and 28th days of September next. It is especially desired that the ministering brethren from abroad will attend. The brethren here will try to make all comfortable, and ample preparations are being made. Those coming by Railroad can stop at either of the above named stations.

JONATHAN LICHTY.

Falls City, Neb.

There will be a lovefeast in the Fawn River church, in the brethren's new meet-house, on the fourth of October. Also preaching on the fifth. The meeting-house is on the road between brothers Peter Long's and brother Eli Horner's. Those coming by railroad will stop off at Lima station, Lagrange Co., Ind. By order of the church.

LEVI HOCHSTETLER.

The brethren in the Nettle Creek congregation, intend holding a communion meeting, the Lord willing, at the brick meeting-house, about 1½ miles southeast of Hagerstown, Ind., commencing on the 3rd of October at 10 o'clock. By order of the church.

LEWIS W. TEETER.

There will be a lovefeast at Sam's Creek, Md., Oct. 11th, commencing at half past one o'clock p. m.

Also at Monocacy from the 17th to the 20th of October.

Also, at Meadow Branch, Oct. 21st, commencing at half past one p. m.

Also, at Berver Dam, Oct. 25th.

E. W. STONER.

The brethren in Indian Creek congregation, Fayette Co., Pa., intend to have a lovefeast on Saturday, the 4th of October. By order of the church.

JEREMIAH M. MILLER.

The brethren in the Big Creek congregation have appointed September 20th and 21st, the Lord willing, to hold their annual lovefeast. The meeting will be held at brother Eli Rothrock's, 3 miles east of Parkersburg. Meeting to commence at 4 o'clock p. m. Those coming by Railroad will stop off at Olney; and if notice is given to the undersigned, conveyance will be furnished to place of meeting.

SAMUEL M. FORNEY.

The Lord willing, there will be a communion meeting in the Mohicon congregation, Wayne county, Ohio, 12 miles northwest of Wooster, on the 29th of September next, commencing at 10 o'clock a. m. By order.

H. S. JACOBS.

The church at Philadelphia hereby announce, that they will open their new church on the second Sunday (14th) of September; and expect to continue their meetings for some time. A general invitation is extended to all members—especially to ministering brethren—to be present.

34—2t. JACOB SPANOGLE.

LOVE-FEASTS.

Smith Fork, Clinton county, Mo., September 6.

Cerro Gordo, Piatt county, Ill., September 27, 28.

Santa Fe, Miami county, Ind., Oct. 3.

Cowaushanuoc, Armstrong county, Pa. Sept. 2.

Middlecreek, Somerset Co., Pa., Oct. 2.

Redbank, Armstrong county, Pa., Sep. 13.

Stouey Creek, 4 miles east of Noblesville, Hamilton Co., Ind., Sept. 29, 27.

Four miles south of Waterloo, Iowa, Oct. 11, 12.

Three miles east of Tyndal Station, on the C. R. I. & P. R. R. Sept. 13, 14

Wabash county, Ind. 7 miles south of Wabash city. Sept. 6.

Grove M. H., Fayette Co., Pa. Oct. 1.

Moutgomery, Indiana Co., Pa. Oct. 3.

Irvin Creek, Dunn Co., Wis. Sept. 7.

Root River, Fillmore Co., Minn. Oct. 4, 5

Berlin, Somerset Co., Pa. Sept. 30.

Coal Creek, Fulton Co., Ill. Oct. 8.

Salem, Marion Co., Ill. Oct. 11.

Aughwick, Huntington Co., Pa. Oct. 8.

Marshall Co., Iowa. Oct. 4, 5.

Four miles east of Leon, Decatur Co., Iowa. Oct. 2.

Mill Creek, Adams Co., Ill. Sept. 6.

Pike Co., Ill., near Barry, Sept. 13, 14.

Dunnen's Creek, Bedford Co., Pa., Oct. 3.

Washington Creek, Douglas Co, Kansas, Oct. 4, 5.

Bachelor Run, Carroll Co., Ind., Oct. 25.

Thorn Apple, Mich., Oct. 5.

Bushnell, McDonough county Ill., Oct. 5, 6.

Otter Creek, Macoupin county, Illinois, Sept. 15, 16.

Osawkee, Kansas, Oct. 4, 5.

MARRIED.

At the residence of the undersigned, Aug. 17th, Mr. DAVID M. KLEPSER and Miss HANNAH WINELAND, all of Fredericksburg, Blair county, Pa.

Also, by the same, July 29th, Mr. DANIEL S. GUYER and Miss LIZZIE HETRICK, all of New Enterprise, Bedford county, Pa.

S. A. MOORE.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Upper Canawago congregation, May 15th, MARY ANN HAVERSTOCK; aged 63 years 7 months and 15 days. She had been 25 miles from home a few weeks, and desired to be baptized; but was requested to send home to get permission from the church. Be watchful; the Eunuch was far from home when baptized. A few months after, she took sick, and sent for me to pray for her, saying, "I am afraid I am going to die, and I have a guilty conscience, because I am not baptized; and now I am so weak, I am afraid it is too late: but if spared, I will be baptized, and if I should die in the water." After she was baptized she said, "Now my guilt is gone, and I have a good conscience toward God." About four weeks after she said, "I want to go to Jesus"; and in two days she died, leaving 7 grown daughters, and one son, without father or mother in the world. Funeral services by the writer, from 1 Cor. 15: 22, "As in Adam all die, even so in Christ shall all be made alive."

In the Pigeon Hill congregation, March 16th, Elder JOHN BAUCHER, a humble, faithful minister of the gospel. He was in the 86th year of his age.

Funeral services by the Brethren, from Rev. 14: 13, "Blessed are the dead that die in the Lord."

In the Upper Canawago congregation, Adams county, Pa., April 29th, EMANUEL STAFFER, in the 76th year of his age. Funeral services by the Brethren, from Heb. 9: 27, "And as it is appointed unto man once to die, and after this the judgment."

In th Marsh Creek congregation, July 4th, JACOB BOSSERMAN, aged 68 years 7 months and 5 days. He was kind and hospitable to the Brethren, but was not a member.

DANIEL LONGANECKER.

In Tulpehocken branch, Berks county, Pa. July 1st, sister ELLEN GERHART, daughter of friend John Gerhart, aged 30 years and 7 months. Funeral service in the Haines meeting-house, by Christian Bneher.

JOHN R. GERHART.

In Bertrim township, Linn county, Iowa, July 23d, sister SUSAN DANIELS, consort of Jeremiah Daniels, aged 69 years 11 months and 18 days. She was formerly from Columbiana county, Ohio, and was a member of the church for nearly fifty years.

DANIEL HOLSINGER.

Near Leon, Decatur county, Iowa, Aug. 13th, HORATIO NIECE, son of brother George and sister Verlindia, aged 11 months and 26 days. We feel to sympathize with our dear fellow members, in this their sad bereavement. Funeral services by the writer, followed by Elder S. A. Garber. Text 1 Peter 1: 24, 25. L. M. KOB.

In the Yellow Creek branch, Bedford Co., Pa., Aug. 5th, EMMA FLUCK, infant daughter of Samuel and sister Rosanna, aged 4 months and 12 days.

Also, same place, Aug. 7th, our friend DANIEL SMITH, aged 97 years.

Also, same place, Aug. 8th, sister MARY ELIZABETH WEST, aged 19 years, 11 months and 1 day. Funeral occasion improved by the Brethren. S. A. MOORE.

LIST OF MONEYS RECEIVED for SUBSCRIPTION BOOKS, etc.,

J. S Snyder	9 25	B F. Kittinger	6 50
D. H. Grubb	1 75	A. H. Cassel	78
Katie Gochnour	10	G. T. Jackson	1 00
B. F. Koons	50	D. Holsinger	1 50
Wm. Reist	2 30	D. Lytle	3 50
S. R. Myer	12	J. Ulrey	15
J. D. Neher	10 00	E. Berkey	10 00
A Stowell	1 00		

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VOLUME IX. DALE CITY, PA., TUESDAY, SEPT. 9, 1873. NUMBER 36.

Not Now.

Not now, my child—a little more rough tossing,
A little longer on the billows' foam;
A few more journeyings in the desert darkness,
And then the sunshine of thy Father's home!

Not now, for I have wanderers in the distance;
And thou must call them in with patient love;
Not now, for I have sheep upon the mountains,
And thou must follow them where'er they rove.

Not now, for I have loved ones sad and weary;
Wilt thou not cheer them with a kindly smile?
Sick ones who need thee in their lonely sorrow,
Wilt thou not tend them yet a little while?

Not now, for wounded hearts are sorely bleeding,
And thou must teach those widowed hearts to sing;
Not now, for orphan tears are thickly falling;
They must be gathered 'neath some sheltering wing.

Not now, for many a hungry one is pining;
Thy willing hand must be outstretched and free;
Thy Father hears the mighty cry of anguish,
And gives his answering messages to thee.

Go with the name of Jesus to the dying,
And speak that name in all its living power;
Why should thy faltering heart grow chill and weary?
Canst thou not watch with me one little hour?

One little hour! and then the glorious crowning;
The golden harp-strings and the victor's palm;
One little hour! and then the hallelujah?
Eternity's long, deep, thanksgiving psalm!

Christian Duties.

THERE is a transforming power which changes what appear to be crosses into the highest Christian privileges, the moment we approach them in the spirit of cheerful obedience; and I almost feel that that word *cross* should be forgotton in the pleasure derived from following Christ in his commandments and ordinances. Our shadow will never frighten us so long as we keep our faces toward the sun; and so the shadows of what we call crosses will not trouble us if we keep our faces to the Sun of Righteousness in the spirit of alert obedience.

Suppose, now, we were to carry the same cheerful alacrity into all the departments of Christian life and service—how would the whole atmosphere of our being be changed from darkness to the very sunshine of the divine presence. We sometimes contemplate important duties with fear and dread; and as we hesitate, the "cross," or, more properly, reluctance to undertake it, becomes the shadow of a giant to torment us, until we are completely unmanned.

For the COMPANION.

Love Each Other.

Love is of divine origin. It came down from the Father of lights; and by obeying its promptings and office, our hearts may send forth such splendor as was manifest in the Sun of Righteousness. Being taught that "God is love," we are required, as dear children, to walk in love as Christ has loved us.

Christ and the apostles urged their hearers to lay hold of the living principle—love. In what manner Lord? "As I have loved you." What a great amount of love he bestowed upon us! Oh, the depth of the riches of the love of God! Our blessed, lovely Savior endured contradiction, buffetings, scoffings, yea, even death, "that he might redeem us from iniquity, and purify unto himself a peculiar people, zealous of good works."

Good works can only be maintained by a lively exercise of love to each other. The faithful child of God strives continually to crucify the carnal desires, and practice the commandments of his dear Redeemer. He is willing to discommode himself for his brethren. The necessities of the sick, infirm, cast down, and needy are attended to. He feels willing to share all of his earthly blessings with his faithful brethren. He liveth not to himself alone, but is ready to do diligently every good work.

Dear brethren, is this our mind? Would we still bless God, if all that clings so closely to our affections were taken from us, like God's servant Job? If we love one another, God dwelleth in us, and his love is perfected in us." Then if we do not love each other, the promise is not to us, and we are in a sad condition. To say, 'I love my brother," and by *actions* say the contrary, I keep not the commandments of

Christ, and am a liar and the truth is not in me. All malice, envy, mean jealousy, unlawful strivings for mastery, ambitious to be praised of men, self-exaltations, and perishable wisdom *must be sacrificed*.

The term brethren implies such a deep principle of love—such heavenly unity and fellowship—that we ought to live without a particle of jangling. Oh, dear brethren, do let us act meekly and forbearingly towards each other. Do let us try, in our writing, to leave out contentions. They edify not, they strengthen not; but they cause grief to many precious souls. Please, brethren, be kind to each other; not only in writing, but in all things. Be meek and humble in every state: whether rich or poor, high or low, we are mortal and must pass away as grass. Then, dear brethren, let me entreat you all to serve God by serving each other, giving no place to the adversary; no, not for a moment. In love of the truth, your unworthy brother.

M. M. ESHELMAN.

Lanark, Ills.

Speak Boldly.

One of the imporant departments of Christian literature is that of apologetics, as it is called—the writings which were defences or vindications of Christianity. It is in a measure a misfortune that the meaning of the word on which this name is founded has been changed. Now-a-days an apology implies in some degree a confession of wrong. In early days it stood for a vigorous assertion of right. But it is still more a misfortune that often there is a change, not only in the name, but in the thing as well; a misfortune that men who write and speak should come down from the high vantage ground of earnest and bold assertion of truth to a kind of humble begging of the simple leave to be.

The attitude of a Christian speaker ought never to be that of one who begs pardon, or depends on the supercilious favor of a world that despises or hates him. His message is too great, his cause too high, his errand too noble, ever to allow him to take the position of an apologist. If men need argument, let it be argument to the full, and the explicit unfolding of the unbounding reasons by which the divine revelation is fortified. If explanation be the necessity, let explanation be so clear that fools cannot err therein. But never let any one suppose that he holds his position by the sufferance of men. He has to speak the truth in love, and with all gentleness, but at the same time to remember that it is the truth, and it depends on no man's gracious and deserved forbearance.

There is a mighty power in the strong assertions of those who are well grounded in the truth. Conviction carries conviction, while doubtfulness begets doubt. And there is a strong reflex influence. Such assertion trains a speaker in the endeavor to gain good ground for his word. He is to rest on the rock and show his unshaken belief. In a world which the Divine hand has made, and amid all the uncertainties of history, which is but the blundering human interpretation of Providence, and amid the sciences which are so often the mere gropings of dazed eyes after that which God has taught in the many sided revelations of His handiword, there is no reason why he who declares the verities of the clearest revelation should speak with bated breath and humble apology for his presumption. The model in this as in all else is He who "taught as one having authority."

WE are not at liberty to give up our hope of exercising an acceptable love to God, because we are tempted, tried, afflicted or called in any way whatsoever to suffering, so long as we can truly say with our Savior, "Not as I will, but as thou wilt." So long as we can say this, "Our life is hid with Christ in God," we are safe in him; and in our troubles, although we may not have raptures, we shall have peace, such as the world knows not of. And when the day of our visitation is passed, when the light of the divine countenance shines through the clouds which he had been pleased to throw around us, and we hear the saying, "Well done, good and faithful servant," which we shall sometimes hear even in the present life, that peace will swell up into a full and solid strain of joy.

LET any man give himself up to indulgence of his appetites, and his mind will become dark as midnight to all but sensible objects. He will "walk after the sight of his eyes and the hearing of his ears," but is never likely to believe or know anything of God as he ought to know.

Blessinge ever wait on virtuous deeds.—*Congreve*

For the Companion.

Parental Teaching.

This subject embraces a great field; and there are few parents that exercise in parental teaching to its full extent. In the first place, the child will take particular notice of the parents' conduct when it is yet quite young: in some respects when it is yet on the mother's lap. Now here is the time to exercise our natural gift of teaching, if we have any, for we have seen that children will copy after their parents. Now the child's tender heart is open to receive instruction, either by word or in deed, whether good or bad. We must enforce special qualities upon the child to get it to comprehend the first written characters; but this we must do in great tenderness. Children are not slow in detecting mannerism. We should endeavor to define the child's duty; for through carelessness, unhappy will be the result. Some will bring up their children in this manner: when around the fireside, on stern winter's eve, the father will relate annals of modern money makers; talk about his neighbors, and about himself; how he made a living by the sweat of his brow, and he made speculations by buying and selling, good management being the chief cause of his having so much of this world's goods; talking about land, and farmhouses, and horses, for hours, and even for days they devote their time and conversation to this kind of subjects. Now the question suggests itself, is this admonishing their children? We say it is drawing their thoughts away from Christianity, and enticing them with the riches of this world. No wonder children while yet so very young ask the question within themselves, "What shall I be, or what occupation shall I choose, that I may obtain wealth?" never contemplating the command, "Seek first the kingdom of God," &c.

Parents are commanded to bring up their children "in the nurture and admonition of the Lord." The Christian father will take the child upon his knee; relate the apostolical annals of old; talk about Jesus and the glorious mansions above; and as the child advances to mature age, he will have it pry into the mysteries of the Bible and its contents, and thus surround the child's heart with a godly fear and a heavenly love. God's word should be read and explained fully, and enforced with truth upon them. The prayers of parents should ascend daily from the family altar for their and their children's mutual good. What I have said I hope is consistent with the divine law of Heaven.

D. H. Walker.

For the Companion.

The Catholic Bishop's Lecture.

There are a few things in this production I would like to notice; but for want of time I must content myself by making a few remarks with regard to a single idea, that is, he says, "It was not until the council of Nice, in the 3rd century, that people knew what part, of what had been written, was to be taken as the word of God," &c.

This sentiment I have no doubt was faithfully recorded by the reporter; for I have myself heard this argument used against those who refer to the Bible to substantiate their religious belief.

Now, the Bishop must admit that the proceedings of that council were either right or wrong. The Pope and Cardinals, Prelates and bishops were there. Now, if the Pope was infallible, he gave us the infallible word: if he was not infallible how can the bishop contend that his present successor is so? If the predecessor made a mistake, the successor may be mistaken; if the Predecessor was right, the successor is wrong in withholding the true word of God. Here is a dilemma with two horns, to either of which the Bishop, and all of that ilk, are welcome; but either horn is fatal to the cause he advocates.

I contend that we have just all that God ever intended to be promulgated as his word. I have read some of those gospels and epistles (or parts of them) that the Bishop refers to, and I think it does not take a great portion of wisdom, and of the Spirit of God, to see that they are Apocryphal. I may admit that the council of Nice discriminated properly in regard to what is the word of God; but this does not say that all its actions are right, much less that the action of subsequent councils is right.

I may be permitted to refer to an other idea. He claims they are the only organization who preach the gospel in all the world. Now if they preach the gospel, why contend against the use of the gospel? If the word, as we have it, is not the gospel, pray what is the gospel. Did not Paul say the gospel was preached in all the world in his day? Can the Bishop tell us how often this command must be fulfilled?

Joseph Holsopple.

David and Jonathan.

You all know the story about David—how he killed Goliath, and subsequently became a great king so we need not repeat it. Jonathan was the son of Saul, the king of Israel, and was a great friend of David's, whose life he saved several times when Saul wanted to kill him. It was a remarkable instance of self-denying love, for Jonathan knew that, although he was the king's son, he was not to be the next king, but that David was. This would have been hard to bear if he had not loved David; but Jonathan thought so much of his friend that the idea of seeing him promoted over his head did not give him any pain.

The Bible says that Jonathan and David made a covenant (or agreement of friendship) together, and that Jonathan stripped off the robe that was upon him and gave it to David, and gave him also his sword, his bow, and his girdle—the gift of a girdle being then deemed a token of the greatest confidence and love. In those days, if the king or a prince thought proper to give any one the garment which he had previously worn, it was looked upon as a great honor, and the custom is still followed in Eastern lands.

They kept their covenant faithfully, and when Jonathan was finally killed in the battle on Mount Gilboa, David said of him: "I am distressed for thee, my brother Jonathan; very pleasant hast thou been unto me; thy love to me was wonderful, passing the love of women."

We all have friends, no doubt, whom we are very fond of, but it would be hard for most of us to see even a friend get rich with money that we think ought to come to us, without getting angry about it.

Whenever you feel inclined to be envious of your brothers and sisters, or friends, remember how Jonathan loved David, even when he knew he was to be promoted over his head, try to follow his noble example.

The root that produces the beautiful and flourishing tree with all its spreading branches, verdant leaves, and refreshing fruit, that which gains for it sap, life, vigor, fruitfulness, is all unseen, and the farther and deeper the roots spread beneath, the more the tree expands above. Christians, if you long to bring forth all the fruit of the Spirit, strike your roots deep and wide in private prayer. That faith and support, that strength and grace, which you seek of God in secret, that it may be exercised in the hour of need, God will in that hour give it you before men.

God Knows.

The secrets of the guilty heart,
Far hidden from the sight of those
Who, knowing them, would shrink and start,
God knows.

However hid by saint-like face,
The current of the life that flows
Away from heaven, away from grace,
God knows!

The ills of life—its sad distress,
Its many secrets, unknown woes,
Its wrongs that seem without redress—
God knows!

The acts which banish peace and rest,
Though hidden both from friends and foes,
Though buried in a silent breast,
God knows!

The dark deceit, the subtle guile,
The slander, dealing hidden blows,
The malice cloaked beneath a smile,
God knows!

God knows! And in his own good time
Will strip from men their whitened clothes,
And crush in shame the sons of crime;
The masks will fall, the truth be known,
And honest men stand forth alone,
God knows.

For the COMPANION.

Congregational.

Brother Holsinger:

You will perhaps recollect the strictures in which several brethren indulged their pens in writing about the first Episcopal council known to the church, and which met at Wooster Summit, Ohio, about a year ago; and which, it is supposed, was set on foot by the standing committee of 1871, during the session of Y. M. in Berks county, Pa., of that year. The council of elders, very prudently, however, did not attempt to "finally dispose" of the annoying question, as to the mode of feet-washing, in a formal way, as indeed they had no authority to do; because the Y. M. possesses no rightful authority to institute, or establish, such a body or council; and consequently, as a matter of course, its determinations, or decisions, would be wholly void of binding authority.

It is doubtful whether the yearly meeting can rightfully delegate any power or authority of any kind whatever; since it is not yet, I believe, understood to be a mandatory power of prelates, but simply an advisory conference in the church, with authority delegated to it by the churches to appoint committees and make necessary rules for its own government while in session: all its authority is derived from the body—the churches. Elders, ministers, and deacons are officially created by the church, and it is a well understood and well established rule in law and logic, that a fountain cannot rise higher than its source. Elders, ministers, and deacons are elected by the church; and an elective ministry is admitted to be a distinctive and fundamental prerogative of a congregational church. The church, therefore, is primarily congregational, and episcopal only in a secondary sense; because the church, in some cases, allows to the elder equal authority with itself, never any more, if higher authority is exercised, it must in the very nature of the case be null and void. The congregation says who may be admitted to membership and who not, who cut off and who not, who may be an elder and who may not, whether we may hold a lovefeast or not, whether we may build a new meeting-house or not, whether debts may be incurred or not; all church property is held in trust for the congregation. Under the episcopal form of church government, in all and every case, local, doctrinal, or otherwise, the power of decision and the panoply of authority resides with the prelate.

Perhaps I have not charity enough towards my brethren. Most certainly, if I myself thought so, I would endeavor to cultivate this most benevolent grace much more abundantly, if possible; but I believe with you, brother Holsinger, that the preacher or writer who has not the moral courage to expose wrong and corruption, and rebuke error, is unworthy of his calling, and is by no means a faithful defender of the church, but is in most cases a *trimmer*, seeking his own advantage and popularity.

I know, it is neither pleasant nor profitable, in a temporal view, to contend against the prejudices of the ignorant, or the interests or influence of those in power, or even to show plainly that gain is no evidence of godliness; but the truth must be told as nearly as we know it. I have been seriously impressed for some time past of the truth, as I believe it to be, that there is a gradual and unmistakable inclination in certain quarters, amongst certain elders more particularly, to hitch the church, hand and foot, to the odious car of episcopacy. Such vaunting official dignity! For fear of being misunderstood, and for fear of being accused of speaking evil of dignities, or of bringing a railing accusation against the brethren in question, I wish to say, that I call in question no man's integrity, but simply submit what evidence I see at hand on the subject. Perhaps there are many members in the church favorable to the episcopal form of church rule, who may be as honest and as upright as any of their brethren; but, as for myself, truth compels me to confess, that I felt alarmed when reading over the proceedings of Y. M. relating to yourself and brother Brumbaugh. I will endeavor also to cite you to other practices, and other transactions and sayings, which have a strong tendency to confirm the impressions already alluded to. I suppose the Y. M. could consistently pass a vote of censure for words spoken in the heat of discussion; but on what ground of authority will we justify the Y. M. when it undertakes to impose or inflict personal penalties on brethren not delegates, and "require a very humble acknowledgment" for them? If this can be "required" by the Y. M., then it appears plain, that, in case of refusal to acknowledge, expulsion could also be required. The authority assumed in this transaction, as based upon the fourth count in the charges, is much *more* than episcopal. The Yearly Meeting, in its constituent character, was wholly changed in 1866 from a congregational Yearly Meeting to an almost purely Episcopal Council, without having submitted its work to the approval of the church to this day. Where the authority was derived from to justify this work, is a most difficult problem. This was the master stroke in the whole movement.

The District Meetings are as nearly Episcopal as they can well be made, without reducing the number of delegates to a single one. This body was also initiated in 1866 by the same manipulators. This is a useful body.

Another innovation, introduced about the same time, is the local preparatory official council. This council virtually does nearly all the work represented, or understood to be done by the regular open church council, or week-day meeting. Very little of importance remains for the members to do, who still assemble on week-day meeting occasions, except nodding assent to what has been prepared for them previously. I find great difficulty in discovering any rightful authority for holding the preparatory council, outside the word episcopacy. I take it that the least, and the only justifiable use of an episcopal form of church government, consists in the establishment and perpetuation of a partial, yet effectual, system of itenerant preaching—travelling ministers. If we cannot have this, we want no episcopacy. If we cannot have itinerating preachers, to labor unremittingly in the word, the tendency of things will doubtless continue as at present, which is in the direction of the most objectionable and the least effectual form of episcopacy,—the local congregational episcopacy,—that in which preachers are not bound to move from one church or district to another at stated times.

Who has ever, heretofore, heard of Episcopal Baptists? The following quotation may throw light on this question, as well as on that of the tendency of some of the elder brethren since 1866.

"What wounded them and other brethren, in that article, is his saying that he was pleased to know there was but little difference, and then giving the title which they give themselves, as a new organization, namely, 'Congregational,' which separates us as far as the east from the west. This, I say, is what wounded the feelings of the brethren, when he was

informed that there had been offers made to reconcile the matter between the brotherhood and that new organization and nothing could be effected. The expression, 'Congregational' cuts off our Yearly Meetings altogether—the congregation does its own business. You at once perceive why our brethren felt offended."

Take the foregoing citations all, and the above declaration together, begin in Franklin Co., in 1866, then go to Berks Co., in 1871; then to Wooster Summit, Ohio, in 1872; then to Dale City, Pa., in 1873, and ponder well all those outcroppings, with the evidence they furnish. What should we say? What should we do? What has become of lay representation in these latter days? Who represents the body, the source of all power and authority?

"Then pleased it the apostles and elders, with the *whole church*, to send chosen men, &c."

"The apostles and elders, *and brethren*, send greeting unto the brethren, &c." Acts 15: 22, 23.

"The expression, 'Congregational,' cuts off our Yearly Meetings altogether." Brethren may safely venture to procure at least one million witnesses with which to rebut the above declaration; yet, after all, it might be safely supposed that thirty or forty elders might be found in the church, but there only, who could consistently and truthfully testify to the truth of the quotation in question. Who? All those who believe that the 'Episcopacy' has been established already, upon the basis of 1866—Antietam. Indeed the quotation seems inexplicable on any other ground. I mean the quotation at large. We may then also quite readily conjecture who the 'other' offended or 'wounded' brethren were, alluded to in the quotation. I will not say that the district brethren were inspired with the wounded feelings of the official brethren in a premeditated, or preparatory way; because I do not know that such was the case: but such things do sometimes happen.

Many things could be said of the assumptions of several of the brethren's committees in reference to episcopal innovations and usurpations, of which it is not our intention to write now. A sign of a healthy reaction of sentiment on this subject, amongst the brethren, was a manifestation of a strong disinclination on the part of the brethren of the West to allow themselves to be restricted in the holding of the next Y. M. by the Antietam rules.

I venture to predict, my brethren, that the time is coming when the CHURCH, in its congregational capacity, will re-assert its own authority in its own way; when the lay-membership will once more manifest its supremacy in church affairs, and suffer no committees of twelve to barter away the ecclesiastical sovreignty of the Christian body. Gradually, but surely, the liberties and privileges of the lay-membership are being knowingly diminuted and frittered away, and taken up by the ministry. It is believed that there is not much risk in saying, that those liberties and privileges must be restored; that lay-representation must be fully and equally accorded, sooner or later; particularly in local or district councils. It certainly is the privilege of the District Council to select and appoint all committees to settle such difficulties within its own limits, at any and all times, and under all circumstances, even under the present Annual Meeting arrangement.

The Yearly Meeting cannot rightfully exercise any functions not expressly delegated to it by the church at large, except by common consent, which common consent is defeasible by the formal objection of a single church through regular course of counsel. The church has, evidently, become too unwieldy to be effectively or wisely governed by common consent authority, or, rather, common consent leadership. Whether we need rules of faith or not, we certainly need rules of practice,—business rules, we mean,—published rules, setting forth in general and comprehensive language the manner in which the temporal business of the church shall be transacted. To illustrate: I will suggest, that one of those rules sets forth, that, here in the East, the Y. M. shall be held in a small city or borough. I will undertake to name forty towns in Pa., where the Y. M. can be very well and pleasantly held free of any cost whatever to the churches. Antietam cost us over $4,000. Berks Co., $3,000. Those large expenditures should be devoted to a better purpose. We want no stock in $2,500 tents. They are worse than useless in Pa. The West have a right to arrange their meetings to suit their circumstances and their western tastes; and we cheerfully grant to them the liberties, in such affairs, that we claim for ourselves.

Fifty or sixty persons comprises the whole number of delegates provided for the holding of Y. M., under the present rules of that body.

May God direct the counsels of his people into the light, and wisdom, and power of a sanctified, progressive, everlasting life. Yours for the right.

P. H. BEAVER.

Montandon, Pa.

Mighty to Save.

Extract from Spurgeon's sermon, July 16, 1871.

But think what Jesus, the Son of God, has done. He who was God, and thus blessed forever, left the throne and royalties of heaven and stooped to yonder manger. There he lies; his mother wraps him in swaddling clothes; he hangs upon her breast. The Infinite is clothed as an infant; the Invisible is made manifest in flesh; the Almighty is linked with weakness for our sake. Oh, matchless stoop of condescension! If the Redeemer, God, does this in order to save us, shall it be thought a thing impossible for him to save the vilest of the vile? Can anything be too hard for him who comes from heaven to earth to redeem?

Pause not because of astonishment, but press onward. Do you see one who was God over all, blessed forever, living more than thirty years in the midst of the sons of men, bearing the infirmities of manhood, taking upon himself our sickness and sharing our sorrows; his feet weary with treading the acres of Palestine; his body faint oftentimes with hunger and thirst and labor; his knees knit to the earth with midnight prayer; his eyes red with weeping (for oftentimes Jesus wept); tempted in all points like as we are? Matchless spectacle! An incarnate God dwells among sinners, and endures their contradiction! What glory flashed forth ever and anon from the midst of his lowliness! —a glory which should render faith in him inevitable.

Thou who didst walk the sea; thou who didst raise the dead—it is not rational to doubt thy power to forgive sins. Didst thou not thyself put it so when thou badest the man to take up his bed and walk? "Whether is it easier to say, Thy sins be forgiven thee, or to say, Rise up and walk?" Assuredly he is able to save to the uttermost them that come to God by him. He was able, even here on earth, to forgive sins, much more now that he is seated in glory. He is exalted on high to be a Prince and a Savior, to give repentance and remission of sins.

But ah! the master-proof that in Christ Jesus there is "bread enough and to spare," is the cross. Will you follow me a moment—will you follow him rather to Gethsemane? Can you see the bloody sweat as it falls upon the ground in his agony? Can you think of his scourging before Herod and Pilate? Can you trace him along the *Via Dolorosa* of Jerusalem? Will your tender hearts endure to see him nailed to the tree and lifted up to bleed and to die? This is but the shell; as for the inward kernel of his sufferings, no language can describe it, neither can conception peer into it. The everlasting God laid sin on Christ, and where the sin was laid

there fell the wrath. "It pleased the Lord to bruise him, he hath put him to grief." In Christ's finished work I see an ocean of merit; my plummet finds no bottom; my eye discovers no shore. He is mighty to save.

For the COMPANION.

Fiction.

Blessed are they that do his commandments that they may have right to the tree of life and may enter in through the gates into the city; for without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. Rev. 22: 14, 15.

The invention of the art of printing has proved a great blessing to mankind; because it is the means of spreading the volume of Divine truth among all "kindreds, nations and peoples." The devil, that father of falsehood, is however, as far as lies in his power, neutralizing this great benefit. He is making enormous use of wicked men and women, whom he inspires to prostitute their talents, *and the press*, from motives of avarice and worldly honor to pander to the low and grovelling tastes of fallen humanity; by writing and publishing exciting novels, in scripture language, "*lies.*" So great is the demand for this soul-ruining literature, that the press is brought into requisition to an almost incredible extent to meet it; and large fortunes are realized by the "*makers*", both writers and printers, of fiction. Who can reasonably doubt that the Alpha and Omega includes the composers, publishers and *readers* of novels in the dread denunciation of exclusion from the holy city contained in the passage of scripture which stands at the head of this article.

This decree of Him who spoke through the angel to the revelator is prophetic, and unerringly we may recognize it as pointing to our times, which is emphatically an age of "subterfuge and lies"; wherein that truth, which is the humble and cross-bearing Christian's delight, has but comparatively few admirers. It is a sad and humiliating reflection that so many thousands of our contemporaries "*make*" and "*love*" fiction, and are placed in a category with the sorcerer, the whoremonger, the murderer and the idolater, by him "out of whose mouth goeth the sharp two edged sword."

The following extract, taken from *The Evening Star* of this city, is to the point; showing to some extent the great magnitude of the evil in question:

The Jersey City *Journal* says: St. Paul's Church was filled last night to hear the sixth of a course on "City Life." The subject was "Novel Reading." The preacher, D. R. Lowrie, said:

"In nearly every case where men turned out thoroughly useless and frivolous the cause was novel reading. Satan never employed more potent means than when he dictated the novels which are now flooding the land. He (the preacher) recently went to New York to see several publishers, to obtain, if possible, an estimate of the number of these publications circulated. No one dared give him the information, but on applying to the publishing house of a friend, he learned that the New York Sunday Mercury, one of the most pernicious sheets ever printed, had a circulation of 30,000, the Day's Doing, 75,000, New York Ledger, 300,000; New York Weekly, 350,000.

These are only a small portion. About sixty million copies of these pernicious sheets are sold, to say nothing of the dime novels and yellow-covered literature which are sent broadcast throughout the land. It is estimated that each copy of these publications is read by at least seven persons. Oh! what a wonderful power for evil! But who are the writers of these stories? With few exceptions they are persons lax in principle and people we would care to have little to do with. Reading a bad book is bad company. He had often noticed, when visiting his parishioners, a sudden scrabbling and gathering up of books, which were hurried away with lighting speed to some place out of sight on his appearance.

Novels fill the mind with false ideas of life. The sad results may be seen in every neighborhood. Who ever knew a reader of the New York Ledger who was a devout lover of the Word of God? No language can portray too strongly the evils of novel reading. The Bible has no charm for them; this book, which has been the stay and comfort of many a weary pilgrim nearing eternity, is never thought of. But what could be done when Christian editors puff novels, and when Christian ministers endorse them? Beecher had far better employ his time and talents in the service of God than in corrupting the tastes of thousands by the writing of a novel, even if it did bring him $20,000."

There is another species of fiction, however—religious novels—of which, judging from the above extract, D. R. Lowrie takes no notice in his lecture. The libraries of most Sunday schools are at this day composed principally of these. They are romances, or, in plain language, falsehoods; many of them having a vein of amativeness running through them, calculated to introduce and lead the young into reading love tales; in fact, to make inveterate novel readers of them.

A more pernicious evil cannot be committed, than to put books of fiction in monosyllables into the hands of children beginning to read. It is often, no doubt, the foundation of enduring skepticism. The child receives these books from the hand of its Sunday school teacher or parent and reads them in good faith as truth. As it advances in years and in the art of reading, fictions more complicate and more exciting are given it, until at length the fact flashes upon its maturing mind, that the Sunday school library is composed principally of romances, and that it has been reading falsehood and *not* truth. Will not that young mind lose faith, by this discovery, in those who should have led it into "all truth"? It may have read the scriptures in its class at every session of the Sunday school, but "novel readers," according to D. R. Lowrie, "have no taste for the Bible," and the poor, deceived child now places the sacred volume in the same category with its fictitious library books, and no amount of explanation from those in whom it has so justly lost faith and confidence, will be likely to remove its skepticism—nothing but the power of the Holy Spirit can effect this. The victim of this early deception may, it is true, when sickly and simpering romance has lost its relish through the sad realities of life, which come thick and heavy upon him, be made to cry "Remove far from me vanities and "lies," and teach me thy word, and the Lord may hear and save.

The same love of "filthy lucre" which is at the foundation of the enormous amount of profane fiction with which the land is flooded, causes the shelves of the religious publication offices to be filled with romance.

Premiums are constantly offered alike by both interests for the best (?) new novels.

It is sometimes said Sunday schools cannot be successfully carried on without these libraries of fiction, that the children grow weary of attendance unless they are supplied with entertaining books to read, &c. No doubt the publishers of religious novels would like to have these assertions generally believed, *but there is no more truth in them than in their*

books. The writer attended Sunday schools when a boy, long before there were any libraries in them, and I can testify to the fact that there was at least as much interest manifested by the children in the services then as there is now. These consisted in singing, prayer and reading the scriptures. There were not then as now, laughter-exciting harangues delivered, and narratives of the same character told, to the children—a practice entirely consistent with novel reading; but solemn and instructive addresses were made to them by the superintendents, teachers and others, which often left deep and lasting impressions upon their minds. A chapter was read by the classes and questions asked, or explanations given by each teacher, as he or she saw fit.

The scholars were rewarded with tickets for attendance and for committing scripture to memory; and, at the end of each term, copies of the Bible and other instructive and *truthful* books were distributed among them as prizes. Would God be likely to bless such a work? Undoubtedly he would; because there is nothing in it which is contrary to the teaching of his Holy Word; but all is in harmony with it.

It is said by some that the Bible is dull and uninteresting to children. This is not the case, for it is the only book, the teachings of which God has promised to accompany with the power of the Holy Spirit, and there are those who can testify that the impressions made upon their youthful minds in reading the holy volume were of such a powerful, such an absorbing, such an enduring interest that it would be folly, even sacrilege, to compare it with that produced by the most exciting romance, religious or profane, ever written. In proof of the fact that reading the Scriptures is often attended by the influence of the Holy Spirit, producing a lasting effect upon the minds of children, the experience of John Woolman, a minister in the Society of Friends, written by himself in the year 1756, will now be given.

"Before I was seven years old I began to be acquainted with the operations of divine love. Through the care of my parents I was taught to read nearly as soon as I was capable of it, and, having a large family of children, they used frequently on first days after meeting to put us to reading the holy Scriptures, one after another, the rest sitting by, which I have since often thought was a good practice. As I went from school one seventh day I remember while my companions went to play by the way I went forward out of sight, and sitting down I read the 22d chapter of Revelations. "He showed me a pure river of the water of life, clear as crystal, proceeding out of the throne of God and of the Lamb," &c., and in reading it my mind was drawn to seek after that pure habitation, which I then believed God had prepared for his servants. The place where I sat, and the sweetness that attended my mind remain fresh in my memory."

The readers of the COMPANION will not infer that the author of this communication is opposed to Sunday schools; but only to the fictitious library, that unscriptural excrescence which has grown upon them through the influence of that unsanctified "love of filthy lucre" which induces men to make merchandise of the most sacred things, the gospel not excepted.

The brethren are establishing Sunday schools in many places, and it is a commendable work; because, if rightly conducted, they are the means of teaching the young to understand and love the holy Scriptures. Let it, however, be remembered, that, unless they are instituted and conducted strictly in accordance with the gospel, as the Annual Council advises, they may become a curse to the brotherhood, instead of a blessing. There need be no doubt in the mind of any one, that a library of religious novels is not scriptural, or, in other words, not condemned by the teaching of the great head of the church, when it is borne in mind that he says through the Revelator 'Without the holy city is whosoever loveth and maketh a lie.' There are no such terms in the Word of God as "fiction" and "romance"; but what is not strictly true is called *lies*, of which the devil is styled the father by the same Divine oracles. D. R. Lowrie says, the writers of *profane* novels are very generally "persons lax in principle, and people we would care to have little to do with," and *we* may assert, without violating Christian charity, that no truthful, humble, cross-bearing, experienced follower of Jesus *can* be induced to write a *religious* novel, even to ward off the pinchings of poverty.

If any of the brethren should contemplate adopting fictitious libraries, because neighboring sects have them, let them bear in mind that they will have to be replenished every year or two to meet the constant demand for something new which is a characteristic of romance readers; and that in order to raise the necessary funds, they will probably have to lower the standard of Christianity, even still a little more, and bring it down to that of the world's religion by calling in to requisition the fair, the concert, or the entertainment; wherein are blasphemously commingled prayer, love-songs, hymns, buffoonery, preaching, humorous harangues and theatricals. To show what means are sometimes used to raise money for churches and Sunday-schools, the following is cut from the "Evening Star:"

"The Baptist Weekly says: The Murray Hill Dramatic Association gave a dramatic performance for and Episcopal church in this city last week. It was announced 'His Last Legs' and 'A Pretty Piece of Business'. would be played. These titles are suggestive, for a church might be thought on its 'last legs' to seek such support, and when it is remembered the 'performance' was for a church claiming to have the benefit of the apostolic succession it must be conceded to be 'a pretty piece of business.'"

Beloved brethren, we, having no creed; profess to make the New Testament our rule of faith and practice. Let us then be the conservators of the holy word, and not permit fiction to be exalted over, or, come in contact with it, in our Sunday-schools; and God will bless, by the influence and power of the Holy Spirit, our labors in teaching its truths to the young. We will continue to be reviled it is true, and called "old fogies;" because, as it is asserted, we are ignorant, and opposed to religious progress; when the only advancement which they, the revilers, are making, is a rapid retrograde movement towards Rome, and all her pride, pomposity and lying vanities; from which our Father's came out, through the fiery ordeals of persecution.

SILAS THOMAS.

Philadelphia, Pa.

If Jesus calls you to trial, to suffering, to persecution, bear it patiently. Did I say patiently? No! not patiently merely; do not live in the cellar of religion: mount higher; bear it delightedly, affectionately, thankfully.

There is not a duty we are called upon to perform, not an evil temper we are required to vanquish, but we are directed in Scripture to seek for the aid of the Spirit of God, that our endeavors may be crowned with success.

For the Companion.

Willie.

By Lovine H. Burkhart.

Willie, thou art gone to God.
You fell beneath the chast'ning rod.
So young! too fair on earth to stay!
So God has taken you away.

Dear Willie, loved so well while here
Your death caused many a bitter tear.
Your life was very brief on earth;
Your voice is hushed from joy and mirth.

But you have joined the angel throng;
You were too pure to do one wrong.
You've joined that bright, angelic band;
Cherubic legions fill that land.

Yes, Willie, you are happy there;
You'll always be an angel fair.
You beckon your dear parents, "Come,
To meet me in that better home."

Dear parents, mourn not for your child;
Just look and see those youths so wild;
They're staggering home along the street,
Their loving parents there to meet.

Willie will never share their fate;
He's living in that high estate,
Where only angels ever dwell.
Dear Willie, now a long farewell.

Wilmore, Pa.

Sabbath School Cause Once More.

A VOICE FROM WITHOUT.

Friend Holsinger: I am a subscriber to your worthy paper, and take a great interest in perusing its valuapages. One question in particular has attracted my attention—the Sunday-school cause—which I consider a very important subject. I am surprised to see your church so much divided, and so much contention on that question. We have no (or I should say the Brethren have no) Sabbath-school here in this country. I think like a brother has written in No. 32, present Vol., on the same question, that the Bible teaches us we should be either for or against the Lord, and that the church should be of one mind. In 1 Cor. 1:10, the Apostle Paul says, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment." And in 2 Cor. 13:11, he admonishes them again, saying, "Finally, brethren, farewell. Be perfect; be of good comfort; be of one mind; live in peace; and the God of love and peace shall be with you." He also exhorted the Philippians in three instances: 1:27 he says "That whether I come to see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel." In 2:2, and 4:2, he speaks to the same import. The Apostle Peter exhorts all men to unity and love, 1 Peter 3:8. But let this suffice, on that point. "In union there is strength"—and happiness. We don't wish to write anything that would offend any person of whatever denomination. But we will return to the subject under consideration; namely, education of children.

Is the Sabbath-school the proper place to instruct the youth, (and we will not except the old)? What does the Bible say in regard to the education of children? (I mean spiritual education) Let us see. In the Proverbs it reads thus: (22:6,) "Train up a child in the way he should go; and when he is old, he will not depart from it." And in 12th chapter, 1st verse of Ecclesiastes it reads thus: "Remember now thy Creator in the days of thy youth." In Isaiah 54:13, "And all thy children shall be taught of the Lord; and great shall be the peace of thy children."

But some who are opposed to Sabbath-schools, will be ready to say, perhaps, that the above Bible language is misapplied. But we will search the scriptures a little farther after the truth in the New Testament. John 21:15, where the head of the church, Christ himself, speaks to Peter and says, "Feed my lambs." What does the Savior mean? Does he mean to feed them in a literal view? Certainly not; but to give his lambs a spiritual feeding. Solomon says in Proverbs 10:21, "The lips of the righteous feed many, but fools die for the want of wisdom." So here, according to Solomon and John, we are virtually instructed to feed the young—"lambs"—a spiritual knowledge of heavenly things. But we might use one more passage, perhaps, in testimony. The Apostle Paul, in writing his second epistle to Timothy, says, (2 Tim. 2:15,) "And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Jesus Christ. All Scripture is given by inspiration, and is profitable for doctrine, for reproof, for correction, and (what else is it profitable for?) for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." Here we will rest our subject. It appears to me, here is sufficient testimony for the establishment of Sabbath-schools everywhere, to educate the young. It certainly would be better for boys and girls to be at a rightly conducted Sabbath-school, than running in the fields or woods, hunting or fishing, or in some other worldly pleasure; and I would say, that if the church would be united on this important subject, great good might result therefrom.

Nearly all other denominations instruct their children. For instance, in the Catholic Church the parents are obliged to send their children to instruction every Sunday afternoon, before vesper, to receive instruction in their faith. From observation I might say, that the Brethren's children, with but few exceptions, receive no religious education, and are too ignorant of Bible knowledge, very seldom reading in the good Book untill they are grown to be men and women. I am sorry to say so; but it is too true. I hope I have offended no one. If I am wrong, I am willing to receive instruction and learn the truth. Yours truly,

Leo A. Dosch.

Brookville, Ohio.

Selected by Catharine A. Teeter.

Charities that Sweeten Life.

Pleasant words! Do you know, reader, how potent a spell lies in pleasant words? Have you not often thought of its power to soothe, to charm, to delight, when all things else fail? As you have passed on through the journey of life, have you not seen it smooth many a ruffled brow, and calm many an aching bosom? Have you not noticed it in the house and by the way, at the fireside and in the place of business? And have you not felt that pleasant words are among the "charities that sweeten life?" Ah! yes, and their influence has come over your own soul. Not long since when you went bending to the earth, oppressed and weary with life's manifold sorrows, when dark clouds hovered over you, when you were ready to yield in despondency the pursuit of happiness, and give yourself up in unmitigated gloom, when no object of life seemed desirable, oh! who can tell how in such an hour the sound of a cheerful voice—one pleasant word has dispelled the gloom, and given you to the world again, a man, a hopeful, trusting man. You can tell us how like an angel whisper was the kind inquiry of that companion, and how

the tone of cheerful sympathy sent the dark clouds rolling from your sky, and revealing you the light of day, showing you that earth is not a wilderness, nor man a being utterly deserted to wretchedness. Or when you come from the counting-room or work shop careworn and weary, when your brow has been furrowed and your thoughts perplexed, when troubles of the present and anxieties of the future have crowded every peaceful feeling from your heart, when you almost dreaded to return to your own fireside, lest the sight of dear ones there should increase your distress, tell us what has been the influence of a pleasant word at such a time. Tell us how that, ere you opened your door, the sound of glad voices reached your ear, and as you entered, how the troubles of your soul were laid at rest; and cares, for the present and for the future, fled before the pleasant words of your smiling children and the gentle greeting of your wife. Or, when ire of your spirit has been roused, and indignant feelings have reigned supreme in your heart, when the angry threat was just rising to your lips or the malignant wish about to burst from your heart, what mighty spell caused the storm to subside, and spoke the turbulent waves so quietly to rest? Did the soft answer turn away your wrath? Among the multitudes of earth, how small the number who habitually and from principle speak pleasantly. You have met them. Now and then they have crossed your path, and I doubt not that your whole soul has blessed them as it ought, for the words which were balm to your wounded spirit. And did you not wish that you were like them? Did you not feel that earth would be a paradise indeed, if all the tones of that matchless instrument, the human voice, were in harmony with the kind thoughts of a thoroughly kind heart? But, while you thus wished did you resolve to add one to their number? Did you determine to imitate their example? You think it a small matter requiring little effort. But I assure you it might cost you many a struggle ere you could learn to speak in pleasantness to all whom you might chance to meet, even in one short day; and if you accomplished it perhaps it would be a better day's work than you ever did, and you might lay your head on the pillow of rest at night with feelings akin to those of spirits around the throne. Speak pleasant words to all around you, and you shall ever be lighted by the smiles of those who welcome your coming and mourn your departing footsteps. Mother, speak gently to the little ones who cluster around you, speak ever pleasantly, and be assured that answering tones of joy and dispositions formed to constant kindness shall be your reward. Sister, brother, friend, would you render life one sunny day, would you gather around you those who would cheer you in the darkest hour? Let the law of kindness and love rule in your heart, and your life will be pleasant as "the dews that descended on the mountains of Zion."

For the Companion.

Reflections on the Past, Present and Future.

This is the Sabbath day, and I am thinking of the past, the present, and the future. In thinking of the past, I find that we could have improved our time to a greater advantage in many respects than we have. For instance: Oftentimes, in place of speaking quick, and angrily, and with great emphasis, we might have spoken kindly and with calmness given the soft answer, which turneth away wrath; whereas the former way of speaking insulted or provoked to anger.

Again, we might have set better examples—might have been more benevolent, more charitable, more sympathetic, less selfish, less exacting, &c.; in short, less greedy and haughty. Yes, we might have lived nearer to God, and in so doing might have influenced many sons and daughters to have turned out on the Lord's side.

We see, also, by referring to the past, that nothing is more certain than death. We find that during the last few years, many of our near and dear relatives and friends have closed their eyes in death, no more to join us here in this life. Ah, no! never again in this life will we be permitted to have the dear privilege of sweetly conversing with them. A melancholy thought indeed, is this! But, thank the good Lord, we have one consolation left us; and that is, we have good and valid reason to convince us that some of this number have gone to live forever with the Lord; yes, gone to that blissful region where there will be no more sickness, no more pain and death. This is a great consolation to us—indeed it is. But a short time since, I was called to witness the death of my affectionate wife. None but those who have had loving companions, and have seen them take their departure in this way, can realize fully how sad and melancholy is such an experience. I have not language to express my sad and despondent feelings. I felt as though I could survive but a short time; as though this world were all a blank to me, and I considered that I was prepared for death. But I am now more reconciled in this my irreparable loss; having this assurance, that my great loss is her eternal gain; for she was an humble Christian one who did not return evil for evil but endeavored to overcome evil with good. Dear reader, we have no abiding city here; we are speedily hastening to the tomb, and we know not how soon we will close our eyes in death. There is nothing more certain than death, and a continuation of life is very uncertain. We might be compared with flowers of the field, which flourish but a short time, then wither and fade away. If prepared, it will be well with us; if unprepared, sad, indeed, will be our condition. Awful thought! Sinner, permit me to entreat you, as one who loves your soul, to come out on the Lord's side, while time and opportunity are afforded. You have no assurance that you will live another day. Now is the accepted time; to-day is the day of salvation. "If you hear his voice, harden not your heart." Friend, do not wait for a more convenient season. "Procrastination is the thief of time." I do sincerely hope that you will at once become a Christian, and henceforth live a Christian life. Read your Bible and obey it, so that you may inherit the great reward.

B. N. Hardman.

Albany, Oregon.

The Hand that Rocks the World

BY WILLIAM ROSS WALLACE.

Blessings on the hand of woman!
Angels guard its strength and grace,
In the palace, cottage, hovel.
O, no matter where the place!
Would that never storms assailed it;
Rainbows ever gently curled;
For the hand that rocks the cradle
Is the hand that rocks the world.

Infancy's the tender fountain;
Power may with Beauty flow;
Mothers first to guide the streamlets;
From them souls unresting grow,
Grow on for the good or evil.
Sunshine streamed or darkness hurled
For the hand that rocks the cradle
Is the hand that rocks the world.

Woman, how divine your mission
Here upon our natal sod!
Keep, O keep the young heart open
Always to the breath of God!
All true trophies of the ages
Are from Mother Love impearled;
For the hand that rocks the cradle
Is the hand that rocks the world.

Blessings on the hand of Woman!
Fathers, sons and daughters cry,
And the sacred song is mingled
With the worship in the sky,
Mingles where no tempest darkens,
Rainbows evermore are curled;
For the hand that rocks the cradle
Is the hand that rocks the world.

For the COMPANION.

The Christian Uniform.

In this our age of the world, there is far more talked of "Christian Union" than of the Christian Uniform: the former is held forth to the people almost from every pulpit, while the latter is hardly intimated at, except, in scorn and derision. If you were to talk to any one of, or ask what the Christian Uniform is, you would generally receive the answer, that it is Christian courtesy, Christian character, benevolence, politeness, &c. But if you should ask whether it does not also mean the clothing which Christians should wear, you would receive the answer, "O no! It does not matter how the coat &c. are cut or shaped; if only the heart is right, all is right, it does not matter what we wear. It is not necessary to wear a peculiar, odd, plain garment to be a Christian; for the Savior says, "Beware of men who come to you in sheep's clothing, and inwardly they are ravening wolves;"' and we are told that those who dress so odd and plain are of just such characters as above alluded to, and we should beware of them. They look so odd and silly that we must be ashamed of them if they are in our company when our friends pass by us. Some will say, "I can't see any virtue in a plain garment. God did not create us that we should make dupes of ourselves, and look as though we grew out of a cob-web." Another will say, "If I would feel to wear a plain garment, I would do so; but I do not see what good it does the wearer." Now we will try to explain a little if we can, and will make an illustration, as we pass along, to make it more clear to you.

If we would do just as we feel in regard to all the commandments given to us by Jesus Christ, what do you think would be the result? I will try to tell you. Suppose you were called upon to give alms to some poor, needy soul, who is very much in need of assistance, and you would shut up your bowels of compassion, and would say, "I do not feel to give, and therefore I will not give;" Would you not be an unmerciful man, if you could give and would not? and would you not be in danger of never receiving any mercy in the day of judgment? If you were very wrongfully used by your neighbor, you might feel to retaliate, and take revenge, even if it were by taking his life; and, according to this theory *of feeling*, it would be right; but God says, "Vengeance is mine, I will repay." You would be a murderer, and would never have any promise to enter into everlasting life. *Our* feelings generally harmonize with the carnal mind; and the carnal mind is enmity to the will of God; and will not be brought into subjection to his will. If every person might do as he feels; there would have been no necessity for Jesus to come from his throne of glory to this world of sin and woe, and suffer so much persecution, to redeem fallen man from his sinful state. I say, it was folly for Christ to come into the world and suffer what he did, if, after all this, we might then just do as we please or feel.

Now let us turn back to the subject, and give an illustration. When we walk through the streets of a city in quest of a certain thing, we look to the signs along the streets, and, though there be many hanging to our view, we do not heed them until we see one on which is advertised such things as we want; and when we enter in, we also expect to find the articles which the sign outside tells us can be had inside. Of course, if they are not there, we are disappointed; nevertheless, this is not the sign's fault, and it does not argue that others should pull their signs down on account of this one hypocrite, who has advertised a thing which he does not possess. He also may have had it, but may just be out of it. So it may be with some who wear the sheep's clothing—they may have had christianity, but may have lost it, or sold it out; and if it only was for thirty pieces of silver. Even so, if we look for a Christian man or woman, we look for a sign outside, that advertises Christianity—a plain, neat, humble, modest garment; and if we see a man or woman dressed in fashions of the world, we take him to be of the world, and of a worldly character.

We all know, that during our late war every soldier who had enlisted to serve in defense of his country, and had avowed the oath of allegiance to that Power, received a uniform, and he was not asked whether he felt to wear it or not, or whether he would like to wait a while yet till he felt so inclined; but it was given to him—"There take it and make the best of it; and if any had refused he would already have transgressed his oath. Now this uniform did not particularly change the heart of the soldier who wore it, but it was to be an emblem whereby they could know each other, and that no deception might be practiced. Every nation has its own peculiar uniform, so each one can know where they belong. Even so if we want to be true Christians, and have made a vow to the Lord, to serve him in his kingdom; we should bear an emblem on our bodies so we may know each other from afar, and that we can readily be discerned from the adverse kingdom. If the uniform of two adverse armies were alike, they would not know who was their friend or their foe; and would perhaps bring on perfect delusion and disorder, and a great overthrow: there would be confusion all around, and no order at all. So it is with the Christian. When we turn our face to seek the Lord, we turn our backs to the world; and if we make a vow to serve in the kingdom of Christ, and that we will be true and faithful until death; then we should also wear an emblem on our bodies that would show, at first sight, to all around, that we mean to belong to the kingdom of Christ; for the kingdom of Christ is separate from the world. Christ declares, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight." John 18: 36. We know that when two enemies, in the shape of armies near each other, they must keep on their own ground; and as soon as they meddle closer, then the fight ensues: they cannot mingle with each other if they wish to war with each other. So with the Christians and the world. If we want to be followers of Christ and have no uniform, we can act deception; we can mingle with the world in all their frolics, and revelries, in all their evil and ungodliness, and they would not be aware of us being followers of Christ. When we dress in the same uniform they do, we can go to the rum saloons, the gambling shops, to horse-racing, cock-fights and to a host of such places; but let us have a plain uniform on, and then engage in such things as set forth above, and see how they will like you! They will not have you; they would feel to race you out of their company; they would sneer and point at you, and say to each other, "It looks well for a man with a broad-brimmed hat and a shad-belly coat to engage in such things! He is a fine specimen of Christianity—he is a hypocrite!" Then in this would be fulfilled what Christ says, "Cast not your pearls before swine, * * * lest they turn again and rend you." Here you can see what good a plain uniform will do you: it will help keep you out of all such places. You will know that you would not fit such places and things; you will stay away. But dress as the world does, and your inquisitive nature will drive you into many snares and meshes before you know it; and you will show to the world that you do not, in reality, believe what you pretend, and are a cause whereby the name of Christ is blasphemed, his church scorned, his doctrine denied, and your fellow-members mocked and derided.

Brethren and sisters, let us guard against this great evil as much as we can. If our carnal mind and nature does not want to give up at present, until a more convenient season, then put a foot on it. Do not wait till you feel so *inclined*; but for the Lord's sake, for the sake of his church, and for the sake of your own souls try and fight against it with all your might. If you cannot overcome it at once, you can, perchance, overcome it by keeping at it, and at last be victorious, and then waft your little bark into the haven of rest.

Read the history of the Israelites, how it went with them through neglecting God's commandment to drive out the nations out of the land of Canaan, so that they then could live peaceably. Instead, they left them to dwell among them, and made vows to them to let them live; and behold the overthrow! In

course of time these would-be servants became masters to the Israelites; and led them down to Babylon, into captivity; and then could the Israelites mourn and weep for their folly. So it may go with us, and much worse, by letting too many of these little *servants*—"Self-will," "Does not matter," "Don't feel so," "Can't help me," "Not needful;" and a host of such like, abide in our hearts after we have vowed to the Lord to serve him. The Israelites were brought into bodily bondage and captivity; but with us the soul is brought into captivity, not for time, but for eternity.

If you are ashamed to confess Christ before men, he will also be ashamed to confess you before his heavenly Father and his holy angels; and when you come to die, and all your friends and company can do no more for you, where will you go for help, when you have denied the Lord? Do you expect to reap where you have not sowed? Did you ever think of it? If not, then try to do so before it is too late.

Now in conclusion, we will say, that we have written for our own admonition and instruction, as well as for others. Judge not too hastily. "Prove all things; hold fast to that which is good." "Mind not high things, but condescend to men of low estate; for God resisteth the proud, but giveth grace to the humble."

LEVI ANDES.

Lincoln, Pa.

Christian Family Companion.

DALE CITY, Pa., Sept. 9, 1873.

Trip to Blair Co. Thoughts Suggested by the Way.

Since our last we have made a short visit to Tyrone, our old home. We went by way of Bridgeport, Bedford, Mt. Dallas, Saxton and Huntingdon.

At Bridgeport we change cars, and take the Bedford and Bridgeport Road. This road is in excellent condition for a new road. It is operated by the Pennsylvania Railroad, and Superintended by Mr. W. H. Brown, which accounts for the favorable condition of the Road. It is astounding what enterprise this line is infusing into the community through which it passes. It is now only about a year since the road is in operation, and already quite a number of little towns have sprung up along the route. Prominent among these are Man's Choice, and Wolfsburg. Old Bedford has also caught a little of the inspiration, and is beginning to manifest a spirit of improvement. Greater things however are in store for Bedford. A road has been surveyed, and mostly located, from Bedford to Hollidaysburg, by way of St. Chairsville, (or that neighborhood, for it will not be likely to run so far eastward as to the town of St Chairsville), Imler Valley, Sarah Furnace, Claysburg, East Freedom, and Brook's Mill. This line will form a very important short connecting link between northern and southern Pennsylvania, and one by which we can avoid the frightful trestles and bridges of the Huntingdon & Broad Top Road. We hope the citizens along this new line will render the Company every needed assistance and encouragement, to enable them to complete the road speedily. It will be of incalculable advantage to themselves to do so.

When we arrived at Huntingdon we found it would be late in the evening by the time we would reach Tyrone, and a notice of excursion offers to the Newton Hamilton Campmeeting attracting our attention, we secured a ticket and went to Campmeeting. Newton Hamilton is fifty-eight cent's worth below Huntingdon, including return, at excursion rates. There was a very large encampment, and a good attendance, though the meeting was not yet fully under way. But the present plan of holding Camp meetings is much of an improvement over that of our early recollections. Now they have two-story tents, with good shingle rooves, and board floors. The only resemblance to the old style is the muslin windows. The tents are put up in long houses, and divided into apartments, and each division is called a tent. There are several hundred such tents, and it was expected that all would be occupied.

We did not arrive in time to hear all of the evening sermon, but saw the entire Mourner's Bench performance, but noticed nothing new.

Next morning we met a number of our old Methodist friends, from different places. We also attended a select meeting, at seven o'clock in the morning, which was addressed by a Miss or Mrs. Keene of Philadelphia, who spoke on the subject of Sanctification. She is an elderly lady, tall, dignified, and for one of her age, beautiful, reminding one of lady Washington. She is also a pleasant speaker, and we enjoyed her discourse very much; it was so artlessly, so naturally spoken.

At eight o'clock in the morning we attended prayer meeting. We did not learn the name of the minister who conducted it, but he is without doubt the best exhorter we have ever heard. We did not wonder at the shaking and quaking of the members under the mighty power of his eloquence, for if we would have had as much faith in his religion, as could have been compared to a grain of mustard seed, we would have cut loose from all restraint, and indulged in a demonstration of some kind. But, as a religion, we do not believe in Methodism, or rather Beechism. As a means of recreation and entertainment, it is a grand success, for its devotees enjoy it intensely. And, as a business, the young Methodist minister has the nicest occupation in the State.

(*To be continued.*)

An anonymous letter received a short time ago, states that brother John Nicholson desires to change his location. His present address is Shanesville, Tuscarawas Co., Ohio. We do not know how much truth there is in the fact, but the writer addresses us as a brother, and likely only forgot to sign his name to his note, which accompanied a newspaper extract giving an account of a terrible case of lynching, in the neighborhood of Ragersville.

Address Wanted.

Brother Samuel R. Myer, of Bareville, Pa., calls for the address of Jesse Royer, one of our ministers in Ohio. Who will give it?

Tune and Hymn Books, Single copy $1.25; per doz. by Express, $10.00; by Mail, $12.00.

COMPANION: per year, $1.50, or 3 cts. per number.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

NEW YORK, August 18, 1873.

Dear Brother Holsinger:

Being a great admirer of the writings of our well-beloved brother C. H. Baulsbaugh, I will take the liberty to ask, what are his conscientious, scruples against the use of the "therapeutic process," employed by the institution to which he alluded in his letter to the C. F. C. of July 22nd. The other objection may easily be overcome; but the matter of conscience, I fear, cannot, unless, perhaps, he misapprehended the nature and character of the institution. Wishing our good brother a long life of usefulness to the church and of greater happiness to himself, I am exceedingly anxious that he make use of all the blessed means which God has given us for the alleviation of suffering humanity.

As ever yours,

J. L. KITTINGER.
658 Broadway.

An Admonition.

Dear brethren in Christ, since the last A. M. doubtless all the brethren have returned to their homes in health or sickness; and strange indeed would it be if we ceased to think of one another! Equally strange, to casual observers, to behold in us a disposition to censure, fault and write sentence upon persons or parties of brethren of more Christian courtesy than ourselves. "A perfect man bridles his tongue." Since the meeting, how strange to hear of the bad traits of our ministers, and their cold manners, as though they were yet in the gall of bitterness. Sisters and brethren let us cease this, or show proof of what we report from home when we are at home; and we, who do minister, let us do our most solemn charge of the gospel in meekness of spirit and of authority. May we not keep the Spirit of Jesus, "which is first pure, then peaceable? O, could we cultivate more love and unity, we certainly would all possess more charity, which is the bond of perfection. Let us pray for peace in Zion, and watch the gift in all the business of our most holy profession; for soon we must go home.

J. I. COVER.

Queries.

Will some brother explain through the columns of the C. F. C., this portion of scripture? "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the *sons* of God saw the *daughters* of men, that they were fair; and they took them wives of all which they chose." Gen. 6: 1, 2. Byron, in his Book of Poems, terms the sons of God angels; this is why I ask an explanation.

GEO. W. JONES.

Is it a universal practice among the brethren, to preach, that "men should pray everywhere, lifting up holy hands, without wrath and doubting;" "In like manner also," that women do the same? This is the way that some of our German brethren preach; and fail to say the woman's part as we read in first Tim. 2: 9, 10. "In like manner also, that women adorn themselves, in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works."

SARAH H. TYSON.

Harleysville, Pa.

To Sister Hannah Knouff, Greeting.

My dear sister, your reply to D. P. Sayler, in No. 33, page 525, C. F. C., has the true ring of a sister in the Lord and mother in Israel; with a betrayal of the infirmity of too readily compromising with a departure from the order of the brethren always held to be the gospel order. I am glad you have replied to me: I am glad to hear from you. In your reply you admit all I called your attention to, and even more than I knew. That you "*leaned on caps* as much as any one" when you first went west, I knew; but that you was so strong in it that you "felt a little coldness to those sisters who came to meeting without caps," *I did not know.* I ought however to have thought it, because I knew you were correctly taught, and properly brought into the church.

Now, sister Hannah, without the intermeddling of any scribbler, let you and I, as brother and sister, in the fear of God reason together on the subject before us. You have stated to the readers of the C. F. C. what your feelings on the "cap" question were when you first "came west," also what efforts you then made to establish what you call "the eastern order." But now you are so changed that you feel to defend the Iowa sisters in their departure from that order, &c. Now I want to know from where came this great change? What new gospel light has illuminated your understanding? You say you changed your mind when you saw how self-sacrificing some old sisters who wore no caps were; you thought they could not be proud. Here, sister Hannah, I think you erred; (and this is what I mean alone when I say your reply betrays the infirmity of too readily compromising with a departure from the order of the brethren, always held to be the gospel order). I don't think, because a sister had the virtue of not being proud, you should have agreed for her, because of it, to depart from the order of what the church always had held as the gospel order. When Aquila and Priscilla saw the eloquence of Apollos, they did not surrender their knowledge of the ways of God, and adopt his half knowledge only; but they instructed him in the way of God more perfectly. So, I think, you should have continued to do with those you had tried to instruct. And I by these entreat you to return to your original allegiance; and resume your position among the orthodox defenders of the order of the church as it was when you and I first believed she was the church of God, and body of Christ.

While I rejoice in the fact that there are as true and faithful brethren and sisters in the west as live on the earth, and are an honor to God, and ornaments in his church; yet I think you know there are preachers there who are ready to defend any practice or habit brethren may fall into; and are boisterous in their demands to show them, "Thus saith the Lord," not only for the "cap," but other like things. Why, at last A. M. a strong demand was made for a "Thus saith the Lord" forbidding brethren to haul and boil sugar-water on Sunday! The apostle says, "Evil communications corrupt good manners;" then we should be careful in our associations with such departurists. You know it was with the early history of the church in Ohio, as it still is in the more western States: members are scattered over the country, they want meetings, and preaching; finally a few are together, an election is held for a minister, one of their number is elected, a church declared organized, and the affairs of it left with them; and they are left alone with a very imperfect knowledge of the order of the general church. And I have known young, aspiring ministering brethren migrating west so to maneuver as to have themselves ordained to the eldership, to have full authority to organize churches, ordain elders, &c. Some of

these would not have been ordained for home services. Again, in some instances troublesome members go west. They under acknowledgment and promise of amendment obtain certificates of membership, and are sometimes soon after their residence in the new home, among their new neighbors, elected to office in the church. Such startling news often reach the Eastern churches. Under such circumstances is there cause to wonder why so many committees are asked for from A. M. to visit western churches to set in order things that are out of order. I am thus particular in bringing these truths before our brethren through our correspondence, for the strengthening of the faithful in their efforts to maintain the faith and order of the church; and to the weakening of the departures from it.

Sister Hannah, I have often said, at home and abroad, that in my travels I nowhere find so much vanity in dress as in Maryland. Yet the church in which you and I were converted, as well as all the well organized and conducted churches in Md., Pa., and Va., have retained the order of the sisters covering, as it was when you left The pattern and material may have changed some, but the general character is the same. Some of our churches have from 50 to 75 unmarried sisters, from twelve years old and upward; yet notwithstanding the outside style and fashion, not one sister, old or young, would ever think of approaching the Lord's table with a bonnet or any other covering than a "cap" Outside of Germantown, Philadelphia, and the West, I have never seen a sister at the Lord's table otherwise than bonnets off and "caps" on. At our Rocky Ridge meeting-house last October there were 215 sisters seated at the communion table, one-half I suppose were unmarried, but not one could under any circumstance have been induced to approach it with any other covering. I don't want you to think that none of these may be "proud." Many of our old sisters think that some of them are a *great deal* too proud. But if so, they prefer to be proud covered, rather than to be proud uncovered.

You say you have heard of sisters being put out of church for not wearing a "cap." I know of no such a case, but I can find you perhaps one hundred churches in which such could not commune. And the church in which you were converted, and the one I now live in, are of that number. I have lived in Md when a Methodist sister was not admitted to their sacrament if she wore a leghorn bonnet with a silk ribbon on it, and when the female catechumens in the Lutheran and German Reformed churches were arrayed in white apparel and Christian-like looking "caps" on confirmation and sacramental day; but these, like Ephraim of old, have gone to their idols: we let them go, but refuse to follow in their ways of retrogression.

And as to the *step brother* who demands of brother Sayler to show where it is commanded that the covering shall be a "cap," I will not consume time to tell him, nor to ask him where it is commanded that it shall be a *bonnet or hat*, or any other thing; but will merely tell him, that the sisters who have adorned themselves in modest apparel, such as becomes women professing godliness, since the organization of the church in America, have said it shall be a "cap." I leave him to his shame (if he has any) for contradicting these holy women, and telling them their conclusions in reference to their own business is erroneous and wrong. Yours in christian love D. P. Sayler.

To all the Brethren—Members—of the Churches of the Western District of Penn'a.

Doubtless the greater portion of us in this District are readers of the Companion, and have read, with much interest, the report of brethren Berkey and Hildebrand on page 525. No. 33. These brethren were selected as traveling Missionaries for the current year, through the district, providing there would be a call from any persons living remotely from our present posts of preaching, on the outskirts of all visiting lines, and to persons unacquainted with our order, custom and preaching. At last District Meeting two calls came before the District: one from Boon's Mountain, Clearfield Co., and the other from Greene county, for the adjoining people of West Virginia. For this purpose only $57.75 was contributed. The board concluded to serve the call in Clearfield Co., Pa., it being most remote from the churches, and the most difficult of approach from the ministry of the Montgomery branch, in Indiana county, Pa. We hope that the call from Greene county will not be overlooked nor forgotten. One of the company was absent from home one month; the other, about 3 weeks, and they attended some 25 or 26 appointments: 7 were in Indiana county, amongst the brethren, the greater part and balance were delivered at Chest Creek and Boon's Mountain, and some scattering by the way side. We should know that this was among a people who were almost altogether strangers in every sense, and a very rough road upon which to ride. They returned home by the 10th of July, in joy and health; having traveled, (as it was mapped off to us,) 231 miles. We hope, in case they live to see next District Meeting, to hear a more minute detail of time, distance, and expense, and remarks, if necessary.

As we are bound to give thanks to God, the Father of our Lord and Savior Jesus Christ and his blessed gospel, so we should feel full of joy to know that those people would give ear to strangers and pilgrims. Preaching that gospel to strangers, yet *common* sinners. They occupied double the time we allotted them; also the amount of discourses. We expected them to occupy more time at the place known as "Hickory Kingdom;" but letting their judgment sway the work, and I feel glad they found place for "cause and effect." We do believe that a brother should be always allowed for his time and expenses; and according to this motto, brother Berkey must have travelled 10 days, and spoke perhaps, one-half or more of the discourses; and, "wear and tear," we shall soon find that, taking out three Sabbath days, we may have 26 days of time and labor; $2.00 per day we have $52.00. Brother Hildebrand somewhat short, 10 to 12 days: say he labored 15 days only, and we have $30. Total, $82.00. Now these are only supposed numbers, it is true, but it is also very clear, that they are probably all the way sufficiently correct, to enable every brother and sister to see that one month away from home is tough servitude, when we count home duties, trials, gains and losses. Thus much we can see, pleasures must be sacrificed; hopes must be encouraged, faith must be tested, and love given for Jesus and his word's sake, else all must fall,or mal security reign supreme! Will we let riches, like a godless with shrines of gold, nod "who is it," and we turn votary? Nay, let us say, "For value received in the blood of Jesus, we will agree to aid the good cause, by laying by something every week, if only one, three, or five cents, and yield it over to aid in preaching the whole gospel to sinners." Now let us work to more than $50.00 for next year,and the work will go on. Yours in love.

Joseph I. Coven.

East Coventry.

Aug. 18th, 1873.

Brother Holsinger: Our hearts are often made to feel glad at the good

news we hear from the different churches of the brotherhood through the medium of our beloved COMPANION We, in the church at Caventry, enjoyed a refreshing season; for if angels in heaven rejoice over one sinner that repents, more than over ninety and nine just persons who need no repentance, we also feel glad and rejoice when the times of refreshing come from the presence of the Lord. Such a refreshing season, such an outpouring of the Spirit we have realized. On Jan. 4th we commenced a series of meetings lasting over two weeks, when brethren Davis Younce and Grahill Meyers were present with us as the principal laborers, assisted by others whereof notice was given in COMPANION No. 8, present Vol., by brother J. Y. Eisenberg. Thanks be to God, through Jesus Christ our Lord, their labors proved effectual, the Lord working with them to the encouragement of the Christian, the building up of the church, and warning sinners of their danger, that many began to count the cost and were made willing to become followers of the blessed Jesus, and 16 were baptized on the 2d of March, in the River Schuylkill, at Pottstown. On June 8th ten more were baptized; and we feel assured that many more, if they would follow the honest convictions of their hearts, would go and do likewise. We hope that the good seed sown may spring up and grow to eternal life, and that we also who have been buried with Christ by baptism may walk in newness of life, as fruitful branches of the vine, and bring forth much fruit to the glory of God; for by so doing we shall advance his kingdom amongst men, and be made meet for the inheritance of saints in glory. To this end may the good Lord grant his blessing Amen.

J. CONNER.

Brother Holsinger:

I am all alone to-day, excepting two little children; but I am not lonely as long as I have that precious treasure, the Bible. I have been, by the hand of affliction, deprived of assembling with those that I love; so I thought I would drop a few lines for the C. F. C. The Savior says that "the very hairs of our heads are all numbered; and that a sparrow cannot fall to the ground without our Father's notice;" showing how the Lord watches over his people, even as he watches over the fowls of the air, and beasts of the field. If he watches over these, how much more care will he have over them that love him and keep his commandments? I have been hindered from keeping all of the Lord's commandments; but my heart's desire is to do the will of my Father which is in heaven; and those blessed words, "Whom the Lord loveth, he chasteneth," are consoling to me. It is a consolation to think that the Lord is so good in sparing me to be with my little ones, so that they may not be scattered here and there, as sheep having no shepherd; yet I do believe the Lord that he careth for these little ones that are intrusted in his care. So I will trust the Savior, and say "Thy will be done, O Lord."

J. J. HICKMAN.

Rockgrove, Iowa.

To Brother E K. Buechley.

Your explanation and answer in C. F. C., current volume, page 512, is satisfactory. Thank you.

C. P. L. ROBERTS.

Announcements.

We intend, the Lord willing, to hold a communion meeting at the house of the subscriber, near Greenfield, Howard Co., Kansas, October 18th and 19th; meeting to commence at 10 o'clock a. m. We especially desire ministering brethren, as many as possible, to attend; as there is probably only one,—brother Michael of this place,—living within sixty miles or more. Brethren of northern Kansas and Western Mo., please, take notice. We are 14 miles west from Elk Falls; and 50 miles west from Independence. The number of members now living in this county, as near as I can tell, is about twenty. By order of the brethren.

J. C. ULREY.

The Brush Creek congregation, St. Clair county, Mo., intend to have a lovefeast on the 28th day of September, in the neighborhood of Osceola.

JACOB ULREY.

The brethren of the Cold Water congregation, Butler county, Iowa, intend holding their lovefeast in the new meeting-house, one-half mile south-west of Greene, on the 8th and 9th of October. Brethren coming by Railway, will stop off at Greene. By order of the church.

J. F. EIKENBERRY.

We intend, the Lord willing, to hold our communion meeting at our meeting-house in East Nimshillin branch, Stark county, Ohio, on the 27th of September. Meeting next day.

EPHRAIM BRUMBAUGH.

The Lord willing, we intend holding our lovefeast in the Cedar Grove congregation, Hawkins county, Tenn., on the 13th and 14th of September; meeting to commence at 10 o'clock a. m. Those wishing to come by Railroad will come to Rogersville, six miles from the place of meeting. Address us in time, at Alum Well, Hawkins Co., Tenn. By order of the church.

ABRAHAM MOLSBEE, Clerk.

Our communion will be, the Lord willing, on the 4th of October, at brother John S. Burger's, 4 miles south of Shanesville, Tuscarawas county, Ohio.

JOHN NICHOLSON.

We have appointed our lovefeast on the 9th day of October next, at our East meeting house, in the Pine Creek congregation, St. Joseph county, Ind., beginning at 10 o'clock a. m.

DAVID RUPEL.

The Brethren of the Hamilton congregation, Caldwell county, Mo., intend to hold a communion meeting on the 4th and 5th of October, at the residence of brother Paul Sult, four miles north-west of Kingston, and six miles south-west of Hamilton; commencing at 1 o'clock P. M.

GEORGE WITWER

If the Lord will, we will have our lovefeast at the Dry Valley meeting-house, Mifflin Co., Pa., on the 3rd of October; commencing at 2 o'clock P M. Preaching on the 4th, in the forenoon. Place of meeting 4 miles east of Lewistown, and one-fourth mile north of Maitland station, on the Sunbury & Lewistown R. R.

JACOB MOHLER.

We intend holding a love-feast in the Spring Run congregation, Mifflin Co., Pa., two miles from McVeytown station, P. R. R., on the evening of the 5th of October. Members are to meet at 2 o'clock; and preaching to commence at 4 o'clock P. M. Meeting next day in the forenoon.

JOS. R. HANAWALT.

The brethren, of Wacondah congregation, Ray county, Mo., expect to hold a communion meeting on the 4th and 5th of October, at their meeting-house 5 miles north of Harden, near brother D. B. Bowman's. By order of the church.

S. B. SHERKEY.

LOVE-FEASTS.

Cerro Gordo, Piatt county, Ill., September 27, 28.

Santa Fe, Miami county, Ind., Oct. 3.

Middlecreek, Somerset Co., Pa., Oct. 2.

Redbank, Armstrong county, Pa., Sep. 13.

Stoney Creek, 4 miles east of Noblesville, Hamilton Co., Ind., Sept. 29, 27.

Four miles south of Waterloo, Iowa, Oct. 11, 12.

Three miles east of Tyndal Station, on the C. R. I. & P. R. R. Sept. 13, 14

Grove M. H., Fayette Co., Pa. Oct. 4.

Montgomery, Indiana Co., Pa. Oct. 3.

Root River, Fillmore Co., Minn. Oct. 4, 5

Berlin, Somerset Co., Pa. Sept. 30.

Coal Creek, Fulton Co., Ill. Oct. 8.

Salem, Marion Co., Ill. Oct. 11.

Aughwick, Huntington Co., Pa. Oct. 5.

Marshall Co., Iowa. Oct. 4, 5.

Four miles east of Leon, Decatur Co., Iowa. Oct. 2.

Pike Co., Ill., near Barry, Sept. 13, 14.

Dunnen's Creek, Bedford Co., Pa., Oct. 3.

Washington Creek, Douglas Co, Kansas. Oct. 4, 5.

Bachelor Run, Carroll Co., Ind., Oct. 25.

Thorn Apple, Mich., Oct. 5.

Bushnell, McDonough county Ills., Oct. 5, 6.

Otter Creek, Macoupin county, Illinois, Sept. 10, 11.

Osawkee, Kansas, Oct. 4, 5.

Piny Creek, Brown county, Kan., Sept. 27, 28.

Fawn River, Lima, Lagrange county, Ind. October 1

Nettle Creek, Hagerstown, Ind. Oct. 3.

Sam's Creek, Md., October, 14,

Monocacy, Md., October, 17.

Meadow Branch, Md., Oct. 21.

Beaver Dam, Md., Oct. 25.

Indian Creek, Fayette county, Pa., Oct. 4.

Big Creek, Richland county, Ills., Sept. 20, 21.

Mohicon, Wayne county, Ohio, Sept. 28.

MARRIED.

By the undersigned, Sept. 2d, at the residence of Samuel Reece, Dale City, Pa., brother J. J. Darr and sister Mary Gnagy, both of Somerset, Pa.

J. W. Beer.

By the undersigned, at hisresidence, July 27th, Mr. Daniel S. Guyer and Miss Lizzie Hetrick all of New Enterprise, Pa.

Also, August 17th, Mr. D. M. Klepsor and Miss Hannah Wineland, all of Clover Creek, Blair county, Pa.

Also, August 18th, Mr. B. F. Lyons, of New Enterprise, Pa., and Miss Hannah Moore of Hollidaysburg, Blair county, Pa.

Also, August 24th, Mr. Thomas Imler of New Enterprise, Pa., and Miss Susan Hoover of Woodberry, Pa.

S. A. Moore.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Beaver Creek congregation, Washington county, Md., August 8th of consumption, our friend HENRY LICHTY, aged 53 years and 11 months. He leaves a sorrowing widow (a sister) and a number of children. Deceased has suffered for a long time, and followed two grown sons, and a married daughter, within two years, to their graves. Our sister needs the prayers and the assistance of the church. His body was taken about eight miles, to Fahrney's graveyard. Funeral services by a brother.

Andrew Cost.

In the Hopewell congregation, Bedford county, Pa., August 22d, brother WM. P. STEEL, son of brother Samuel and sister Phebe, and grandson of Elder Jacob Steel, aged 19 years 2 months and 3 days. Disease of the heart. Funeral occasion by the brethren, to a large and attentive congregation.

S. A. Moore.

Near Martinsburg, Berkley county, W. Va., August 25th, Mrs. ROSANNAH FRAVEL, aged 58 years 4 months and 11 days. She was an advocate of the faith of the Brethren, but never became a member. It was her intention to be baptized if she got well. Funeral discourse by the writer, from the two last verses of the 4th chapter, and the few first verses of the 5th chapter of 2 Corinthians.

John Brindle.

WE will admit a limited number of selete advertisements at the following rates
One Insertion, 20 cents a line.
Each subseqnent insertion 15 cents a line.
Yearly advertisements, 10 cents a line.
No standing advertisement of more than 20 lines will be admitted, and no cuts will be inserted on any considerations

Farm For Sale.

Guardian sale of 159 acres of choice land. Will be sold at public sale Tuesday, Sept. 23d, 1873. Well located, well watered, good improvements, bank barn, brick house, with all the necessary out-buildings; situated only 5 miles from good market; located in the western part of Milton Township, about midway between Smithville on the south and Pike Station on the A. & G. W. R. R., in Wayne county, Ohio, known as the Pinkerton farm. David Lytle.

AGENTS WANTED FOR
HOME LIFE IN THE BIBLE
By DANIEL MARCH, D.D.

This work teaches how men lived in Bible times and how to live in all times. "It pleases, profits, pays." "It is precious as gems." "It glows with living light on every page." The style is full and flowing, clear and sparkling. Agents sold of the author's former works. "Night Scenes," and "Our Father's House," nearly 100,000 copies each. They should now canvass the same territory for "Home Life," his latest and best work. Employment for young men, ladies, teachers and clergymen in every county. Send for circular and secure first choice of territory. Ziegler & M'Curdy, 518 Arch Street, Philadelphia, Pa.

Pennsylvania Railroad.

Bedford Division.

On and after August 14th, 1873, Passengers Trains will leave Bridgeport as follows, viz.:

Mt. Dallas Accom., at 7 50 A. M
Huntingdon Express, at 2: 55 P. M.

Returning.

Express, leaves Bedford at 10 40 A. M. arriving at Bridgeport at 11: 52 A. M.

Accommodation, leaves Bedford at 1 10 P. M., arriving at Bridgeport at 3: 20 P. M. in time to connect with P. & C. trains for Dale City, Somerset, &c.

W. H. BROWN, Supt

HISTORICAL CHART OF BAPTISM.

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VOLUME IX. DALE CITY, PA., TUESDAY, SEPT. 16, 1873. NUMBER 37.

The Better Land.

BY EMMA L. DAVIS.

In dreams I've seen a better land—
An angel bright, with loving hand,
Has walked with me the pearly strand,
And oh! the bright, the beauteous band,
In snow white robes, still waiting, stand
To guide us home in that fair land.

I cannot fear to cross death's stream,
While the angel of a peaceful dream
Stands waiting on the other side.
Though dark the waves, and high the tide,
The tempest rage, the river wide,
I know a friend is near to guide;
And from the shore a bright light gleams
Where loved ones wait as in our dream.

There are no tears in that bright heaven;
No hearts estranged, no love ties riven.
Mistakes are there forgot, forgiven,
And beauteous crowns to all are given;
For harmony reigns from morn till even,
In that sweet home, the angels' heaven.

There is no detail, no dying there;
No night, no pain, no grief, no care,
No clouds of gloom, no dark despair,
No pleading hands held up in prayer,
No heavy cross for us to bear,
But like our dreams, all's bright and fair,
For there's no sin, no sorrow there.

For the COMPANION.

Why Is It?

This question is asked by a sister in COMPANION No. 34, page 531. She says, in almost every number of the COMPANION, we find something on the subject of pride, conformity to the world, or dress, addressed to the sisters only. She wishes to know why it is. I also ask the question, why is it? Are the brethren perfect and need no admonition? or is it beause Eve first ate of the fruit?

Now, brethren and sisters, let us be careful how we direct our admonitions; because we all need to be admonished. And it has been well said by the sister, that there are many brethren that help to do business in Annual Council, that look more like fops than brethren, conforming to the world, as they do in dress and wearing hair. The question is, why is this the case? The question is one of vital importance. The answer to her question is this: Adam is always ready to lay the blame on Eve. The sister then asks why the brethren spend so much time writing about caps, and dress, and other little things. Now I ask the question, are the wearing of caps and other dress in non-conformity to the world, considered little things? If non-conformity to the world is a little thing, then baptism is a little thing, from the fact that one is a command as well as the other. In reference to the cap, the Apostle Paul says, in his letter to the Corinthians, that it is a shame for a woman to pray with her head uncovered. He also teaches nonconformity to the world, and commands us to speak the same thing. We also learn that the church is the ground and pillar of the truth. The sister claims that Paul does not say what the covering shall be. This is true. Paul left this to the church, she being the pillar and ground of the truth. Then the church, looking from every stand-point, and considering the command of the apostle where he commands the church to be of one mind, and not conform to the world, adopted the plain cap. Now do we comply with the pledge that we made when we were received into the church (that is, to give and take counsel,) when we set up our judgment against the counsel of the brethren in Annual Meeting? I understand taking to consist in submission to counsel, not in being guided by a self-will, or a carnal mind: for the Apostle Paul says, "The carnal mind is not subject to the law of God, neither indeed can be."

The sister asks why the Annual Meeting is so explicit. She says, that on looking at the matter from a worldly stand-point, there is comparatively little *fashionable dressing* among the sisters. My dear sister, this is saying a great deal, when the different arms of the church, the United States over, have selected the best heads they have as delegates for the Annual Meeting, to decide these matters at a great expense. We do not consider that any one has the right to look at church matters from a worldly stand-point. If the brethren in Annual Council look at matters in that way, we had better save that expense, and leave the matter to you. Now let

me admonish you in love, to search the scriptures. May the Lord bless you and direct you to his word.

Again, you say the sisters "have no inclination to indulge in the fashions of the world; but they love to be neat, and to consult their own taste in dress." This is all the world wants. If this would take us to heaven, we would all like to consult our taste. But where would be the cross? The Savior says, "Take up thy cross and follow me." Now, why is it, that the Savior came a light, "the true light that lighteth every man that cometh into the world"? Did he consult his taste, or did he consult the will of his Heavenly Father? Did he relish the bitter cup? Nay, verily, he exclaimed to the Father, "If it be possible, let this cup pass, nevertheless not my will, but thine be done." Was this consulting his own taste? Far from it. Had he consulted his own will in the case, the sin that was entailed on the human family by our foreparents would never have been atoned for, and a way prepared for us by which we, through our obedience to his will, might make our peace with him. Then let us bear in mind that our salvation does not consist in being controlled by our taste, or following a self-will.

In conclusion, let me say, let us strive to be of one mind, and live in peace. Written in love.

C. C. GIBSON.

Girard, Ill.

For the COMPANION.

Gratitude.

BY FANNIE C. CROSSWHITE.

There is, probably, no ingredient in our natures which is so shamefully neglected, as that of expressing our gratitude to a benefactor for favors conferred. It is an undeniable fact, that we all feel more or less grateful for favors bestowed; and the proportion, is mainly attributable to two sources: first, our appreciation of the favor; and second, the respect we feel for the donor. We may, it is true, place a very high estimate upon the thing bestowed, because it gratifies our wishes, and yet, not give the donor one single grateful emotion of our hearts. That heart must be very dead to human sensibilities, which does not feel grateful; ah! even more tenderly sensitive towards those who have anticipated our wants, and bestowed favors upon us undeserved, and ofttimes unasked. There is, also, another sense in which we are culpably remiss in our duty in showing our gratitude—that of recognizing the hand of Providence in it. We are too apt to forget the words of inspiration, that, "every good gift, and every perfect gift, cometh down from the Father of lights," and that

> God moves in a mysterious way
> His favors to bestow.
> He makes the winds his messengers,
> To mortals here below.

Therefore we should always recognize the hand of the Lord in all things, and as the Psalmist has said,

> "Bless the Lord, O my soul,
> And all that is within me join,
> To bless his holy name
> For favors so divine;"
> Nor should I e'er forget
> Those bounties from his hand.
> They greatly magnify my debt;
> His love so much demands.

And, in short, we should trace every gift, and every enjoyment, up to the Lord, as the great Author, and let unbounded gratitude fill our hearts, while our tongues speak His praises in the presence of the multitude; and we should not forget to express our gratitude and the obligations we are under to those agencies which have been employed in the hand of Providence for our benefit. Sometimes they are human agencies, and sometimes they are otherwise; and although we all know and feel (or ought to) that we are but agents in the hands of the Lord to do good, yet we are so constituted in our natures, that we at least like to have an expression of gratitude from those whom we benefit; and this principle I by no means regard as wrong in us, for it is an attribute of Deity Himself, and therefore commendable in all. Some people are naturally of a modest, timorous disposition, feeling a great deal, but expressing very little, and while their hearts are aching within them, and almost bursting with gratitude, yet their tongue articulates no sound; their lips express no thanks, for they have not the moral courage to give vent to their feelings. Such are to be pitied, rather than censured. I therefor take this method of returning my sincere thanks, and the gratitude of my heart, to the person who is at present sending me "THE CHRISTIAN FAMILY COMPANION," which favor I do assure you I appreciate and esteem very highly. True,it might

enhance the value of favor the in estimation, were I apprised of the fact, as to whom I am indebted for such disinterested kindness. But be that as it may, you will (my kind unknown friend,) please to accept of my thanks, and best wishes for your present, and future welfare. Your kindness, although unmerited by me, will fill a place in memory's green and sunny isle; and O! may I ever remember and appreciate the favor with unutterable GRATITUDE.

Pay Up.

"Pay up! If you have money pass it along. Haul out the old purse, and hand over the dollar; you owe it; it is not yours; pay it! You do not know when you will ever see another dollar? Perhaps you never ought to see another, till you learn what money is made for, and cease to hoard it up. But whether you ever see another dollar or not, this one is not yours, that is clear, if you owe it for an honest debt, and do not actually need it for yourself. Pass it along, pay your debts, and trust in God to bring it back again in his own good time. Money is made to be used, and the way to use it is to pay your debts. A few dollars *used* in a community will pay all the debts, and leave everybody clear, and with as much money as they had at the beginning; a few dollars hoarded makes everybody trouble, and does no one any good."—*The Christian.*

Things That Last.

Let us now look at some of those things that "will never wear out."

I have often heard a poor blind girl sweetly sing, "Kind words will never die." Ah! we believe that these are among the things that "will never wear out." And we are told in God's own book to be "kind to one another, tender hearted, forgiving one another."

The word of the Lord will never wear out. Though the grass shall wither, and the flowers fade away, the word of the Lord endureth forever. 1 Peter 1: 24, 25.

The life of the righteous will never wear out. They will live in the world to come as long as God shall live; but the death of the wicked will last forever.

The joys of the kingdom of heaven will never wear out. The pleasures of this word soon die; but the enjoyments of that world will never have an end.

The crown of glory will never wear out. The crown of the winner in the Olympic games soon faded; the crowns of kings all wear out; but the crown of glory will never fade away. 1 Peter 5: 4.

The "new song" will never wear out. We hear sometimes that some of our tunes are worn threadbare; but that will never be said of the new song.

Which will you choose—the lasting, or that which wastes away; the things of time, or of eternity? Will you choose wealth, honor, fame, or the joys of heaven, eternal life, the crown of glory, and the "new song"? May God enable us to make a wise choice! and, with Joshua, may we choose to serve the Lord!—*Christian Treasury.*

For the COMPANION.

Peculiarity of Attire.

Why should any one make simplicity of dress more a cross than it really is?

On account of "peculiarity of attire," (that peculiarity being based on principle,) why may not sisters feel as much at home in a Normal, or other school, as in any other situation where duty may call them? Comeliness, utility, chastity, and such like principles, should characterize our dress. Let us study these principles, apply them to practice, and we shall be a light to the fashion cursed world, whether we be in school or kitchen. And having our bodies properly attired, let us strive to have our hearts so full of righteousness, that, "having a form of Godliness," our works do not "deny the power thereof."

PHOEBE ZOOK.

Mattawana, Pa.

AN enthusiastic clergyman, who had labored faithfully to convert the officers and crew of a ship in which he had taken passage for Europe, lost all influence over the objects of his solicitude during a severe gale, in consequence of the excessive fright he exhibited at the immediate prospect of going to heaven.

A man should not measured by his possessions or gifts, but by his use of them.

He that is slow to anger is better than the mighty: and he that ruleth his spirit than he that taketh a city.

The Friend's Burial.

BY JOHN G. WHITTIER.

My thoughts are all in yonder town.
Where, wept by many tears,
To-day my mother's friend lays down
The burden of hear years.

True as in life, no poor disguise
Of death with her is seen,
And on her simple casket lies
No wreath of bloom and green.

O not for her the florist's art,
The mocking weeds of woe,
But blessings of the voiceless heart,
The love that passeth show!

Yet all about the softening air
Of new-born sweetness tells,
And the ungathered May-flowers wear
The tints of ocean shells.

The old, assuring miracle
Is fresh as heretofore;
And earth takes takes up its parable
Of life from death once more.

Here organs swell and church-bells toll
Methinks but discord were,
The prayerful silence of the soul
Is best befitting her.

No sound should break the quietude
Alike of earth and sky;—
O wandering wind in Seabrook wood,
Breathe but a half-heard sigh!

Sing softly, spring-bird, for her sake,
And thou not distant sea,
Lapse lightly as if Jesus spake,
And thou wert Galilee!

For all her quiet life flowed on
As meadow streamlets flow,
Where fresher green reveals alone
The noiseless ways they go.

From her loved place of prayer I see
The plain-robed mourners pass,
With slow feet treading reverently
The graveyard's springing grass.

Make room, O mourning ones, for me,
Where, like the friends of Paul,
That you no more her face shall see
You sorrow most of all.

Her path shall brighten more and more
Unto the perfect day;
She cannot fail of peace who bore
Such peace with her away.

O sweet, calm face, that seemed to wear
The look of sins forgiven!
O voice of prayer that seemed to bear
Our own needs up to heaven!

How reverent in our midst she stood,
Or knelt in grateful praise!
What grace of Christian womanhood
Was in her household ways!

For still her holy living meant
No duty left undone;
The heavenly and the human blent
Their kindred loves in one.

And if her life small leisure found
For feasting ear and eye,
And pleasure, on her daily round,
She passed unpausing by.

Yet with her went a secret sense
Of all things sweet and fair,
And beauty's gracious providence
Refreshed her unaware.

She kept her line of rectitude
With love's unconscious ease;
Her kindly instincts understood
All gentle courtesies.

An inborn charm of graciousness
Made sweet her smile and tone,
And glorified her farm-wife dress
With beauty not its own.

The dear Lord's best interpreters
Are humble human souls;
The gospel of a life like hers
Is more than books or scrolls.

From scheme and creed the light goes out,
The saintly fact survives;
The blessed Master none can doubt
Revealed in holy lives.
—*July Atlantic.*

Church Collections.

BY DEMAS DEWSENBERRY.

Somehow or other, perhaps the result of old fogy teaching, I had, in my younger days, got into my head the idea that people went to church for devotional purposes—to be reminded of their sins and short comings, and to learn the great lesson of humility which the good Book tells us is essential to the true follower of him "who spake as never man spake." Having these absurd, old-fashioned notions of religion in my head, I seated myself in a pew to which I was shown by a spruce young deacon, with his hair parted in the middle and behind. The congregation was coming in, and seriously intent on the propriety of showing reverence for the place, I folded my hands and bent my eyes downward. For some moments I succeeded in withdrawing my thoughts from the world and fixing them upon the grand teachings of the Christian religion. But I did not keep them fixed there long—not much. You might as well try to go to sleep in a Dorcas society, with all the women engaged at one time in discussing the character of some unfortunate member who had not yet arrived.

A human tide of fashion, folly, and frippery was sweeping up the aisle; ladies, loaded down with furs, velvets, and panniers, and decked off with more ribbons and feathers than a circus horse in "the grand entry of the triumphal car of the Gold Dragon." Then I was aroused by a faint tinkling, like the tinkling sound of tiny bells, and, looking around slightly, beheld, advancing, a showy belle, with costume for all the world like old *King Ding Dong's*, in the "White Fawn." (I have been there myself!) A rapid glance sufficed to show that all around the wonderfully puffed skirts and from the rich velvet coat hung numberless bugle trimmings, and as she moved up the aisle she recalled the nursery rhyme of the old woman

"Who had rings on her fingers and bells on her toes,
And makes merry music wherever she goes."

Finally the last rustle of silk was hushed, the last tinkle of bugles in the broad aisle was heard, and as the minister, with black gown and a white collar around his neck, emerged from the chancel, the organ pealed forth its music, and the choir entertained us with the prelude. I believe that's what they call it in church. In large cities where they have operas, they call it a chorus. When the hymn was given out, having a tolerable bass voice, and much reverence for the grand old church tunes like Old Hundred and Antioch, which I had learned when young, I took up a hymn book and concluded to sing along. The choir had not gone more than the first line in some of the most remarkable musical contortions I had ever heard, before I had come to the conclusion that not having learned the last opera I would not sing, and suddenly remembering that I had a severe cold I coughed and closed the book, resolved, however, that if they sang the next hymn to the tune of "the sabre, the sabre," I would accompany them. After the second tune was given out, I reached for a hymn book preparatory to another attempt at modern *sacred* music, when four men suddenly dashed from their pews and hastened to secure four walnut boxes, with handles, which stood within easy reach, near the pulpit. Then to the slow music of the organ they began collecting the loose change. This movement on the part of the deacons caused a corresponding flutter on the part of the congregation. Heads of families hastily plunged their hands into their pockets, and, hauling out the family bank, began to look for change, evidently the smallest. In their frantic efforts many heavy hymn books were thrown down, and some young ladies, after searching in vain for the stray coin which they had doubtless placed in their pockets apparently grew slightly annoyed, and as they saw the boxes rapidly nearing their pews, with that mechanical in and out movement, they plucked nervously at light kid gloves to remove them for a better search in the flounces and under the bugles for the hiding nickle. I saw one elegant kid torn, with a subdued expression of impatience, from a pretty white hand, in a pew near me, and beheld a fair brow covered with a bandeau of short curls, flush-

ed with mortification as the box passed the pew before the occupant could find the stamps. As for myself I was not embarrassed by the necessity of hunting long for a ten-cent note, which I found not at all crowded for room in my well worn pocket-book. (That's the name for that article when you have very little in it. When it is well stuffed with greenback it is called a portemonnaie!)

Being seated some distance back, some minutes elapsed before the gentleman engaged in the delightful Sabbath recreation of catching pennies, reached me. Having money in my hand, it was natural for my mind to engage in financial instead of devotional reflections. I began thinking of the vexed question of resuming specie payment, and then began to calculate that if ten of these made one dollar, how many dollars would it take to convince the majority of a caucus of members of the Legislature of my superior qualifications for the position of United States Senator or State Treasurer. I was about to think of other financial problems, when my stamp was called, and I attempted return to my devotional frame of mind.

But some how or other during the sermon my mind wandered. And when the pastor spoke of the sufferings of the meek and lowly Savior amid the agony and dark shadows of Gethsemane, I thought of another scene, when he drove the money changers from the temple, and upset their table in his wrath; and when he spoke of the cultivation of simplicity and humility and love for each other, I wondered how the two Marys would have looked in flounces and tinkling bugle trimmings, as at early dawn they went weeping to the tomb. I thought of a great many other things which, as they may not be altogether orthodox, according to the modern revised and improved religion of the times, had better be omitted for the present. But yet I could not help thinking, as the tide surged out of church at the close of services, to the solemn strains of the organ, cannot a congregation that can afford so much tinsel on its trappings, pay its preacher and sexton without compelling its deacons to go around every Sunday to pick up loose change to the slow music of an organ. Methinks it could.

Selected for the COMPANION.

Hope of Saving the Lost.

BY THEO. L. CUYLER.

In Mr. George Kennan's fascinating "Tent-Life in Siberia" is a very thrilling account of a search made by the author for a party of his lost countrymen on the Anadyr River. After a journey by dog sledge for two hundred miles over drifted snow, they reach the spot where they conjecture the missing Americans to be buried away under the snow. Mr. Kennan and his companions are well nigh perishing themselves from cold, which has sunk the mercury to *fifty* degrees below zero! The feet of their poor dogs spot the white snow with blood at every step. One of the two brave explorers has already sunk exhausted on his sledge.

Suddenly, at midnight, Mr. Kennan hears a faint, long-drawn halloo across the wintry waste. It comes from one of his "Chookchee," who has gone in advance. He hurries to the spot, all the blood in his veins throbbing at his heart. As he comes up he discovers the Chookchee standing by a small black pipe projecting from a snow-bank. The lost wanderers must be under it. "Thank God! Thank God! I repeated to myself softly," says the heroic writer; "and as I climbed upon the snow-drift, and shouted down the pipe, "Halloo the house!" I heard a startled voice under my feet reply, 'Who's there?' As I entered the snow-cellar, and seized hold of my long-lost friends, my overstrained nerves gave way, and in ten minutes I could hardly raise my hand to my lips."

Reading the above thrilling scene in my friend Kennan's book, I found the tears stealing down my own cheeks in sympathy with the brave fellows who had periled their lives in order to rescue their lost friends from death by cold and starvation. After concluding the narrative, which had almost the "lineament of a gospel book." I opened my Bible and read this parable which Jesus spake:

"What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness and *go after that which is lost* until he find it? And when he hath found it, he layeth it on his shoulders rejoicing."

With this vivid scene of the Siberian search fresh in my mind, I read this exquisite parable with new delight. I seemed to see our Divine Shepherd starting off after the lost sheep. He knows the thickets or the quagmires into which the silly truant must have strayed. He may hear its bleatings afar off. He goes until he finds it. He does not *beat* it for straggling; but, pulling it out of the mire, or drawing it from the tangled thicket, he *layeth it on his shoulders*—the clean carrying the unclean, the holy carrying the unholy. Beautiful picture of Jesus, the sin-bearer! Every saved soul has been upon Christ's shoulders. When he "bare our sins" and "carried our sorrows," then was the befouled yet precious load upon Jesus' shoulder. Yes, and he bids us "cast our *cares*" upon him too! The whole load he takes up joyfully.

It has often been made a cavil by students of astronomy that, if this globe of ours is only a mere speck in the starry universe, amid millions of suns and planets, why should the Son of God single out this diminutive globe as the theater of his incarnation and sufferings? Why did he stoop to such a little world as ours? In reply to this cavil, Dr. Chalmers prepared and preached his magnificent "Astronomical Discourses."

But we think that this exquisite parable throws a hint of suggestive light on this problem. For, though we do not know that our Savior never went on an errand of redemption to any other planet, we do know that he came to this one of ours. We do not know that he went to stupendous Jupiter, or to belted Saturn, or to far-away Neptune.

He did not go, perhaps, to the planet that was biggest in size, but to the one that was *basest in sin*. He came not "to the largest world, but to the *lost world*." Ah! He may have left the "ninety and nine" glorious and gigantic orbs which never wandered, and sought out the single one in which lay a race of sinners lost in misery and guilt!

There is one stroke in the parable which we must not lose sight of. It is that which depicts the exquisite *joy of the Rescuer*. When the shepherd "findeth the sheep he layeth it on his shoulders, *rejoicing*." He is glad for the sake of the restored sheep, but still more for his own.

It was "for the joy set before him that he endured the cross and despised the shame." Into that sublime joy how many elements may enter! There must have been in my Savior's heart a holy ecstasy of love which pleased itself in doing good—in saving me when lost—in enduring suffering and sacrifice for my salvation. This sublime love of the sin-bearer makes even the crown of thorns to flash as a diadem of splendors on the Redeemers bleeding brow. Here was the divine luxury of doing good.

It is a sweet thought too that Jesus would have *missed* me if I had never been sought and brought back. As

he shepherd in the story *left* the ninety and nine to hunt for the single straggler, so I may gladly hope that Jesus *wanted me* in Heaven, or else he would not have come so far or endured so much to save me. If I were left without him, there would have been one more soul in hell.

But, if he were left without me, there would be one soul the less to sing his praise in Heaven. He would have one the less to present before his Father "with exceeding *joy*."

For observe that the sweet parable says nothing about the delight of the sheep in being found; it only depicts the exceeding joy of the shepherd in finding the wanderer. He calls his neighbors together to share his gladness. "Likewise there is joy in the presence of the angels of God over one sinner that repenteth." The common and inaccurate rendering of this text confines the joy to the angels only; as if it read "*among* the angels.' Just as well say that the "neighbors" felt the thrill of gladness over the recovered sheep, and not the shepherd himself.

The transcendent joy in Heaven over a saved soul is not confined to the angel bands. It is only witnessed by them and partially shared by them. It is "in their *presence*" that the celestial rapture breaks forth.

But the *supreme joy is in the bosom of the enthroned Redeemer!* His was the sorrow when he was "exceeding sorrowful even unto death." His is the joy, when he presents even one repentant sinner "before the presence of his glory. He sees of the travail of his soul and is satisfied.

Oh! beloved Savior! When we behold thee on thy throne, the Shepherd amid his ransomed flock; thy victories complete; the last wandering sheep brought home; the last recovered jewel glittering in thy crown, then we will confess that the triumph was worthy of the toil, and the ransom of thy glorified church was worthy of all the bitter agonies of him who came to *seek and to save the lost!*

"Worthy is the LAMB that was slain, to receive power and riches and strength and honor and glory and blessing for ever and ever!"

For the COMPANION.

Singing.

Singing is the utterance of words and sentences harmoniously, and in union of voices, though there may be many thousands engaged in it at one and the same time, as in the case of the angelic song in the field of Bethlehem at the birth of Christ. The syllables and words distinctly articulated, all the voices in unison, though there may be different parts (as it is called) sung, as bass, tenor, treble, &c., the sound falls upon the ear agreeably, and enters the heart, producing effects as various as the import of the words and the peculiar modulations of the tune indicate. Thus the passions of the human heart may be roused from its greatest hilarity to the deepest solemnity, even to the shedding of tears or the clapping of hands.

Singing therefore is a powerful vehicle or means to concentrate the minds and thoughts of people in assemblies to the purpose for which they have assembled; hence the almost universal custom to precede, or, rather, commence, all religious exercises by singing.

Singing, however, has been abused, like all other gifts of God; hence the objection of some persons to the same, especially to singing schools, where singing is taught by characters or notes. For instance: a number of young persons come together to sing; they are full of glee and frivolty; sacred words and tunes are sung, but the gesture, the look, and the expressions of the performers are anything but solemn. Laughing and sporting fills up the intervals. The observer notices the inconsistencies, and is disgusted. He is down on such performances, and puts a veto on singing schools.

What then is to be done? Can we sing without learning it? I say, positively, No! no more than we can read without learning it, and that by learning the rudiments. And how do we go about it? By first learning the letters, their use and power, just as the singer learns the notes, their use and power. Now, while the child learns to read, we don't expect that it always appreciates the import of the reading, until of riper years, and then gradually. Even so it is with singing; we must learn it first, and then apply the same to the purpose for which God hath given it to man, not only for our own gratification, but, like all other gifts, for the benefit of others.

I remember a certain brother and his wife being seated in the cars; they commenced singing the hymn, "Lo! he comes with clouds descending;" &c. The attention of passengers was arrested. A gentleman drew near and listened, while his eyes indicated the effect produced in his heart. At the close he said that he had not thought seriously of death and judgment for thirty odd years, until now, &c., and thanked the brother and sister for the benefit received.

The objection to singing-schools, and Tune Books, comes with as bad a grace as an objection to schools and school books in general, and cannot be made, except for want of better knowledge, or through prejudice. This assertion may arouse the feelings of some of my readers, which feelings are produced by a kind of pride that lurks in our hearts and gives us so much uneasiness while here in this life. The fact is, we don't like to be reproved, naturally; but when the heart has been refined, we can say with David, "Let the righteous smite me; it shall be a kindness."

I have said above that singing has been abused; but I shall not stop to define how, for every observer must have noticed the same in religious assemblies and otherwise; but I will give my mind or understanding, as Paul saith, to sing with the Spirit and understanding.

1. Let time be kept, after the tune has been pitched, (not too high nor too low).

2. Let every syllable be uttered distinctly, not dragged together.

3. Modulate your voice that you can hear the rest.

4. Do not be too quick in starting on another verse; so that all can start together.

5. Let nothing draw your attention from the import of the words you express; therefore guard your eyes that they see and see not. Do not take a memorandum of the comers-in while you sing.

6. Let your appearance be reverential and solemn, or pleasant and joyous, as the words indicate.

7. Do not talk lightly, or sportively, as soon as you quit singing.

If the above hints are observed, evil spirits cannot be in your midst, much less in your heart; for they cannot abide where harmony and union prevail. Their abode is made up of discord and disunion, and it is their prime business in mingling with mankind to produce the same.

Now, my young brethren and sisters, what I have written above is meant particularly for your benefit. I know most of you love to sing; but some of us old brethren see you, sometimes, so vain and inattentive at time of singing, that some of us think we must stop you from singing altogether by forbidding you to go to singing-schools. I, however, say to you, go, and observe good order; and if you do, opposition and prejudice will pass away.

And you, my old brethren and sisters, do not forbid your children to learn to sing, even by notes, though yourself did learn it without: It was a tedious process, and not all can learn by the ear, while there are but few who cannot be taught by note. I speak from a fifty years experience and observation; and because my cold and deceptive heart has so many times been warmed and made tender, and my zeal for the Master and his children been roused up, especially by the pure voices of the children. I say, because of this, and because I noticed the effects of good singing by our children upon many a speaker, I beg and plead with you, for Christ's sake, for the rising generation's sake, do not forbid, or pre-

vent the learning of the noble, the heavenly exercise, and the use of this gift of God to men.

When in my lonely hours, I often think back when in company, here and there in my sojourn, of the young that cheered me with their voices; and though they might not have appreciated the words, I did, and I am brought to anticipate the time when we all shall stand around the throne with harps in our hands, and our voices tuned to sing the song of Moses and the Lamb. Until then, yea, until then, dear children, let us be engaged to improve our voices and our time to the glory of God and for the edification of ourselves and our fellow-men. Let all our words be in sweet harmony with the precious words of him that loved us. Come, come let us cultivate harmony and love, that we may be one as Jesus and the Father are one. Though we are separated far from each other in body, let our spirits be blended together, and let us try to be more assimilated to him who is our pattern and Exemplar, that we may be permitted to go where he is, to sing hallelujahs forever and ever. Amen. Your brother in the bonds of the gospel.

FRED. P. LOEHR.

Bloomingdale, Mich.

For the COMPANION.

"Peculiarities."

"By being more exacting than the gospel we retard the Lord's cause."

HANNAH KNOUFF.

Among the many truthful and beautiful sentiments contained in a late contribution of our dear sister, the above unpretentious, clearly stated paragraph arrested our attention, as one furnishing much food for serious reflection, and for varied and extensive application; particularly for those placed in authority in the church of Christ.

The generally received opinion in the church hitherto, has been, that it was safest and best to do a little more, to observe a little more, to carry out the commandments a little farther than a rigid interpretation of the word required, in order to be certainly on the safe side. This construction of the scriptures has given rise, evidently, to what many of our otherwise good-meaning, sympathizing friends designate as our "peculiarities," many of which peculiarities may be mentioned, and clearly pointed out on paper, when necessary. They are almost wholly of such a nature as to hurt nobody who is willing to observe them; but are rather calculated in their nature, as well as observance, to manifest, or publish, to the people our profession in a formal way. Without examining further the Christian obligation of such mute, outside, materialistic manifestations of Christian character, we do not hesitate to say that those peculiarities are really a great and almost insurmountable barrier to very many modest, timid men and women, and that we fail to gather thousands of precious souls into the Master's fold on account of them.

The question then resolves itself into a tangible shape, somewhat in this manner: Is this rule of interpretation, of our brethren, more important, more valuable, more essential in the sight of God, than are thousands of unconverted, precious human souls? The correct solution of this most important question seems to be a duty of direct, personal responsibility to those placed in positions of trust and authority by the church. Examine the Scriptures, my brethren, and see; examine the gospels, in the light of the Acts and Epistles—the gospels chiefest. The value of gold is not comparable to the true and correct practical decision of this life and death question. Lord help us to do thy will.

P. H. BEAVER.

Montandon, Pa.

Selected by MOLLIE S. VAN DYKE.

A Mother's Sorrow.

A company of ladies assembled in a parlor, one day were talking about their different troubles. Each one had something to say about her own trials. But there was one in the company, pale and heart-broken looking, who for a while said nothing. Then rousing herself, at last she said, "My friends, you don't any of you know what trouble is."

"Please, Mrs. Gray," says one, "tell us what you call trouble."

"I will if you desire it; for in the words of the prophet, 'I am the one who has seen trouble.' My parents were very well off, and my girlhood was surrounded by all the comforts of life. Every wish of my heart was gratified, and I was cheerful and happy. At the age of nineteen I married one, whom I loved more than all the world besides. Our home was retired; but the sun never shone in a lovelier spot or a happier household. Years rolled on peacefully. Five loving children sat around our table, and a little curly-head still nestled on my bosom. One night, about sundown, a fierce, black storm came on. For many hours the rain poured down incessantly. Morning dawned, but still the elements raged. The country around us was overflowed. The little streams near our dwelling became a foaming torrent. Before we were aware of it our house was surrounded by water. I managed with my babe to reach a little elevated spot, where the thick foliage of a few wide-spreading trees afforded some protection, while my husband and some others strove to save what they could of our property. At last a fearful surge swept away my husband, and he never rose again. Ladies, no one loved a husband more; but that was not trouble. Presently my sons saw their danger, and the struggle for life became their only consideration. They were as brave, loving boys as ever blessed a mother's heart; and I watched their efforts to escape, in such agony as only mothers can feel. They were so far off that I could not speak to them, but I could see them closing nearer and nearer to each other, as their little island grew smaller and smaller. The swollen rivers raged fearfully around the huge trees. Dead branches, uprooted trunks, wrecks of houses, drowning cattle, and masses of rubbish all went floating by us. My boys waved their hands to me, and then pointed upward. I knew it was their farewell signal, and you, mothers, only can imagine my anguish. I saw them perish—all perish! yet that was not trouble. I hugged my baby close to my heart; and when the waters rose to my feet, I climbed into the low branches of the trees, and so I kept retiring before it, till the hand of God stayed the waters that they should rise no further. I was saved. All my earthly possessions were swept away; yet that was not trouble. My baby was all that I had left on earth. I labored day and night to support him and myself, and sought to train him in the right way; but as he grew older, evil companions won him away from me. He ceased to care for his mother's counsels. He would sneer at her kind entreaties and agonizing prayers. He became fond of drinking. He left my humble roof, that he might be unrestrained in his evil ways. And at last, one night, when heated by wine, he took the life of a fellow creature. He ended his days on the gallows. God had filled my cup of sorrow before; now it ran over. That *was* trouble, my friends, such as I hope the Lord, in mercy, may spare you from ever knowing."

Boys and girls, can you bear to *think* that you might bring such sorrow on your dear father and mother? If you would not, be on your guard against the GIANT INTEMPERANCE. Let wine and intoxicating liquors alone. Never TOUCH, TASTE, nor HANDLE.

Nothing is so momentous as principles. As sure as August shows the work of the farmer, so sure the futurity will show the principles thou art cultivating now. "Buy then the truth!" buy it at any cost, for any amount of labor, sacrifice or talent—buy it, and when thou hast it, sell it not! Sell it not for pleasure, for prosperity, for fame or for life. Get holy principles, and thou shalt get the pinions of an angel, which shall bear thee above all the clouds and storms of earth, into the sunshine and calm of eternity.

See that your religion makes you a better son or daughter, a better clerk, a better student, a better friend, a better workman.

Do not set yourself up as a standard. Shun all censoriousness. Remember that each one "to his own master standeth or falleth," and not to you.

Submitted for the COMPANION.

The Kingdom of Christ on Earth.

AN ESSAY BY W. WRIGHT OF THE BAPTIST CHURCH OF AUSTIN, MO., READ BEFORE THE MINISTERS AND DEACON'S MEETING OF THE BUTLER ASSOCIATION IN MAY, 1873.

Dear Brethren:

At our last meeting I was appointed to write on the subject of the Kingdom of Christ on Earth, to be read before the meeting for public criticism. It is not at all uncommon for speakers and writers to really believe, or, at least, to think, that the subjects of which they treat are of paramount importance; and I confess that it is even so in the present instance; for, after more than 25 years of faithful investigation, I am forced to the conclusion, that a false conception of the theory of the Kingdom of Christ on Earth, is the major premise of a multitude of errors that genders strife in the religious world, and fasten scepticism and infidelity in the minds of non-professors. This, again forces me to the conclusion, that a more scriptural and correct knowledge of the nature and extent of the Reign of Christ on Earth, (which is called His Kingdom on Earth,) will do more to settle the unhappy controversies among the claimants to Christianity, than the settlement of any other one fundamental principle in theology.

Let the facts be once more proclaimed to Jews and Gentiles, that we have one reigning Sovereign, Christ, the King of kings and Lord of lords; that the whole earth is the territory; that all mankind are the subjects of the laws of the kingdom; that the Bible contains the code, and the human heart is constructed by the great architect as to render it difficult to rebel against such a King. But the position in which the professed Christian world has placed itself, renders it impracticable to call the religious part of the world *the Church, or Kindom of Christ on Earth*; as each section of the followeres of the meek and lowly Lamb begins to lay claim to exclusiveness, and anathematizes all the rest as heretics and rebels against the King, and hence the power of the Christian religion is weakened, and made vulnerable to the forces of the King's enemies.

When the gospel was first proclaimed in its poverty and simplicity, it was more than a match for Judaism and Paganism combined; for the apostles and early disciples alike proclaimed the facts in the gospel, and proved, to the satisfaction of Jews and heathens, that Jesus was the Christ, and that since his resurrection and ascension, he reigns as King over all nations, and that it is the duty of all men to turn immediately from the worship of idols, and from the temple service, to the worship of the true and living God, through Jesus Christ our Lord; and the power of the truth, and union of its advocates, won laurels of victory.

But, alas! the Imperial Roman government was set on fire by the gospel of Christ, and the "burning mountain was cast into the sea:" the whole Roman government joined the church, and corrupted the people, and the church was obscured in the wilderness of error for more than a thousand years. During the time of the dark ages and the usurpation of Rome by the Pope. the people looked on the Pope as the head of the church, and he ruled over all the kings of earth for more than a thousand years; during which time the church and kingdom were, in popular parlance, synonymous terms.

The reformation of the 16th century did but little to correct that error; as the various protestant churches followed the model of making images, as the Church of England was an image of the Catholic Church. They all seemed to retain the idea that the church was the kingdom; and it was natural, and human-like, for the down-trodden seed of the church to learn the language of Ashdod, and call all that were of their faith and order the Church, or kingdom. In charity we look over that day and age of the world, in the incipiency of the reformation; but in this day of light and science, I leave it for the philosopher to solve the problem, why men will still call the Church of Christ on earth his kingdom. It defies my comprehension.

The great Catholic communion holds and teaches, as the foundation of their ecclesiastic organization, that the Catholic Church is the only true church, or Kingdom of Christ on Earth: and any, that may chance to leave her communion, are heretics and recognized as having joined the ranks of the enemy, regarding the outside world of mankind as the devil's territory, and hence in the devil's kingdom. And each one of the Protestant Churches holds (in substance) the same ecclesiastic idea, that all the orthodox Churches compose the one true Church, or Kingdom of Christ on Earth, and that all the rest of the world are on the devil's territory, hence in his kingdom. And the great Baptist family, that has ever kept aloof from ecclesiastic union and sympathy with the national established churches, holds, and teaches every where, that the aggregate of the churches of their faith and order is the only true church, or Kingdom of Christ on Earth, and that all that do not belong to some one of the churches of their communion has rebelled against the King, and, are on the devil's territory, and hence in his kingdom.

It is true, that all the parties above named, hold and teach that Christ has a spiritual kingdom over many that are not in his visible Church or Kingdom on Earth; and even the Campbellites, who lay the arrogant claim to be *the Church or Kingdom*, to the exclusion of all the rest of mankind, admit that many are the children of God that are not in the visible Church, or Kingdom on Earth.

There are many other theories, such as held by the Adventists and Mormonites, that contend, that the kingdom of God, or of heaven, as spoken of in the New Testament, is not yet set up. Some hold that when it is set up, Jackson Co., Mo., will be the site of the New Jerusalem; others hold that it will be set up in Palestine; but one writer and many speakers among the Campbellites, file their caveat, and claim the whole space now occupied by the present earth and atmosphere around it as the location of the new (Campbellite) Jerusalem, into which their party will go at the restitution.

I have alluded to the most prominent parties in Catholic and Protestant christendom, who dare call all these conflicting claimants the true church or kingdom of Christ in its visible form on earth; and at the very foundation of this heterogeneous mass of confusion lies partially concealed, the theory that the Church of Christ on earth is his only kingdom on earth; for they will have it that there are as many kinds of the Church as there are kinds of the kingdom—visible and invisible, literal and figurative, &c. All of this Babel is the result of the unholy union of Church and State, which generated the conception that the kingdom and Church of Christ was one and the same institution, and that a Church of Christ was a territorial concern—a thing unknown to the sacred oracles.

Feeling that the importance of the occasion has demanded definite statements of facts, I now proceed to give the true meaning of the two terms; as I am compelled to keep both terms before the mind till I shall have dissected the false conception and analyzed each part, and settled the meaning by the Bible.

The term Kingdom is a correct translation of the word *Basileia*; although many translators prefer the term reign instead of kingdom.

The word Church comes from the Latin word *kirk*,* and is not a translation of the word *Ekklesia* in the Greek language that is used where we have the word Church in our common version.

The two terms are never used in the Greek as synonomous terms; neither are they eveer translated interchangeably into the English language.

The Greek word *Basileia*, means

reign, and includes the idea of king, territory, subjects, and laws; while the word *Ekklesia*, means an executive body within the kingdom, and in its primary meaning in Grecian literature it means a convoked assembly of lawfully qualified citizens, who were called together to transact the business of the government. They were the king's Jury, and sustained the relation to the Grecian Republic that the institution called the Jury does the American Government.

This is the meaning of the two terms in the original; and as they are as intimately connected as a government and Jury, it is not at all strange that the two terms were confounded in the incipiency of our language, as it was in the darkest time of the Dark Ages; but now, since the language has grown to be a man, it ought to put away childish things

The term kingdom had its settled meaning before the days of Abraham, and none of the religions parties go farther back to begin their ideal church; but the word Church had no existence in any language on earth, till about three hundred years before Christ was born.

The main reason why the word Church is so indefinite and obscure, is the result of the rules of king James, who compelled the translators of our authorized version to retain the Latin idea of a territorial Church; and he suppressed the translation of the Greek word *Ekklesia*, in connection with the other Ecclesiastical words, such as, Bishop, Baptize, &c. The rule reads as follows.

"The *old* Ecclesiastical words to be kept, and not translated; such as the word church, not to be translated congregation."

Any one can see at once that, if both words had been faithfully translated into the English language, at the time, and under the circumstances, when our common version was made, it would have settled the meaning of the two words, sapped the foundation of the Church of England, and given currency to the theory of church government as held by the poor non-conformists, as the Protestants called them, and long before this the English people would have quit calling the Church of Christ on earth his kingdom; but, as it is, it serves each party to call itself the Church, or Kingdom.

There was no such word in any language till the rise of the Grecian Republic. It is purely of Grecian origin, and had a settled meaning in the days of our Savior, who instituted an *Ekklesia* in his kingdom; and its perpetuity is as absolute and certain as the divinity of our Lord. Its visible form may have been lost in the Dark Ages and it is almost lost in many of the reputed churches now in the world, but the Reign, or Kingdom of Christ has not been, and will not be, destroyed till the consummation of the ages.

Nimrod, the great grandson of Noah, founded the first government in the world's history called a Kingdom. (See Gen. 10:10). He made laws and enforced penalties, rewarded and punished his subjects for their loyalty and disobedience; and it has been the settled policy of every government in the world ever since. Men do not compel the subjects of Christ's kingdom to live as the members of the Church, or otherwise inflict punishment on them; but if men do not obey the laws of the government in which they live, they are punished.

So in the kingdom, or under the reign of Christ. But the throne of the King is not on this earth; and as he reigns in heaven, and extends that reign over this earth, he has given us laws to govern us while we are on this earth; and he will award both the rewards and punishments in the world to come. But he will not punish or reward any one in the world to come, for violating the laws of his kingdom in this world, if they never were in his kingdom, or under his laws, in this world. But the false theories have caused the theory-makers to assume a strange position, that is unprecedented in the history of kingdoms, that is, that Christ, as the final judge, will condemn and punish all mankind in the world to come, that do not belong to his kingdom in this present world.

The Jews, as a nation, were once God's kingdom in this world; and they were the only nation that was recognized as his kingdom. None were ever punished for disobeying the statutes of Israel, unless they were in that kingdom. The laws of a king are never expected to be enforced on subjects of another government. Christ told the Jews that God would take away that kingdom and give it to one that would make a better use of it.

But the rise and establishment of the Kingdom of Christ on Earth is not once mentioned in the Bible, till God fulfilled his promise to the Jews as a nation. In the 22d Psalm, David clearly predicts the rise of a better and more extensive kingdom than the one established over Israel, as a nation; and he used the very words in that Psalm that our Lord used in his dying agonies, "My God, my God, why hast thou forsaken me?" And David saw the triumph over death, and exclaimed, "All the ends of the earth shall remember and turn to the Lord, and all the kindreds and nations shall worship before him; for the kingdom is the Lord's and he is the ruler over the nations" In the 47th Psalm, David describes him as going up with a shout, and he was made "*King over all the earth.*" The Psalms abound with prophesies to the same effect, and so does the prophesy of Isaiah and other prophets.

But Daniel fixes the time when the house of David should furnish the first-born that was a male and recognized as the son of David, and born in the same city that David was, he that was born king of the Jews. Jesus was the Shilo that the nations were to gather around; he was the *ensign*—"God with us."

[We agree with friend Wright that church is not the English rendering of the Greek *ekklesia*; but cannot see how it comes from the Latin *kirk*, when there is no such term in the Latin language. Webster says it is "from the Greek *kuriake*, *kuriakon*, the Lord's house, from *kuriakos*, concerning a master master or lord, from *kurios*, master, lord." Worcester says, "the Goths on the Lower Danube, as stated by Dr. Trench, were first converted to Christianity by Greek missionaries from Constantinople, who imparted to them the word *kurinke*, or *kuriakon*, *church*; and the Goths lent the word to other German tribes, including the Anglo-Saxon. E.]

(To be continued)

Grasshopper War.

The "Grasshopper War," which took place about the time the Pilgrims came to New England in the Mayflower, between two Indian tribes, was brought about in this way: An Indian woman with her little son, went to visit a friend belonging to another tribe. The little fellow caught a large grasshopper on the road, and carried it with him. A lad from the other tribe wanted it, but he refused to give it up. A quarrel ensued, which soon drew the fathers and mothers into the dispute, and ere long the chiefs were engaged in a war which nearly exterminated one tribe.

Christian Family Companion.

DALE CITY, Pa., Sept. 16, 1873.

Trip to Blair Co. Thoughts Suggested by the Way.

Continued.

The singing was the most captivating part of the exercises. It was of the regular old-fashioned Methodist-camp-meeting style, in word and spirit The familiar hymn,

"Come humble sinner in whose breast
A thousand thoughts revolve."

was sung with much earnestness and devotion. The leader directed that the fifth stanza should be sung

I know he will admit my plea,
I know he'll hear my prayer.

instead of

"Perhaps he will admit my plea,
Perhaps will hear my prayer."

And it was so sung with a hearty emphasis on the words "I know." The sixth stanza is also sung

"I cannot perish if I go"

thus discarding all thought or possibility of failure.

From half past ten to twenty minutes past eleven, we listened to a sermon by a young minister, who gave evidence of some learning, and to the fact of having his discourse well studied. The subject was that of darkness having passed away and the New light appearing. It was interesting.

At half past eleven took the cars for Tyrone, where we arrived about two o'clock The place has improved very much since we left it, two years ago, nearly, and astonishingly since we first moved there ten years ago. We almost regret that we had not then the means of making an investment in real estate, as nothing else would have paid as well. For instance, a certain lot which we very much desired to possess, and which two hundred dollars would have purchased in 1863, could now be sold for ten thousand dollars. Another house and lot purchased in 1863-- by our friend G. W. Ramsey, for $800 was sold a few weeks ago for—counting parts previously sold—over $11,000. Our friend E. L. Study bought a property for about $2 300, which could not now be purchased for less than $40,000, not counting the improvements. Other property increased proportionately, except that those named are in the best business part of town. But as we lost nothing by going to Tyrone, we shall not envy our neighbors who have made money by their investment.

Another observation for thought, was the great number of strange faces. Here we had been at home for about eight years, and knew almost every body, and now after so short an absence, so many strange faces seem to be familiar to the town. The rapid growth of the town accounts for this, for our friend Plummer, the Postmaster, says that the population has increased by about one thousand since we left.

It would be pleasant to us to notice farther particulars; but as some of our readers will take very little interest in this subject, we forbear.

We visited brother W. H. Quinn's, and remained over night with them. They are reasonably well. Brother Quinn is in the Mercantile business and enjoys a good trade. On Sunday he preaches when opportunity affords. Next day we visited sister Autelberger and her family, who reside near Warrior's Mark. Her health is delicate, but her faith is strong. Thence by Railroad to Martinsburg, where we arrived at about half past nine in the evening. At Altoona sister Grabill Myers took the train, and we had a pleasant interview while riding to Eldorado, her stopping place. Then in the same car we met our old friend John A. Thatcher, formerly of Martinsburg, but now of Pueblo, Colorado, whom we had not seen for thirteen years. He is a merchant and banker, and has become wealthy, but does not despise his poor acquaintances. He was on his way to the eastern cities, and turned aside to spend a few days with his parents and friends, who still reside at Martinsburg. May success attend all his honest efforts.

We arrived too late to call on our friends, though no doubt they would have taken us in had we importuned them. We preferred not to disturb their quiet slumbers, and so took lodgings with our friend W. F. Bridenthall.

On Sunday morning found our way to the Clover Creek Meeting-house, for public worship, as it happened to be the regular appointment. There were not less than six of their own ministers present, viz: Elder George Brumbaugh, John W. Brumbaugh, Daniel M. Holsinger, (my father), Geo. W. Brumbaugh, J. L. Wineland, and Joseph Snowberger, yet they insisted that we should speak. And as we had nothing more than our standing excuse, we consented. Here we beheld many familiar faces and were much refreshed.

In the afternoon we visited sister Hannah, widow of brother John D. Brumbaugh. Her family is well, excepting her oldest daughter who has been in very delicate health for about four years, and is still quite poorly,

Accompanied our parents, who were at preaching in the forenoon, to their home about three miles distant, all of us walking. Lodged with them. While surrounding the table for our meals, reference was made to the time when we three first ate together, forty years ago, myself being the eldest of the family. It introduced pleasant and sad memories. For our part we were happier then. And no doubt the prospects, plans and aspirations, of our parents are quite different. They are enjoying reasonable health for their age, and consequent infirmities.

For lack of time to write we conclude with our safe arrival at home, on Wednesday evening.

Visit by Brother James Quinter.

We are happy to note another visit by brother James Quinter. He arrived at Dale City, on Saturday, the 6th inst.,

on the noon train. His object was to attend to some very important business, with which our readers will be made more fully acquainted in our next number.

On Sunday, the 7th, he preached for us, in the meeting-house near Salisbury. His text on this occasion was Acts 20: 22—24. The theme was, "The Spirit of Religion." The spirit of religion is a binding spirit. It binds us to the love and practice of righteousness. Many persons are impressed with the importance of the religion of Christ; they feel it to be their duty to serve the Lord. They would even like to serve the Lord, if they could do it without any self denial or suffering. But the spirit of religion does not only incline us *toward*, but *binds* us *to* duty—to the practice of right. This is the determination, the purpose, to do the right, whether it be to our personal advantage or not. This spirit is a bold spirit—a fearless spirit. If we are "bound in the Spirit," we will not vary from the path of duty, nor falter in the discharge of our sacred obligations, whatever evil may threaten us. What the Lord requires of us, we are determined to perform at all hazards—even though our life should be endangered. Paul knew that there were bonds and afflictions abiding him in Jerusalem; he knew that he must suffer if he should go up to Jerusalem; but none of these things moved him: he was willing to give up everything, even his own life, rather than fail in the discharge of duty. He would cheerfully suffer the loss of all things—suffer bonds, imprisonment, stripes, death, if necessary—so that he might finish his course, his life, with joy. The path of duty may be rough, the Christian life may be a life of suffering; but if we are "bound in the spirit" to live a life of entire submission to the will of God, the end will be a happy, joyful one.

These are a few of the many thoughts that were developed and applied during his discourse. The congregation was well entertained, and we hope the good impressions made may be cherished, until many, who feel willing to be Christians if there were no self-denial, may be so "bound in the spirit" as to be determined to serve the Lord at all hazards, that they may finish their course with joy.

On Sunday night, he preached in the meeting-house at Dale City to a large and attentive audience, from 1 Sam. 12: 23–25. He noticed the fact that the Lord suffered his people Israel to have a king just because they were determined to have it so. He had given them laws and a government; but they were dissatisfied with his arrangement, and persisted in having it their own way, to be in fashion with the nations around them. This was their wickedness. But although they had done this great wickedness, the prophet did not lose his interest in their welfare; and he gave them the strongest assurance that he would not cease to pray for them. Then as a faithful man of God, as a good prophet and teacher, he labored for them in harmony with his prayers, and taught them the good and the right way. This was the Lord's way. His way is always right; and it is always good. If his way is right it is right to walk in it; and if right to walk in it, it must be wrong not to do so.

The first thing he taught them was to fear the Lord. "The fear of the Lord is the beginning of wisdom." This fear implies reverence to God; and he who truly fears the Lord will respect everything that bears the name or impress of God. He who reverences God will have respect for the Lord's house, the Lord's way, the ordinances of his church, and for everything that bears the name of religion, even though it should be unfounded or erroneous. Instead of laughing or scoffing at errors in religion, he who fears, reverences the Lord, is inclined to sympathize with those who are in error, to weep and pray for them, and to labor to bring them to the good and right way. It may be right to be joyful, and even to laugh may not be wrong, at times; but to be jovial, and to laugh, or even to "talk business" in the Lord's house, and, especially, during the time of services, betrays a want of the fear of the Lord. He who thus fears the Lord, has already made an important step in "the good and the right way."

The next instruction was, to *serve* the Lord. This is to do the will of the Lord, to submit to his guidance and government. The servant of the Lord must not consult his own feelings and preferences, (nor those of his fellows,) but he must bring his inclinations, his preferences, his whole will into subjection to the will of God.

But the Lord is to be served *in truth*. This was explained to be serving him according to his word: "Thy word is truth."

The prophet was a good teacher, and he taught them still farther—"Serve the Lord in truth, *with all thy heart*." To love the Lord and to serve the Lord with *all thy heart*, was defined to mean with all the parts of the heart, with all the faculties of the heart. The understanding, the reason, the judgment, and the will must all be brought into subjection to the will of the Lord. This is service with the whole heart.

He then noticed upon that the Lord demands such service on the principle of equity: "For consider what great things the Lord hath done for you." He has done great things for man in his creation, and greater in his redemption. He had done much for Israel through Abraham, Isaac and Jacob; had done great things for them in Egypt, in the Red Sea, in the Wilderness, and in Canaan. He had given them his law on tables of stone, giving them a form of government and a system of religion; had saved them from the hands of their oppressors and enemies; had led them by a pillar of cloud by day, and a pillar of cloud by night; had given them water from the solid rock, and manna from heaven. All this, and much more, the Lord had done for his people; and it was just that they should fear him, and serve him in truth with all their heart. The appeal was then made to his audience.

The last point noticed was, the final consequence of a life of wickedness: "But if ye shall still do wickedly, ye shall be consumed, both ye and your king." So if we follow our vain hearts in opposition to the good and right way, if we set up our kings, or idols, or customs, or fashions, or modes of worship, in opposition to the Lord's will, we will be consumed, we and our king, or idol, whatever it may be.

J. W. B.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

Tune and Hymn Book.

EDITORS C. F. C.—*Dear Brethren*: desire to encourage the church in general if possible, in reference to using the Brethren's Tune and Hymn Book. At the time of our Annual Conference, when the question was before the committee, I knew but little about the book, and as I purchased one before I left, and have since examined the same, I will say that it meets my approbation; and I claim that it contains all the old tunes, that are used in general in all the different churches. I cannot see that any brother or sister in the church can, with propriety, denounce or refuse the Tune Book. I am well aware that many of the old brethren are in the same situation that I am, too far advanced in age to learn to read the round notes, whilst this book in controversy gives the notes in the seven character style, and placed in such a manner that any person will be enabled to read or sing the notes, as they are placed on the staff, &c. I have learned several good tunes myself, since I am in possession of the same. I recommend it to be one of the most useful note-books, for vocal music now in use. I have some ten or twelve different note-books for my family, and among all, this is my preference.

JOHN LONG.

Hausertown, Ind.

WABASH, IND. }
August 13, 1873 }

Dear brethren and sisters:

As we have been requested by a great many of the brethren to write to them, I thought I would send it to the C. F. C. for the benefit of all who wish to hear from the West. Through the months of May and June we visited Washington, Jefferson, Keokuk counties, Iowa. We liked some parts of it very well; some of it was rather broken. Crops were very good at that time; fruit, not very plenty. There is four times as much timber as there was 15 years ago. Since the fire has been kept out, it has grown very fast. We did not get to hear the brethren preach, but visited a few families, which was very pleasant, after being absent so long. We travelled 2000 miles on the cars, and did not see one that we thought was a brother or sister.

We left Fairfield on the second of July, for Nebraska. Had a pleasant trip. Liked the country. The soil is very good. Wheat crops are very good through the part of the state that we were in; and as far as we could hear there was a good prospect for corn at that time. We were 125 miles out from the river and saw but very little timber. I did not see a fence (except hog-pens &c.,) in town or country. It looked as if the road run through the wheat and corn-fields. The country is settling up very fast. Improved land, $15 to $20 per acre; unimproved, $4 to $12. The settlers said they could raise corn for fuel easier than the eastern people could get their wood, and they did not want to live where they would have to repair fences. There are some sod houses there yet; but there is lumber shipped in these now, so those that are able to buy can have good buildings.

I suppose you will think as I did, that the sod house is not a very comfortable house. Some of them were nice, where they had them plastered and shingle roofed. They are cool in summer, and said to be warm in winter: the wall being 30 inches thick, the heat does not penetrate through. The wind blew very hard part of the time while we were there; but not any harder than it does in any prairie country. The nights are cool and pleasant; the country, healthy, where we were. We did not get to see any brethren, my friends not living near any. If there are any in the state, we would like to hear from them; for if nothing happens, and the Lord is willing, we will move out next spring, and I suppose we will do as others have done,—ask the brethren to come and settle in there with us,—for I do not want to live away from the church. But I am satisfied we can do a great deal of good by going into a new country, if we are only faithful. I believe I have answered all the questions in as short a way as I could. Milford, Seward Co., Nebraska, is where we expect to stop at first.

JANE MARQUIS.

Reply to Sister Rebecca Snavely.

Dear Sister:

I hope you will excuse me for not answering you sooner. The COMPANION that contained your letter came while I was absent from home. I had gone home with my daughter, Helen McCreary, who lives in Gettysburg. It is customary for her and the children to come home during the hot season, and when she returns I always accompany her home, so that I do not feel the change too much from a noisy house to a quiet one. From there I went down to see the old homestead, and remained a week. Oh, how the memory is awakened of childhood days! especially to see the old grape-vines, which are fast decaying, like mortal flesh. They cannot stand the storm of as many winters as the oak tree, over in the meadow, which has been standing there for more than than three-score years, and appears as firm and sound as ever. But now I have returned to my own dear home, and feel my loneliness as much as ever; and to while away the time I will comply with your request. The best way to spend our time is in doing our duty.

No, dear sister, I do not deem it imprudent in you for addressing me; the name of sister is sufficient to create a hearty welcome. I think if we would spend more of our time in writing to each other, and building each other up in our most holy faith, it would be profitable. The name of sister or brother has a meaning too sacred to be slightly passed over; and when the appellation is rightly applied, it links with the Savior. It certainly is no small source of joy to the saints to communicate their sentiments and pour out their affections to each other, whether by verbal intercourse or epistolary correspondence, and we ought to cherish a deep sense of gratitude for the privilege of corresponding through the press.

It is true, that we never have had an opportunity to behold each other's faces in the flesh, and most likely never will: hills, valleys, and rivers lie between us; but the sympathy that binds together the redeemed of the Lord, is not affected by distance, neither by circumstances. The bond that unites us has been woven by the hand of Infinite Love. Thank you, dear sister for your sympathy for me in my solitude. It lightens the burden and makes the cross more easy to bear; though I have often ardently desired that the thorn in my flesh might be removed and my hearing restored. But then, again, I feel, at times, that my infirmity will, by the Divine Wisdom, be made subservient to my eternal interest, if I can but let patience have her perfect work.

Suffering in some form or other is the appointed lot of us all, but more especially the saints. The ark of God is our only refuge, and that contains, not only the love to instruct us, and manna to nourish and refresh us, but also the seed to correct us. God knows best what form of discipline is adopted to his gracious purpose concerning us; and we ought to lie passive in his hands, breathing the words of Jesus, "Not my will, but thine be done." God has abundantly blessed me in every other respect; and why should I not be thankful to him, when I know that there are others that are in a worse condition than myself? I visited a sister a few weeks ago, that has two growths, one on each side of her knee, and so large that each one of them would fill a half-bushel measure; the weight is so heavy that she cannot stand on her feet. When I saw her my infirmities appeared light when compared to her's. I can get along very well when I am at home; but then I am such a lover of nature, and have such strong disposition to travel, but the loss of my hearing deprives me of that pleasure. Oh, how I would like to travel to our next Annual Meeting, and then on to my dear brother Samuel Longanecker in Iowa; but there is no use in thinking, much less in talking

about it, even if the good Lord would spare my health till then; for it would be impossible for me to go, unless I had good company, and that is not so easily obtained for such a distance. So I may as well give it up at first as at last.

That accident was so trifling—scarcely worth the ink and paper to write it. Suffice it to say, there was a shoe-scraper, over-grown with grass, which I did not see, and my feet came against it and threw me down on my face, bruising it slightly.

With this I will close; and be assured, dear sister, these lines are written in love. I shall be happy to hear from you often through our worthy paper, the COMPANION.

MARGARET DEARDORFF.

Letter to Sister Hannah Knouff.

IN BED.
August 20, 1873.

Dear Sister Knouff:

Although too weak and full of pain to write, I feel like attempting a few lines. I have been contemplating a note to you for some time. You have had considerable to say for the past few years about head covering for women in prayer, which has subjected you to some rather sharp strictures. I remember that you and I had several passes, in the way of word-fencing, on the subject a few years since. I have been thinking latterly that I may perhaps have been wanting in due regard to Christian courtesy in my rejoinder to your criticisms. I have no question that you have long since learned the meaning of the word forgiveness, and that you are beforehand with me in the matter of conciliation, if such a thing be required. Moreover, our tilt was on the fundamental disparity between the sexes, in which the different treatment of the head originates, rather than the covering itself.

It is sad that so much ammunition is spent on our own ranks, when it is all needed in resisting the besetting foe. There is, of course, a good deal of firing which is nothing but powder and smoke; but in not a few instances there is the thunder of heavy ordnance, and the flashing of double-edged weapons, leaving wounds that heal slowly, if ever. Where God's internal, actuating presence is felt and honored, such religious duelling is not likely to occur.

Your reply to D. P. Sayler, in No. 33 of current volume., is a model of Christian moderation, and should serve as a finger-board to those who either write without consideration, or write only after they have worked themselves into a fume of ill-feeling. The sweet, conciliating spirit, that breathes in every line, is a more powerful illustration of the true significance of the head-covering, than your brain ever conceived or your hand ever penned. The might of love is more penetrating, and makes larger and safer inductions of the intellect: "He that dwelleth in love dwelleth in God and God in him;" and whosoever moves in this element as his sustaining atmosphere, is both holiest and wisest. Brother Sayler is a modern Tishbite, very zealous for the Lord his God, and must needs call fire down from heaven, once in a while. He is leonine, vigilant, fearless, and his corrections abound in adjectives which are terribly caustic. He is the man of the Lord's host, a full armed Boanerges, with a moderate mixture of Barnabas in his temperament. You go on chanting your *magnificat;* and I am sure brother S. is too appreciative not to catch the strain, and temper the boldness of the lion and the wisdom of the serpent with the gentleness of the dove.

In conclusion I would say to all concerned,—and who is not,—that self retention under a sense of injury, or the tide of strong, accumulative opposition, is an almost infallible token of a deep, well-balanced character. Impetuosity is a humiliating sign of weakness. No person can advertise himself to a greater disadvantage than by allowing an ugly temper to upset his equanimity. There is no disposition so twisty that it cannot be straightened by the square of divine righteousness; no temper so sour that it cannot be sweetened by the infusion of Infinite Love; and no bone of contention so hard and gristly that it cannot be dissolved in the menstruum of Christ's blood. Here is the unguent that will obviate all destructive friction in the ecclesiastical machinery. See Phil. 2: 3. Come brethren, come sisters, dip in your vessels at this verse and apply the lubricating oil freely.

C. H. BALSBAUGH.

Union Deposit, Pa.

A Few Sketches.

Dear Companion: Please accept a few scratches of my pen, in order to let my dear brethren and sisters know that I have not fallen quite asleep in the good cause; although I have been mute, I am not inattentive to reading. Our paper has had quite a revival since the A. M. I am glad to see quite a number of new correspondents; and among them brother D. P. Sayler. But I hope he will trim his rod before he has occasion to use it again, especially with mine own sex. I was pleased to see an article signed Mary Ann Riggle, some time ago, believing it to be the same that moved from here some years ago. Go on, sister Mary Ann; contend for the right. It cheers my heart to see and hear any one contend for the righteousness of Christ, and confessing his own unrighteousness; for we have no justification of our own. I wonder how that poor brother of whom brother Minnich speaks in COMPANION No. 30, will justify himself, whose soul seems to be wrapped in his money. The love of money, oh, how wicked! But to love the right use of money is good. We can not live without money; and if well applied in doing good, it is the means of much happiness. If this brother had acknowledged his wealth the gift of God, which it is, he would have been willing to give to the Lord's cause. But no doubt he feels that he got it himself, and will say, "It is mine." Can he feel happy? Certainly not; for happiness only comes by doing right.

The love of money, I say again, how dreadful! Not long ago there was a very wicked murder committed for money, near Williamsport, Pa. I conversed with a man from that neighborhood, who says, as also the papers tell us, that the murdered were an old couple, living in apparent poverty, yet owning property. Their dwelling was an old log house, not comfortable, with many cracks stuffed with old rags, also about the roof were found, upon examination, rags in which they had their paper money hid all about their house. In a chest was the gold and silver, of which the murderer had got information; and to carry it away had to make two trips into a cornfield, where he tried to count it, and says he had between sixty and seventy thousand dollars. On entering the house, he asked the old lady for a drink of milk; to which she replied, "If you have the money to pay for it." Didn't they love money? It was their God. But did it save them? No; but it robbed them of all comfort. They lived scanty, and were afraid all the time; while one slept the other kept watch. For (it is said) ten years their light has not been put out. They had no heirs. Several old brothers having died there, left their money with them too. Now the question is, what did they want with this great amount of money stored up? What can the mind of such people be? Their hearts were locked up in that chest with their money. Oh, the great danger of riches! "The love of money is the root of all evil" if this money had been rightly applied to their own comfort and the comfort of others in needy circumstances, they would have had a happy life here, and they could have purchased for them-

selves a glorious home in heaven. But instead of this, they have lived a miserable life, and have purchased to themselves, not the old house full of money and scanty meals, but a chamber in the midst of a burning, fiery hell, perhaps, neighbor to the rich man we read of in Luke's gospel; and through their covetousness, have laid a temptation and a snare which dragged another poor soul into the same pit. Oh! brethren and sisters, let us let our light shine, that our influence will lead in a different direction.

Money is a poor God: it cannot save. Then let us, who profess to love right, walk in it, and pray God to keep us in the right, that the god of this world and the deceitfulness of riches will not blind our eyes that we see not the true Light; and we can lie down and sleep in peace.

MARY ROHRER.

Honey Grove, Pa.

Brother Holsinger:

I have often been mortified to see articles in the COMPANION, written by brethren, finding fault with some of the decisions of our Annual Council; but such a wholsale fault-finding as is contained in an article written by S. M. Minnich, in No. 35, current volume, I had not seen yet. Brethren this should not be. What impressions will such proceedings make upon the minds of the people? What will the world think of such a people, who are continually bickering and finding fault with the decisions of our legally instituted Annual Councils? The queries that come up at our Annual Council are of such a nature, or such as we have no direct scripture for; and as the views of the brethren are often different upon such questions, yet a decision and answer is expected. They are generally decided according to the combined wisdom of the whole council, and in questions of minor importance, the views being different, a compromise is sometimes effected; and when a question is once so decided, every brother and sister should be satisfied, until it could be brought up again in regular order. I think, brethren, if we had less confidence in our own wisdom and more in that of our brethren, there would not be so much fault finding. I have been a close observer of such matters from my youth up, and I could always submit to the decisions of our Annual Council, and would deem it altogether improper for me to set up my opinion against the combined wisdom of the whole council; and still more so, to publish such opinion broadcast over the land. My impression is, that such a course would expose my own imprudence and insubordination.

Brother Minnich thinks that there is great need of a change of plan in conducting our conferences. I could see no plan by which decisions could be made to please one who, with one stroke, sweeps away every decision of our late Council, unless the brotherhood would appoint him to decide all the questions himself. But as Solomon says, "In the multitude of counsellors there is safety," Prov. 11 14, I think it would be safest to continue the good old plan.

The above I have written out of a sincere regard for the respect which we should have for our Annual Council, and as a gentle reproof to our inconsiderate brethren; and it is at your disposal, either to insert it in the C. F. C. or to put it in your waste basket. Yours in love.

DANIEL SNOWBERGER.

New Enterprise, Pa.

God's Law Perfect.

God's law is perfect, converting the soul. It is also a perfect law of liberty. If Christ shall make us free, we shall be free indeed. Brother W. J. H. Bauman, in COMPANION No. 29, has written a Christian-like letter. I will only refer to one subject, as that impresses me most. The brother thinks that all the sins practiced in our times, are not mentioned in so many words in the gospel. I believe that they are all forbidden, some in a direct, and others in an indirect way. I cannot believe that our great Lawgiver did not finish his work, and left us to fill it up. In Gal. 5: 9, in that catalogue of crimes, we read of revelling, which includes horse-racing, and card playing, shows, and every other place where we would not want death or the last trump to find us. We are to keep ourselves unspotted from the world, and not to have spots in our feasts. We are to avoid every appearance of evil, to be steadfast, always abounding in the work of the Lord. "Watch and pray." "Pray without ceasing." "Be ye also ready." We are to render an account for every idle word. Our duty is said to be so plain, that a fool shall not err therein. I once heard a brother tell, in preaching, how many commands we have. I am sorry that I have forgotten the number; but there are so many more than I had thought, that I believed none need be added. He said we only had three till we were in the church,—faith, repentance, and baptism,—and all the rest were to keep us in the line of duty afterward. I consider it out of place for me to try to answer brother Bauman's queries at present.

HANNAH KNOUFF.

Ottumwa, Iowa.

Information Wanted.

Joshua tenth chapter, thirteenth verse, When he commanded the sun to stand still until the people had avenged themselves, we are referred to the book of Jasher, for more particulars. Now if any of the readers of the C. F. C. can tell me where to find the book of Jasher, I shall be very thankful.

CATHARINE LONGANECKER.

Hunterstown, Pa.

Announcements.

There will be a lovefeast in the Green Tree congregation, Montgomery county, Pa.,—the late charge of brother Umstad,—on the 4th and 5th of October.

ISAAC PRICE.

We, the brethren at Hopewell, Bedford county, Pa., expect to hold our lovefeast on Friday, the 3d of October; commencing at 4 o'clock p. m. Preaching next day and on Sunday.

HENRY CLAPPER.

Cheat River, Preston county, W. Va., a lovefeast on the 11th and 12th of October. Those coming by railroad will stop off at Cranberry Summit, within two miles of the place of meeting.

SOLOMON BUCKALEW.

There will be a lovefeast on the 27th and 28th of September, in the Beaver Creek church, at the house of the undersigned, 4 miles south of Rolla, Phelps county, Mo., and ½ mile east of the East Houston road.

We would be glad at any time to see brethren stop and pay us a visit, should any be travelling through this part of the country, as there are but few of us here, and the ministry weak. But we are trying to discharge our duty, and if we could have occasional help from other brethren, it would help along with the good work.

JOHN LAIR.

The brethren of Wadam's Grove, Stephenson county, Ills., intend, the Lord willing, to hold their communion meeting on the 11th and 12th of October, at their meeting-house, 2 miles north of Lena station, on the Illinois Central Railroad. Meeting to commence at one o'clock.

ENOCH EBY.

A communion meeting to be held in Union Centre branch, Elkhart county, Indiana, October 1st.

JOHN ANGLEMYER.

The brethren of the Coventry congregation, Chester county, Pa., will hold a communion meeting, the Lord willing, on Saturday October 14th, Railroad station, Pottstown. By order of the church.

JOHN Y. EISENBERG.

The brethren at Yellow Creek, Bedford county, Pa., intend holding a communion meeting, October 2d, commencing at 4 o'clock. By order of the church.

S. A. MOORE.

The brethren at Bristolville think of holding a communion meeting, on the 14th of September, the Lord willing, and we invite all the brethren and sisters to

be with us, as there are but 11 members at Bristolville, Trumbull county. Those coming from the west will come to Warren, on the cars, then take the Ashtabula road north, and stop off at Bristol Centre, 1 mile from the meeting-house.

LEWIS GLASS.

We intend to hold our communion meeting, at the Brethren's meeting-house, on the 11th and 12th of October next, in the Lick Creek congregation, Owen county, Ind. Should any of the brethren from the East travel West, at about that time, we would desire them to stop with us on the occasion.

JOHN LONG, Clerk.

LOVE-FEASTS.

Cerro Gordo, Piatt county, Ill., September 27, 28.

Santa Fe, Miami county, Ind., Oct. 3.

Middlecreek, Somerset Co., Pa., Oct. 2.

Stoney Creek, 4 miles east of Noblesville, Hamilton Co., Ind., Sept. 29, 27.

Four miles south of Waterloo, Iowa, Oct. 11, 12.

Grove M. H., Fayette Co., Pa. Oct. 4.

Montgomery, Indiana Co., Pa. Oct. 3.

Root River, Fillmore Co., Minn. Oct. 4, 5

Berlin, Somerset Co., Pa. Sept. 30.

Coal Creek, Fulton Co., Ill. Oct. 8.

Salem, Marion Co., Ill. Oct. 11.

Anghwick, Huntington Co., Pa. Oct. 7.

Marshall Co., Iowa. Oct. 4, 5.

Four miles east of Leon, Decatur Co., Iowa. Oct. 2.

Dunnen's Creek, Bedford Co., Pa., Oct. 3.

Washington Creek, Douglas Co, Kansas, Oct. 4, 5.

Bachelor Run, Carroll Co., Ind., Oct. 25.

Thorn Apple, Mich., Oct. 5.

Bushnell, McDonough county Ill., Oct. 5, 6.

Osawkee, Kansas, Oct. 4, 5.

Piny Creek, Brown county, Kan., Sept. 27, 28.

Fawn River, Lima, Lagrange county, Ind. October 4.

Nettle Creek, Hagerstown, Ind. Oct. 3.

Sam's Creek, Md., October, 11,

Monocacy, Md., October, 17.

Meadow Branch, Md., Oct. 21.

Beaver Dam, Md., Oct. 25.

Indian Creek, Fayette county, Pa., Oct. 4.

Big Creek, Richland county, Ills., Sept. 20, 21.

Mohicon, Wayne county, Ohio, Sept. 28.

MARRIED.

By the undersigned, at the residence of the bride's parents, July, ADAM SHUMAN and SOPHIA JANE SMITH, both of Cambria county Pa.

At the residence of the undersigned, Aug. 19th, brother JACOB WAGNER, and SARAH ROBERTS, both of Cambria county Pa.

WM. BYERS.

DIED

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not find verses with all.

In the Elk Lick congregation, on Friday morning, August 29th, sister LYDIA MEYERS, wife of brother Peter Meyers, deceased, aged 62 years 5 months and 23 days. She leaves behind her the memories of an unassuming, yet well-spent Christian life. Her funeral was largely attended. The occasion was improved by brother C. G. Lint. Text, Job 19: 25—27.

In the Conemaugh branch, Cambria county, Pa., August 4th, HOWARD CLINTON CONAHON, infant son of friends John and Maggie. Occasion improved by brother David Hildebrand and the writer, from Matt. 18: 3.

WM. BYERS.

LIST OF MONEYS RECEIVED for SUBSCRIPTION BOOKS, etc.,

Sam'l Miller	$ 50	B Harshberger	1 50
Wm Groesbeck	1 50	J K Cullen	75
Wm Aschenbrenner	1 50	Sarah Kepner	50
H Knouff	1 50	D Harley	1 50
David Booh	25	A W Graybill	1 10
J L Wineland	35 00	John Lair	1 50
J W Brumbaugh	50	Elijah Berkey	10 00
Jas M Cassel	75	Martin Garber	10
D A Hufford	1 00	Johu Anglemyer	1 50
R K Binkley	5 00	Cyrus Bucher	1 55
		J A Sell	2 50

WE will admit a limited number of selete advertisements at the following rates
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Each subsequent insertion 15 cents a line.
Yearly advertisements, 10 cents a line.
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EXPRESS, leaves Bedford at 10: 40 A. M. arriving at Bridgeport at 11: 52 A. M.

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VOLUME IX. DALE CITY, PA., TUESDAY, SEPT. 23, 1873. NUMBER 38.

For the COMPANION.

Roses.

BY J. W. BEER.

The beauty and fragrance that sleep in the rose,
We cannot discover until it hath blown;
So hope—blessed hope—and true love but disclose
Their worth to the soul as their graces are shown.

The rose is the fairest when first it doth blow,
And hope is most welcome when rising o'er fears;
The rose is the sweetest with dews bending low,
And love is most lovely when blooming 'mid tears.

The rose—how delightful! a queen 'mong the fair!
'Tis prized by the hopeful, the loving, the true;
'Tis worn on their bosoms, and set in their hair,
And oft the sweet emblem they fondly renew.

But kind, loving actions, the sweet, tender word,
Are roses more fragrant, that never can die;
Their memory still shall a pleasure afford,
When roses, as emblems, all withered shall lie.

Let life be a rose bush forever in bloom,
Well laden with roses of virtue and truth.
For these in the garden of friendship there's room,
And fairest they bloom on the bosom of youth.

But roses like these leave a fragrance for aye,
Tho' withered and scattered their petals may lie;
With beauty sublime shall they rise in the day
When he who protects them shall come from on high.

With hands bathed in kindness and love will he place
Each rose bush to bloom in his garden above;
His paradise holy their beauty shall grace,
While they are refreshed by the dew of his love.

Selected by J. A. SELL.

To-Morrow.

If everybody should do "to-morrow," all he *promised* to do, the Millenium would commence at once.

The world would then be a Paradise.

"Hell," says an old proverb, "is paved with good intentions."

So is to-morrow—paved, and thickly paved with them.

We have never yet known a person who did'nt intend to do some good or great thing to-morrow.

Not *to day*, mind you—which is the best time to do nearly everything—but *to-morrow*.

To-day is too near.

To-day calls for immediate exertion.

To-day suggests "indecent haste."

To-day preludes reflection,

To-day we have something else to think of.

To-day is no day at all.

But to-morrow, we are ready, all of us, for anything.

To-morrow we will work wonders.

To-morrow we will do what *ought* to have been done yesterday, which *might* have been done to-day, but which to-morrow *must* be done.

So hurrah for to-morrow!

This is the cry of the world—hurrah for to-morrow!

We are all ready to leave off drinking to-morrow.

To stop smoking or chewing to-morrow.

To pay our debts—to-morrow.

To begin a new life—to-morrow.

Everything to-morrow, but nothing to-day.

To-day is too soon for anything.

That is to say, for anything *good*.

We will do our bad things to-day, and our good things to-morrow.

We are all glib enough in quoting the scriptured text: "Now is the accepted time," but putting it into practice is another matter.

That we leave to our neighbors who, in turn, leave it to us.

Thus it is, that the great vice of all communities and of all individuals is procrastination, which is not only the "thief of time," as Dr. Young has it, but the thief of everything.

The thief of thieves.

The poet of Dryden, reflecting on this tendency to put off everything till to-morrow, exclaims bitterly:

> "When I consider life, 'tis all a cheat,
> Yet fooled with hope, men favor the deceit,
> Trust on and think *to-morrow* will repay;
> To-morrow's falser than the former day,
> Lies worse, and while it says we shall be blest,
> With some new joys cuts off what we possessed."

The same poet, writing in a more cheerful strain, expresses himself thus:

> "Happy the man, and happy he alone,
> He who can call *to-day* his own,
> He who, secure within, can say;
> To-morrow, do thy worst! for I have lived to-day."

We might fill this whole column with extracts from poets, philosophers and prophets, warning us against this terrible vice, they are but crimes of deferring our deeds until to-morrow.

The Bible is full of such warnings.

Moreover, we have examples of its disastrous effects all around us.

Examples not only in the moral world, but in the material world.

Enough of the products of the soil, for instance, are destroyed every year by procrastination, to feed the whole human race.

And so in all the departments of life.

The farmer neglects his farm.

The merchant neglects his store.

The lawyer neglects his clients.

The doctor neglects his patients.

The mechanic neglects his work.

The housewife neglects her house.

And all from this insane idea that to-morrow will set everything right.

But for weak'ning their faith in a future state, we should be tempted to teach our children that there is absolutely no such thing as to-morrow.

We would blot the very word out of existence.

In the large sense of things there is, in fact, no to-morrow.

Our life on earth is but one long or short To-day.

And in his eyes with whom a day is as a thousand years, and a thousand years as a day, eternity itself is but an everlasting Now.

One thing, at any rate is certain, namely, that, taking the common view of to-morrow, no one of us is sure ever to see another.

And so long as

"To-morrow, and to-morrow, and to-morrow,
Creeps in this pretty pace from day to day,
To the last syllable of recorded time—"

No living soul *can* be sure to see another.

Wherefore, saith Congreve:

"Defer not till to-morrow to be wise:
To-morrow's sun to thee may never rise."

If children were brought up from their infancy with this lesson constantly before their eyes—in words, at least, if not in deeds—it would save the world a vast deal of trouble, pain, waste, and mischief.

It is a lesson that should be inscribed on the walls of every nursery, every school-house, every workshop, and every church in the land.

Dr. Young's verse upon it—which seems hardly so familiar to the present generation as to the past—should be committed to memory, and cited and recited in all our families, and all our academies until its words are branded, as it were, on the brain.

Just peruse them, now, good reader, and learn them by head if not by heart.

They are not often quoted correctly, but here they are in authentic shape.

They were written a hundred and thirty years ago, and are from the first part of "The Complaints, or Night Thoughts,"

"Be wise to day; 'tis madness to defer:
Next day, the fatal procedure will press
Thus on till wisdom is pushed out of life.
Procrastination is the thief of time;
Year after year it steals, till all are fled,
And to the mercies of a moment leaves
The vast concerns of an eternal scene.
If not so frequent, would not this be strange?
That 'tis so frequent, this is stranger still."

Newry, Pa.

For the Companion.

Our School. No. 1.

Before any great project is set on foot, certain fundamental questions should first be satisfactorily answered: 1. Is such a project called for? 2. Is the time favorable to its prosecution? 3. Are the means at hand to carry it out? 4. What are the probable results when completed?

1. *Is such a project called for?* Unless our church is controlled by principles, different from those controlling all other churches, and unaffected by influences to which all other churches yield, then there is a call, a loud call, for a Brethren's school. Education and religion are closely allied. Priests and religious teachers have always figured conspicuously in the world's history of education, and in some countries, and in certain ages, education was entrusted to them alone. Even in our own country, where education is free, nearly every denomination has its own schools of a higher grade, while the Catholics, who are most successful to instil the doctrines of their church into the minds of their children, are also most zealous in keeping them in their own schools, and away from schools controlled by other churches. Presbyterians, Baptists, Methodists, &c., spend enormous sums yearly upon their denominational schools, and are well satisfied that the money is well invested.

Taking the colleges at Princeton, Lewisburg, and Evanston as representatives of three denominations, we find the *curriculum* of each differing but little from that of the others; and, to a casual observer, their religious training does not seem to differ materially; yet the sons of Methodists imbibe Presbyterianism at Princeton; Presbyterian sons leave Lewisburg sound Baptists, and the sons of Baptists become confirmed Methodists at Evanston; and, we might add, the sons of our own denomination attending those or other denominational schools, leave with their doctrines as well as their Mathematics or Languages. There is a religious atmosphere enveloping these schools, which is inhaled by the pupils and becomes a part of their very being. What is to be done under those circumstances? Some of our sons *will* attend some school; we can not prevent them. It only remains for us to say whether they shall be educated under the fostering care of our own church, or of some other.

The exigencies of the case demand such a school. Hundreds of parents, in different States, are anxiously looking forward to the consummation of such a project. Live brethren are discussing the best plan of establishing such a school; the idea is taking wider and deeper hold on the mind of the brotherhood; and, like the stone cut out of the mountain, it has become an irrepressible subject. The brotherhood calls for such a school; our children demand it.

S. Z. SHARP.

Have You Ever Thought?

In bringing this subject before our readers, we do not propose to point out every good and evil thought that the human mind might indulge in, but will endeavor to notice some, as we pass along. Our article, is more directly intended for professors of Christianity.

It appears very often that persons who have connected themselves with some denomination, are very contented: they appear to think, judging from their conduct, that this is all that is necessary. I would say to such, have you ever thought of what the Apostle has said, "Let us go on unto perfection?" This implies at once, that there is a work to be done; and while this work is being performed, we meet with many crosses on our way, and are a gazing stock to the world; and while we are trying to make our calling and election sure, the finger of scorn and derision is pointed at us; we are hissed at to our faces; our Christian periodicals are abused without a cause. But we have still one great consolation in what the Apostle Peter has said, in his first Epistle 2: 19, "For this is thank-worthy, if a man for conscience toward God, endure grief, suffering wrongfully." Those who thus suffer are praise-worthy; they honor God and religion, and are accepted of him. This is their greatest satisfaction. Good Christians are a sort of people called to be sufferers; therefore they must expect it. No situation in this life is so mean that a man cannot live conscientiously in it: the lowest servant may do so. With some it appears to be a hard thing to be grossly spoken of, derided, and hissed at. But hear what our Savior says, "Blessed are they which are persecuted for rightousness' sake; for theirs is the kingdom of heaven." "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which were before you." Not that we must take pride in suffering, which spoils all, but take pleasure in it, as Paul did. See 2 Cor. 12: 10. And again we are taught in Luke to love our enemies; to lend, hoping for nothing again, and we shall be the children of the highest. Let us then not render evil for evil, but good for evil, that we may be blessed, that the kingdom of heaven may be ours, and that we may be rewarded by being the children of God.

J. W. WILT.

Rural Valley, Pa.

How full of comfort is the word "Counsellor," as applied to our Lord. We shall find ourselves in our course heavenwards, again and again in positions when we particularly need counsel and advice. Now the blessed Lord Jusus—our Brother, our Friend, our Savior, our Lord, our God—sustains the office of the Counsellor to His Church, and to His individual disciples. As assuredly as we exercise faith in the Lord Jesus Christ with regard to this His office; and as assuredly as we give ourselves to prayer, to obtain counsel of Him, so assuredly shall we obtain it.

Submitted for the COMPANION.

The Kingdom of Christ on Earth.

AN ESSAY BY W. WRIGHT OF THE BAPTIST CHURCH OF AUSTIN, MO., READ BEFORE THE MINISTERS AND DEACON'S MEETING OF THE BUTLER ASSOCIATION IN MAY, 1873.

(*Continued from last week.*)

That the prophecy of Daniel, (2: 44,) refers to the setting up of the kingdom of Christ on this earth, there is no controversy: Catholics admit it, Protestants admit it, Baptists admit it, Campbellites admit it, Adventists admit it, and Mormons admit it; yet all these have their mode of reasoning to sustain their conflicting theories. They differ about the *time* and *place* when it was set up, or is to be set up. The Pedo-Baptist has it as an appendage to the old covenant made with Abraham; and others, that it was set up by John the Baptist; others, that it was set up in the calling of the twelve (the writer used to take that position); others will have it on the first Pentecost after the death of Christ; and still others, that it is not yet set up at all; and still all agree that the kingdom that Daniel spake of is the same as the kingdom that John the Baptist said was at hand, and concerning which Jesus spake to the disciples after he arose from the dead, and the Samaritans believed Philip's preaching.

I now take the position, without fear of refutation, that Jesus of Nazareth, in person, set up his kingdom in the delivery of the first sermon that he ever preached. There is something definite now before us. But we must not confound the setting up with the establishing of the kingdom. That was done at Jernsalem, in the resurrection of our Lord, and it was published to the nations at the first Pentecost after his resurrection. My position is, that, since the day Christ arose from the dead, his right to reign has been established, and all nations are under law to him, under his reign or government, hence in his Kingdom on Earth, and will be in his kingdom that he came to set up and establish; and that, when the wicked dead are raised up at the last day, they will be raised up in it, and then taken out of it at the final retribution and separation; and then, and not until then, will he give up the kingdom to God the Father, that he may be all and in all.

I have now stated my position in unambiguous terms, and it now remains to be demonstrated by the teachings of the Bible. Before I proceed to offer the proof, let me refer to a nibbling criticism on the peculiar phrase "at hand." John the Baptist, Jesus Christ, and all the apostles used the phrase "at hand," before the death of Christ. It is assumed, by some, that the term means approach, and implies that the kingdom was then future. But the Savior, in conversing with the apostles, told them, that, when they should see the Roman army take possession of the court of the temple, they might know that the kingdom of God was nigh *at hand*; and that was not done for more than thirty-five years after our Lord's ascension to heaven. Yet in all of our Lord's parables (except one) he uses the present tense, "The kingdom is." *Is* does not mean future, but present. The Law and the prophets were to guide us till John closed his ministry; since that time we have another teacher, that spoke by authority and not as a scribe. The kingdom was proclaimed "at hand," not to come in the future, but *is* present. Men entered into the kingdom, and men were about to enter into it, and others hindered, prevented them. Men had to strive and press in order to enter into the kingdom. What kind of striving and pressing was it, suppose ye? Was it like men at the depot, pressing and striving to see who can get on the train and into the car first? That seems to be some men's idea about getting into the kingdom; and there is where the mistake is. This flesh of ours, with all its natural proclivities, never does enter into the kingdom in this world. The entering into is in the sense of enjoyment. Enter into never is used in connection with the kingdom in any other sense; and the striving and pressing is against arguments, doctrines, &c., of both men and devils, and all kinds of opposition except physical force. But no prison, nor chain, nor dungeon, nor stake, nor torturing flame, can prevent the humble penitent from the enjoyment of the Christian's hope which is the entering into the kingdom of Christ in this life.

The parables of our Lord prove that the kingdom was set up before those parables were used. I do not say established, *but set up*. Our Lord first set up his kingdom when he sat down in the synagogue; and after he set it up, he knew the people then would be like they are now, they would not understand its nature, therefore the necessity of the explanatory parables, so that after his death, resurrection, and ascension, they might understand then. Not one of the Apostles understood its nature before his death; and yet it was given to them to know the mysteries of the kingdom.

In our Lord's opening parable he explained to the disciples, that the world was the meaning of the *field*. the good seed was the representative of the word of God; and those in the world, that received the word in good and honest hearts, and *kept it*, were the children of God, or of the kingdom, and the reckless and careless hearers, that did not retain in their minds what they had heard, were the children of the devil, of the wicked one. The Savior used a double metaphor in his opening parable, (the 13th of Matth,) the sower of the seed and men sleeping while the seed grew up. He also used a double metaphor in his closing parable, (Matth. 25,) the wise and foolish virgins. The distributing of the talents and final reckoning at the return of the nobleman, and all the parables that he used were designed to illustrate to the minds of those that he addressed, and to be understood by them after he ascended on high. He addressed three characters of audiences—the believers, unbelievers, and the mixed multitude; and we must first get the character before the mind, and then we get the force of the illustration.

The closing parable is the exception to the rule. Shall be, in the future tense, is the word that is used there, not is. The kingdom is not now and never has been like ten virgins; but it will be when Christ comes to judge the world, and not before. Then shall the kingdom *be* like a crowd of people of which some are prepared to go to heaven, and the rest had made no preparation. They were not ready; the opportunity of preparing was closed, and they shall be shut out of the upper and better kingdom.

The time it was set up. The emphatic declaration of Jesus of Nazareth in the synagogue, in Nazareth of Gallilee, was the setting up of the kingdom. What more could be done than to read the scripture that Jesus read, and then to declare that he was the man referred to. Jesus was the proper one to set up the kingdom; for he was the God of heaven that the prophet spoke of—"God manifest in the flesh." When Jesus had read the passage in Isaiah, (as quoted by Luke,) where it is said, "The spirit of the Lord God is upon me; because he hath anointed me," &c., every worshipper in the synagogue knew that Jesus assumed to be the Messiah, their expected King, the minute he used the words, "This day is this scripture fulfilled in your ears;" they waited to hear his remarks in the discourse; but as he closed, violence commenced; and from that time till he was nailed to the cross, the kingdom of heaven suffered violence, and the opposition at last took him by force and put him to death. The

question to settle the validity of the claim that he set up was, the resurrection. That being a fact, the question was settled; the kingdom was established, and all power in heaven and in earth was then vested in the conqueror, and he was prepared to send out his embassadors to offer peace to the world, and salvation to Jews and Gentile son the same terms.

Peter declares the same fact that Jesus had previously declared, that God anointed Jesus of Nazareth with the Holy Spirit, and that he began to preach in Galilee after the close of the ministry of John. Luke informs us, in the first chapter of the Acts of the apostles, that the disciples assembled at Jerusalem, after the ascension of our Lord, and prayed for heavenly guidance in the choice of a man that had been with them all the time that the Lord Jesus went in and out among them, beginning from the baptism of John; And no one can believe that Jesus went in and out among the twelve apostles before his baptism, and the anointing of Jesus with the Holy Spirit, or that he chose one of the apostles till after he began to preach.

That Jesus did set up his kingdom in Nazareth of Galilee, is further established by the witnesses that appeared before Pilate to condemn Jesus of being guilty of treason against the Roman government. They stated on oath, that this Jesus produced disturbance and caused dissension. Stirring up the people all the way from Galilee to Jerusalem; telling the people that he was, himself, Christ a King; And they tried to construe his meaning, that he was to reign a temporal monarch, and was a rival of Cæsar. But on the examination of the prisoner, he asserted that his kingdom was not a political institution, and that he was a Loyal subject of the Roman government; and never did the prisoner deny being the Messiah. So far from it, that he confessed it to his own condemnation before the high court of the Jews; and then told the Gentile governor that he was born to be the King that God had promised the Jews.

The next question to settle is, was and is *his* kingdom universal over all nations? are all the nations, and, consequently, all the people of earth now under the reign of Christ, in his kingdom on earth? The writer of this essay affirms that they are, without distinction of character. This has been asserted before, and now for the proof. The Jews, as a nation, were once the kingdom of God, and the only kingdom that God recognized as his on this earth. All the people of that nation were in that kingdom. Some enjoyed the Christian's hope, others did not. They were not all Israel that were of the nation of Israel; yet they all alike had the privileges of the altar, and were alike punished for rebellion against the Law of Moses; and the man ought to be sent to school that does not know that the Law was a type of things to come.

All the people now on earth are not in the enjoyment of the reign of Christ. They do not all enter, but all alike are the subjects of the precepts and invitations of the gospel; and all will be rewarded or punished according to loyalty or rebellion against the Laws of Christ.

But one great difficulty is, to overcome the weight of the commentators who have told us that there are half a dozen kinds of the kingdom, or half a dozen different kingdoms in the world. They have it present and future, visible and invisible, literal and figurative; and to cap it all, that it is spiritual and set up in the hearts of his people; and quote from the 17th of Luke to prove it. But that proof-text is on my side: it proves too much for those who contend that the spiritual kingdom is set up in the heart; for it was the unbelieving Pharisees that he was addressing. The kingdom is said to be near to, upon, and within the unconverted. This being true my position is established.

The Bible knows of but four kingdoms in the universe, except worldly institutions of men, called the "kingdoms of this world." There is one above, two are on earth, and one is beneath. The one above has no beginning and will have no end; the one below did not begin with time and will not end with time. I was not to write of them, but of the Kingdom of Christ on Earth. One of the kingdoms of God on earth was set up by Moses, at Mt. Sanai, and established by David at Jerusalem, when he drove out the last enemy from their stronghold. It ended with the death of the Son of David, who established the now-existing kingdom; and the present kingdom will end with the restoration of all things that God has promised by the prophets since the world began.

The current idea that the Christian is in the Kindom of Christ on Earth, and that the sinner is in the devil's kingdom, leads thousands into superstitious notions about how the sinner is to migrate from one kingdom to the other. Having no rational idea of the entering into the kingdom, they begin to discuss the mode of passage, whether it is by water or by the altar of straw. Then comes the question, can it be done without faith and repentance? If not, how is the child saved if all are born in sin in the devil's kingdom? Can it be done without baptism? If not, how can the Pedo-Baptist get to heaven, unless we admit sprinkling and pouring are baptism? and if so, what goes with my party? Let us close our eyes against these theories, and look at the word of God as our guide.

Christ has taught us clearly and emphatically, that the world is the field for us to labor in, and the field is the world that the kingdom is set up in; and that the end of the world will be the harvest, at which time the wicked will be severed from the kingdom; and the wicked will never be rid out of the kingdom of Christ in this world till the renovation, at the consummation and conflagration. Then cometh the end, when he shall deliver up the kingdom to God the Father, that he may be all in all."

The Glass Rail Road—A Dream.

There was a moral in that dream.—Milford Bard.

"It seemed to me," said the bard, as though I had been suddenly aroused from my slumbers. I looked around and found myself in the center of a gay and happy crowd. The first sensation I experienced was that of being borne along with a peculiar gentle motion—I looked around and found that I was in one of a long train of cars that were going over a railway. I could see the train far ahead; it was turning a bend in the railway, and seemed to be many miles in length. It was composed of cars. Each car opened at the top, was filled with men and women—all happy, all laughing, talking or singing. The peculiar, gentle motion of the car interested me. I looked over the side, and to my astonishment, found the railroad and cars were made of glass. The glass wheels moved over the glass rails without the least noise or oscillation. The soft, gliding motion produced a feeling of exquisite happiness. I was so happy! It seemed to me as if everything was at rest with me—I was full of peace. While I was wondering over the circumstances, a new sight attracted my gaze. All along the road, on either side, within a foot of the track, were lines of coffins, one on either side of the road, and everyone containing a corpse, dressed for burial, with its cold, white face upturned to the light. The sight filled me with unutterable horror. I yelled in agony, but could make no sound. The gay party around me only redoubled their singing and laughter at the sight of my agony, and we swept on and on, gliding with glass wheels over a glass railroad, every moment coming nearer and nearer to the bend that formed an angle with the road, far in the distance.

"Who are these?" I cried at last, pointing to the dead in the coffins by our side.

"These are persons who made this trip before us," replied one of those near me.

"What trip?" I asked.

"Why, the trip we are now making. The trip in these glass cars over this glass railway," was the answer.

"Why do they lie along the road—each one in his coffin?"

I was answered with a whisper and a half laugh, which seemed to freeze my blood:

"They were dashed to pieces at the end of the road," said he whom I addressed. "You know the railroad terminates at an abyss, that is without bottom or measure. It is lined with pointed rocks. As each car arrives at the end, it precipitates its passengers into the abyss. They are dashed to pieces against the rocks, and their bodies are brought up here and placed in coffins, as a warning to other passengers, but no one minds it, we 're so happy on the glass railroad."

I can never describe the horror with which these words inspired me.

"What is the name of this railroad?' I asked.

The person whom I addressed replied in a low voice—

"It is the railroad of Habit. It is very easy to get into one of these cars, everybody is delighted with the soft, gliding motion. The cars move on so gently! Yes, it is the railroad of Habit, and with glass wheels we are whirling over the glass railroad toward the fathomless abyss. In a few moments we 'll be there, and then they 'll bring our bodies and put them in coffins as a warning to others, but nobody will mind it—will they?"

I was choked with horror, I struggled for breath—made frantic efforts to leap from the cars, and in the struggle I awoke.

I knew it was only a dream, and yet, whenever I think of it, I can see that long line of cars moving gently over the glass railroad. I can see the cars far ahead, as they are turning the bend of the road. I see the dead in their coffins, clear and distinct—on either side of the road, while the laughter and singing of the gay and happy passengers resound in my ears. I only see those cold faces of the dead, with their glassy eyes uplifted, and their frozen hands upon their shrouds. It was a horrible dream.

And the bard's changing features and sparkling eyes attested the emotion which had been aroused by the mere memory of the dead.

It was a horrible dream. A long train of glass cars, gliding over a glass railway, freighted with youth, beauty, and music, while on the other hand are stretched the victims of yesterday as a timely but unheeded warning.

"There was a moral in that dream."

Reader! are you addicted to any sinful habit? Break it off, ere you dash against the rocks!—*Selected by D. F. Wagner.*

For the Companion.

Hear, Trust, Obey.

Hear, O Israel, the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment." Mark 12: 29, 30.

The chief commandment is, to give God our hearts. Prayer and praise are the tribute and homage of religion, by the one we acknowledge our dependence upon God; by the other we confess that all our blessings and comforts are from him. Such, therefore, as neither pray to God, nor praise him, cannot be said to have a God, for they acknowledge none, but are gods to themselves. As the love and fear of God are often used in Scripture for his whole worship and service, so is this invocation of his name: "Pour out thy fury upon the heathen, and upon the families that have not called upon thy name;" that is, those who do not worship him. How solicitous should we be to embrace and obey that gospel, which comes attended with such abundant evidences! We may undoubtedly address ourselves to most of our readers, and say as St. Paul did to king Agrippa, "Believest thou the prophets? I know that thou believest." Yet let me entreat and charge you not to rest here, but attentively to examine how far your hearts are affected, and your lives regulated, by such a belief. The christian revelation is a practical thing; and it is heard, believed, and professed in vain, if it be not obeyed. "The wrath of God is revealed from heaven against all the ungodliness of men."

Some reader, after other investigations, may make important inquiries; such as, what is conversion? What is a change of heart? How is any one to become a Christian? What is it to become a child of God? How is any one to obtain the pardon of all his sins? What is coming to God? How are we to be born again? Reader, the new birth, change of heart, conversion, etc., all mean the same thing. They are all different expressions for the same transaction. This action or event we wish to place before you in few words, as soon as we ask you to observe a few preparatory truths.

1st. It would not do for you, as an innocent man, to die for one condemned by our human law; for in the taking out of life a just man, and leaving a bad man in it, the community is injured; but when Christ died for those whom Heaven's law had condemned, he laid down his life and took it up again.

2d. If Christ suffered for others, but did not suffer as much in the garden and on the cross as they deserve to suffer in hell, still, a full equivalent was offered in this sacrifice, because of the dignity of the individual who was bleeding.

3d. If the Judge is willing to take the Calvary death as a satisfaction for the divine law, in place of your death, you may very well be willing.

How to get religion. This conversion, designated by the expression, change of heart, new birth, and so many different names, is to be obtained by asking for it. Many will not believe it. We refer the reader to the Bible for confirmation of this statement. We will endeavor to explain, asking, should it need explanation? Look at the Savior's invitation in the Blessed Book. By searching there you will find that the Savior is calling, "Come unto me," etc.

He is declaring that applicants he will not "cast out." "Whosoever will, let him take," etc. "Ask, and you shall receive," etc.

The unconverted think, perhaps, that the change of heart is something exceedingly strange, which they are to wait for. Others fancy that they are to see light, or hear a voice, as Saul did; or interpret every word concerning penitence, forsaking the world, going to God, receiving pardon, etc. Others think that they must be distressed in mind so intensely, and suffer so extremely as to move the Lord's compassion; or wait for this anguish; that none apply properly but those in great mental agony. Such kinds of mistakes, delusions, and erroneous interpretations, are so common, that

it is necessary to explain the plainest thing.

Asking God. It seems that he urges us speedily, for he always says, "Now." The word "now" being the only one used in reference to time, we infer that expedition is meet.

2. The place. That we may choose ourselves; for he is everywhere. He is always near to us, and can hear us whatever we say. Some, when they go to ask for pardon and heaven, choose to be in secret and alone; others do not wait for this.

3. The manner. The only way to ask acceptably with God is, to wish what you ask for. He does not love hypocrisy; and if any should tell him that they wish to be saved, and wish to be Christians, when they do not, they cannot deceive him, for he sees the heart.

Question 1. How am I to know he will pardon if I ask?

Answer. Go and read of him in the New Testament. After observing his kindness, and patience, and meekness, and compassion, and readiness to hear requests, if you will make a reasonable request, he will not turn away from you. Now you have to remember that he is unchangeable; he is kind now as he then was; he is as ready to hear as he was; he has told you to ask for pardon, and he will not refuse you.

2. How am I to know if I am sincere, if I ask in a proper manner?

You are sincere if you wish to quit sin. Those who wish to quit sin, try; those who wish to do right, to overcome sin, etc., ask God to help them to leave it. They are sorry when they fail, and try again. In short, they wish to do everything they find required in the Bible.

3. If I ask for the pardon of all my sins, how am I to know when it is done?

He has had it written down for your encouragement, that, if you ask, you shall not be refused.

4. Am I to hear no whisper, to let me know that my sins are blotted out?

No; Christ has made no such promise. You will not see the angel that blots out your sins; believe the Savior's word as it stands on the page of his Book.

If I were to ask for the remission of all my sins, might I thus take comfort, never to offend God again? Often the sinner does never notice the goodness of God.

Reader, if you believe that you never sinned, we bid you farewell, in despair. Without seeing the Savior, ask as you would if you did see him, without hearing him speak, attend to his written words just as you would do if you heard him speak: "Blessed are they that have not seen, and yet have believed." Without seeing the white throne, before which we must certainly stand in the Judgment, act as you will wish you had when you do see it. Without seeing the bright glory of the peaceful abode, and the joyous features of the white-robed society, act as vigorously as the worth of such a residence should prompt. Without looking down into the red atmosphere, where are thrown together the fearful, and the unbelieving, and abominable, and murderers, and dogs, and sorcerers, and whoremongers, and all liars, act so as to avoid their company and their eternity. Amen.

A. F. SNYDER.

Selected by ELIZABETH N. BARR.

The Dead.

How beautiful is the memory of the dead! What a holy thing it is in the human heart, and what a chastening influences it sheds upon human life! How it subdues all the harshness that grows up within us in the daily intercourse with the world! How it melts our unkindness and softens our pride, kindling our deepest love and waking our highest aspirations! Is there one who has not some loved friend gone into the eternal world, with whom he delights to live in memory? Does he not love to sit down in the hushed and tranquil hours of existence, and call around him the face, the form, so familiar and cherished—to look into the eye that mirrored not more clearly his own face than the soul which he loved—to listen to the tones which were once melody in his ear, and have echoed softly in his heart since they were hushed to his senses? Is there a spot to which heaven is not brought nearer by holding some kindred soul? How friend follows friend into that happy dwelling place of the dead, till we find at length that they who love us on the heavenly shore are more than they who dwell among us! Every year witnesses the departure of some one whom we knew and loved; and when we recall the names of all who have been dear to us in life, how many of them we see passed into that city which is imperishable! The blessed dead! How free from stain is our love for them! The earthly taint of our affections is buried with that which was corruptible, and the divine flame in its purity illumines our breasts. We have no fear of losing them. They are fixed for us eternally in the mansions prepared for our reunion. We shall find them waiting for us, in their garments of beauty. The glorious dead! how reverently we speak their name! Our hearts are sanctified by their words which we remember. How wise they have grown in the limitless fields of truth! How joyous they have become by undying fountains of pleasure! The immortal dead! How unchanging is their love for us! How tenderly they look down upon us, and how closely they surround our being! How earnestly they entreat us, and how touchingly they rebuke the evil of our lives.

For the COMPANION.

"Prove All Things."

There was much complaint at our A. M. because articles had been published in the COMPANION "against the Brethren." Complaint was also made that communications had been published written by those who were not members of the church.

It is said, and truly too, that those who tell us our faults are our best friends. Any one who points out errors in the church is not an enemy to the church, but a friend. One who thus writes does not write "against the brethren," but he writes what may be of great benefit to them.

"Seize the truth wherever found,
Whether on Christian or heathen ground."

My brother, how can *you* oppose investigation, when our great Teacher is the light of the world and *you* a member of the body, which is represented as "a city that is set on a hill," that "cannot be hid." If you are determined to keep *your light* under a bushel, no one can prevent you from doing so; but what right have you to put a bushel over your brother's light?

Paul taught the Thessalonians "Prove all things: hold fast to that which is good." What Paul would have us prove is our Christian faith, our belief, the teachings and doctrine of the Brethren. Do we obey the gospel of Christ? It does not concern us much whether Romanism, Methodism, or Campbellism be true; but to know that the religion we believe is the way, the truth, is of the utmost importance to every one of us.

But we must not expect to convince the world that we know the way, because we prove that we teach and practice as our fathers did forty years ago. To convince, we must prove that the way we teach and practice is *the* way of Christ.

May that "true Light, which lighteth every man," so enlighten our understanding, that we may prove that the religion we profess is *the truth*; and may the grace of God enable us to "prove all things," and to "hold fast" only to "that which is good."

S. M. MINNICH.

My Home is There.

Above the waves of earthly strife,
Above the ills and cares of life,
Where all is peaceful bright and fair,
My home is there, my home is there.

Chorus—My beautiful home, my beautiful home,
In that land where the glorified ever shall roam,
Where angels bright wear crowns of light,
My home is there, my home is there.

Where living fountains sweetly flow,
Where buds and flowers immortal grow,
Where trees their fruits celestial bear;
My home is there, my home is there.

Chorus—My beautiful home, etc.

Away from sorrow, doubt and pain,
Away from worldly loss and gain,
From all temptation, tears and care;
My home is there, my home is there.

Cho.—My beautiful home, etc.

Beyond the bright and pearly gates,
Where Jesus, loving Savior, waits,
Where all is peaceful, bright and fair;
My home is there, my home is there.

Cho.—My beautiful home, etc.

For the Companion.

Criminal's Repentance Again.

In No. 34, C. F. C., page 536, I ask, "Is there any repentance unto salvation for murderers?" to which I answer, "The question with me is not, *can they* but *do they* so evangelically repent? I have many and serious doubts that they do not;" and assign as a reason, that, if the condemned call, for his religious instructor, or advisor, a Catholic priest, he will take him through the forms of that church; but if an Episcopalian, he will take him through the forms of his church; and so on through all the isms of the day. I also refer to the disgraceful exhibition of excited *animalism* in the two white men hanged in Baltimore on Friday, August 1st, for murder, produced by the influence of two *spasmodic* Methodist preachers. On the exhibition of such animalism for religion, the Editor of the *Baltimore American* commented in an Editorial, which I also gave the readers in the article referred to. In confirmation of the truth of my doubts as to the evangelical repentance of criminals, the ground that each one will be taken through the form of the sect whose minister he calls to be his instructor, I refer to another hanging in Maryland, on Friday, August 22d: one in Baltimore, for murder; the other one in Towsontown, Baltimore county, for rape. These were colored men. One had for his trainer a Methodist preacher, the other had a Catholic priest. The Methodist employed their well-understood and tried means to intoxicate the mind with excitement and animal emotions, by singing "Rock of Ages cleft for me"; "I'm going home to die no more," &c. &c. The reporter says, "After Mr. Stitt (the Methodist preacher) left him on Thursdry night, some of the other prisoners were admitted to his cell, and they sang and prayed together with great earnestness until nine o'clock." On Friday morning, after finding his hymn, "I'm going home to die no more," he prayed to be heard through the jail. The reporter says, "His prayer was made up of ejaculations uttered with great vehemence and earnestness. He cried, 'O Jesus, stand by me for a few moments'; 'Oh! Father hear my cry this morning!' 'Here, I give myself to thee!' 'Oh, Father, impress it on every sinner's ear, that I am a sinner—a wanderer to my death!' 'Father, before another sunset I will be with you,' &c. He continued on in this fragmentary way, growing more vehement as he proceeded, clapping his hands and shouting, at times. Mr. Stitt, who had been in waiting some time, went into the cell to administer the sacrament to him. The hymn "Rock of Ages," was then sung by Mr. Stitt, in which the prisoner joined. Mr Stitt then prayed, the prisoner's uncle uttered pious ejaculations. The uncle then prayed himself, becoming so excited that his voice became thick with emotion, and his prayer became a series of convulsive ejaculations. 'Hallelujah! this day thou shalt be in paradise! A few more minutes and all will be well. Praise the Lord for victory over sin! Hallelujah!' The prisoner then began to pray in a loud voice, with similar manifestations of excitement. The tears were running down the uncle's cheeks, and he was beside himself with excitement. The prisoners voice sounded from the room, saying, "I'm going home to God to sin no more.' 'Hallelujah!' cried his uncle. 'Oh, gentlemen,' said he, 'this is a happy day! Bless the name of Jesus! This is a happy day! I feel it all through me. I feel that my dear nephew will have Jesus to accompany him, and all will be well.' While he was crying aloud in this manner, Palmer (the prisoner) still continued crying and shouting, the noise of the supplications filling the jail. Being thus intoxicated with the spirit of delusion and fanaticism, he was in good condition for exhibition on the gallows, where the disgraceful farce of good-bye, and farewell; I'm going home; prepare to meet me,' &c., was gone through." And this, dear reader, is Methodist repentance for murderers. Bear with me, and I will give you a specimen of Catholic repentance for the same.

West, the murderer, had called for his instructor, Noonan, a Catholic priest. West being exceedingly ignorant and illiterate, being unable to read or write a word; and when he became impressed by the teachings of his advisors, he tried to amend his life. A few days before his death one of the keepers observed him putting cotton in his ears, and asked him what it meant. He said he was doing it that he might not hear the profanity and badness spoken by the oth prisoners. His training consisted in a repetition of a set of prayers of excellent and chaste petitions addressed to the merciful Jesus to have mercy on him. These being put in his mouth by others, what benefit they were to him eternity will reveal. One feature in his training I will here notice. He says: "Now one more request. I am going to die and trust I will be saved; but as no one can enjoy the presence of the God of all purity, and even the slightest taint of sin would be an impediment to enter God's Kingdom, purgatory may, for some time, be my abode; and so my last request to all good Catholics is, to remember me in their prayers, that soon my soul may enjoy the sweet vision of God, for whom it was created, redeemed, and sanctified."—James West.

This, dear reader, is Catholic repentance for murderers. All you who are familiar with the New Testament Scriptures, will see at once how much evangelical repentance there is in either. Yet both, with their sophistry, succeeded in intoxicating the minds of their doomed men so effectually, that they met their doom without much apparent fear. On this farce the Editor of the *American* again comments. He says:

"Two bad men were dressed up in their shrouds, and choked to death,

and put in their coffins. They had committed heinous crimes; and although at last they professed to be penitent, and to have such a realizing sense of the mercy of Heaven that they were anxious to pass through the Eternal Gates, their change of heart, however, availed them nothing in this world. They may have been prepared for the society of angels and saints, but they were not fit to remain among men. One of them professed to have caught a glimpse of the New Jerusalem, but his life could not be lengthened out a single day that he might describe the wonders of the celestial city to those whose eyes have not been blessed with such a vision. it seems strange that we should take away the lives of men who give such assurances of repentance and religious exaltation. Just when they appear to be most fit to live, and to bless the world with the fragrance of their sanctified spirits, they are cut down as vile malefactors."

"We have not much hope for a prisoner when in his last hours he clings to the technical defense set up by his counsel. * * * Now that the grave has closed over the wretched man, charity admonishes us to believe in the sincerity of his repentance; but we are compelled to say that his farewell letter would have been more comforting to those who were concerned for the wellfare of his soul, if he had left out the flimsy defense which had already served his purpose in the court room."

These Editorial comments have so aroused the ire of spasmodic Methodists, that they are down on the Editor with a vengeance characteristic of their fanaticism; while the Editor goes on in the even tenor of his way, even publishing in his paper some of their diatribes, with the simple comment that "The best way to punish the writer is to publish his folly." On Sunday evening, August 24th, the Rev. Mr. Jones, of the M. P. Church, opened his battery on the Editor in a sermon on the text, "The Thief on the Cross." The reverend gentleman let off a good deal of his fanatical gas on the offending Editor. He, however, seems not in the least hurt by its copious discharges, and publishes the sermon, with this sarcastic comment, "Some editorial comments upon the recent executions which appeared in *The American*, some days since, were disposed of in true orthodox style. * * We regard the time as wasted, unless the purpose of the theological disputant be to give *The American* a gratuitous advertisement." But whereas I consider Mr. Jones' sermon a dishonor on a sanctified life, and a high premium bid on scaffold, or death-bed repentance, I will criticise his false theories.

Mr. Jones holds up the thief as an example of sudden, instantaneous and genuine conversion, so conspicuously that all men, *The American*, the criminal, and the would-be murderer, while contemplating the propitiation of his diabolical crime, can see it, and take comfort in the thought of leaping from the gallows into paradise upon the easy terms of calling in a Methodist preacher, who will sing merry tunes and solemn hymns with him. I believe such a sermon will be productive of more than one murder, by creating the false hope of being saved as was the thief. He says, "God reaches all people but only through appropriate methods; and probably the only way to save these men's souls was to awaken them by the prospects of the halter around their necks." Is not this one way of saying these men could not be saved but through the horrid crime they committed? Hence one of them must commit murder, and the other must knock down an old man so he may outrage the person of a helpless girl. Is not this horrid? He says, "God uses some similar way to bring us to thought and prayer; we are heedless until some sudden surprise comes upon us. The halter in another form has to be put around all our necks. Gross natures can only be treated by gross measures. These men were of that nature, and when all other means had proved ineffectual, the gallows was successful."

Is not this bidding high for criminals? What say the Scriptures? Is it not the goodness of God which leadeth men to repentance? And is it not faith which works by love, which makes the new creature? Does Mr. Jones construe the gallows to be the goodness of God, and the fear of the halter to be that faith which works by love, and makes the new creature?

Mr. Jones holds the thief on the cross as a criterion for criminals to take courage or comfort from. Who has authorized him so to hold him forth? Certainly not the Lord, for he gave man no such authority. While on earth he did with his own as seemed good in his sight. But he gave man no authority to offer salvation to any, but by the "common salvation," by the faith once delivered to the saints. While I wish not to be understood to say, *scaffold*, *sick*, or *death bed* repentance may not be, I wish it distinctly understood, however, that it is rare, very rare indeed.

Of course, none can tell what the lives of these criminals would have been if the Governor had saved their lives by a pardon; but the probabilities are ninety-nine to one hundred that they would have reveled in sin as they ever did. In the thirty-three years of my ministerial life, I am not without experience and observation in sick, and death-bed professions of repentance. Of those who died while under such profession charity teaches us to hope the best; but all, *save one*, of those who recovered. returned to sin before their wasted strength was fully restored.

In confirmation of this theory I will give an historical extract baring on the subject, of the great plague which originated in Egypt in 542, and swept over the whole known world, and continued its ravages for more than fifty years, and almost destroyed the whole human species. Procopius, who resided at Constantinople and was an eye witness to this terrible calamity, among other peculiarities, says: "Vicious and abandoned men, struck with horror at the awful death which menaced them, became suddenly penitent and devout; yet as the danger passed away, and their fears abated, they returned to their old ways, and surpassed their old deeds in iniquity; so that it might be said, and not without truth, that the pestilence, either by chance or the will of providence, had spared the very worst part of mankind." (Goodrich's Hist. of All Nations, Vol. II, p. 802, 803.) This is the testimony of all observing, experienced, and solid minded Christians; and the great probability is, that, if these shouting murderers had been sent off the scaffold by an executive pardon, they would have been murderers and not pious Christians.

D. P. Sayler.

Learning by study must be won.—*Gay.*

Soar not too high to fall, but stoop to rise.—*Massinger.*

For the Companion.

Autumn Leaves.

Only a few months ago we saw the first green leaf of Spring, and soon nature had hid in a lovely green mantle. But now we see the first red leaf, and as we hear the trees sigh and moan, and see them shake their gay colors at every attempt of the rude wind to rob them, as though the thought of their beautiful leaves dying could grieve them, we feel and know that their gentle reign is over.

The pretty green leaves, whose benignity we have often felt when reclining in their soft shadow, and all the variety of leaves, have performed their life-work, and are ready to fall silently under the trees, and mingle with the earth. They are gay little leaves, and often have they danced to the artless songs of the lovely birds. But "leaves have their time to fall," and we see the deathmark upon them, as they tremble and hang on bravely, until a rude gust comes, and their little stems let go, and they fall lifeless. Then a mournful wail sounds through the forest from the yet green leaves, knowing that the fate of the red leaves will surely come upon them.

When I study over the life of Autumn Leaves, I see that I too am a leaf, and might be the first one to fade on the Family Tree. Yet, though I die, and am forgotten by all on earth, save Autumn Leaves that might fall on my grave to cover and adorn it, I shall live. Christian, through God's mercies we shall live, not to die as Autumn Leaves, but live as the Everlasting Leaves on the Tree of Life.

Good-bye.

Amanda Musselman.

Somerset, Pa.

Selected by Mary M. Bahr.

Your Personal Appearance.

Nobody whose opinion is worth having has a great deal of respect for a slovenly-looking person. Boy or man, girl or woman, everybody ought to present as neat an appearance as possible.

I knew an old fellow, who was immensely wealthy. He was an ingenious and industrious man, and had made his money by hard work. In many respects he was a very clever man. He was kind to the poor, and liberal to those with whom he had dealings. But he was so untidy in his person and his clothing that people used to crack all manner of jokes at his expense. His hands were generally about as dirty as those of a coal-heaver. His face was adorned with a grizzly-looking growth of beard, which always looked about three or four days old, and seemed to have been shaved with an axe. I do not know whether he owned a comb or not; but I never saw his head look as if it had been either combed or brushed. He was not in the habit of having his clothes dusted. He would buy a good suit of clothes, and if he had occasion to handle acid or grease, or to go up the chimney, he would just as soon do it in his new clothes as think of changing them. Altogether, he was almost disagreeable-looking man. He was respected on account of the good traits in his character; and his wealth secured him a position of which his dirty habits would otherwise have deprived him. If he had been a clean man, people would have thought a great deal more of him.

Other things being equal, the lad who is careful about his personal appearance will have better success in life than the untidy one. He who reaches manhood without having learned to be neat and cleanly will probably never learn. To win the confidence and esteem of people whose good opinion you value, you must make a decent appearance. I knew a boy who used to wear a collar eight or ten days. It was not because he was poor, but because he was slovenly. The other boys used to make fun of him, and quietly make pencil marks on the back of the collar, to keep a record of how many days the untidy fellow wore it. He sometimes caught them at it, but said it made no difference to him; he would wear his collars as long as he pleased, and go as dirty as he chose. His nails were generally in mourning for the soap, and his scholarship matched with his habits. He grew up slipshod and careless, never amounted to anything as long as he lived, and finally died a drunkard.

I knew another young man who went to the other extreme. He was a fop. His personal appearance seemed to be nearly all there was of him. He had pleasant manners, and made a fine impression on the young ladies, until they found out how little sound sense he had, when they would get tired of him. Often have I seen that young man, dressed in clothes of the most faultless style, parading the street with an air of importance which could not have been greater if he had owned all the houses on both sides of the way. But he never owned anything worth having except his clothes, and he was generally in debt for them. He was so busy with his clothes, and gloves, and fine boots, and canes, and perfumery, and nonsense, that he has no time to attend to study and business. When he died he made no vacancy in the world.

The lad who goes into a gentleman's house or office with his hat on, a quid of tobacco in his mouth, a loaferish look on his face, unblackened booots on his feet, and dirty hands thrust into his pockets, will not make a favorable impression. The bright-looking youngster who looks tidy and smart, and who carries in every motion the idea of promptness and industry, will secure favors from the man of business which never will be the portion of the careless and slovenly one.

But some growing lad says he is poor and cannot be neat or clean. Stop, my lad. There is a difference between dirty poverty and clean poverty. There is no disgrace in that patch on your knee or the hole at your elbow. Nobody will think the worse of you for wearing that half-worn hat or those mended boots, if you are only clean. Cold water costs nothing and is to be had everywhere. Soap costs but little, and is always cheaper than dirt. Be neat.

Your body is the temple of God, my boy. "Whoso defileth it, him will God destroy." We have no right to keep these wonderfully made bodies otherwise than clean and neat. If you are untidy and careless in your person, never expect success in life.—*S. S. Workman.*

Money as an Object in Life.

"As a means of life; but as an object in life, never, never seek for money. And even as means to reach for higher things the mere working for money degrades. Suppose you have the money for buying your pictures, your music; if you have spent your life in earning it alone, you have no culture, no cultivation of soul with which to enjoy. I tell you your sources of enjoyment will become lower and lower. The objects of the higher senses even will cease to please, and only those of the palate and the appetite will stay."

L. P. Hale.

Christian Family Companion.

DALE CITY, Pa., Sept. 23, 1873.

Announcement Extraordinary.

To many of our readers it will be news to learn that the office of the CHRISTIAN FAMILY COMPANION, is now nominally owned by Elder James Quinter, and will pass into his hands after the completion of the present volume. Nothing more than the announcement of this fact is necessary to be made known, for the present. And we would have it known that it is a fact. The contract has been fully matured, and the articles of agreement concluded. At the proper time a full and satisfactory explanation will be given of the causes that have brought about this change. That they were no trifling considerations will be acceded to, when it is remembered that we are the founders of the enterprise, and that for years our labor has been bestowed upon it. Our experience would seem to teach us that a man has only a certain limited amount of vitality and capacity bestowed upon him, and when that has been exhausted, his mission, in the calling upon which they have been spent, must be accomplished. This appears to be the case with our editorial relation to the COMPANION. At least such a conviction has been brought upon us, and we desire to see it tested.

The paper will continue to be under our entire supervision and control, until the close of volume nine; but it is expected that brother Quinter will fill the editorial chair from about the first of November, in order that he may introduce himself to our readers, and prepare for the approaching new volume.

It is understood that the paper is to be conducted upon the same principles upon which it has been founded, and by which it has gained its popularity. But brother Quinter will make his own statements in regard to this matter.

And now what will brother Holsinger do? is a question that will suggest itself to many of our friends. Our first answer is: He will settle up his old accounts. We have from ten to fifteen hundred dollars due us for subscriptions and advertising, running back from one to eight years. These accounts must now be settled. All that can be paid, we wish to have paid, and those who cannot pay, on account of poverty, will send us a certificate of their minister, and we will cancel the account. All this we wish to have done within the next sixty days. During our connection with the office, we have handled over forty thousand dollars, and if we can succeed in collecting all outstanding dues, about two and a half thousand will stick to our fingers. So it will be seen that our profits have not been extravagant. But we offer not a word of complaint.

Then what? The best thing that will open unto us. The Brethren's School has been suggested to us as a suitable enterprise to engage and enlist our services; the Brethren's Publishing House, for the publication of a Sunday School paper, and Sunday School books, is another; and lastly, we have thought of trying something by which we might be enabled to lay something by for a wet day. But time will develope.

Discussion.

Such as feel interested are hereby informed that there is an appointment for a debate, in the Cowanshannoe Baptist Church, Armstrong county, Pa., to commence on Monday, September 29th, at 10 o'clock a. m.

The disputants are J. W. Adams *ex professo* a minister of the Gospel, of the Brethren in Christ, (known as Shoemakerites), and J. W. Beer, assistant editor of the C. F. C.

The questions to be discussed, are:

1. Christ did eat the Legal, or Jewish Passover with his apostles, in the night in which he was betrayed.

Adams affirms, Beer denies.

2. The Bread and Wine, instituted to commemorate the broken body and shed blood of Christ, is the Lord's supper.

Adams affirms, Beer denies.

The statement of the propositions, perhaps, may vary a little from these forms, but they are sufficient for present purposes. Feeling that the duty is one of great responsibility and arduous labor, we ask all who feel an interest in the progress of truth, to offer up to God their fervent prayers to that end. We do not regard public discussion as being the best way to promulgate the truth; but it sometimes is the only way. Under the circumstances we lend ourself as a willing instrument, having but one desire that truth may conquer and God be glorified.

J. W. B.

Chart of Baptism.

We have been favored by brother J. H. Moore, with a few copies of his Historical Chart of Baptism. We have not had time to give it a thorough examination; but are rather pleased with its design. We do not regard it as being as full as it might be made; but as it puts the baptismal question into a tangible form, we think a proper use of the Chart in connection with history, will assist much in giving a clear view of Baptism in the early ages of the church.

J. W. B.

Almanac for 1874.

The time is fast approaching when the Almanac for 1874, should be completed; and we make this appeal to all who are interested in having a good Almanac, to lend us your aid at once. We want the List of Ministers to be as full and correct as possible. Please examine your Almanacs for 1873, and if you notice any errors, correct them. If you know the names and addresses of any Ministers not on the list, let us have them.

We also want a full list of Announcements of District Meetings for the Spring of 1874. Let this have special attention.

The Almanac will have a number of Historical Items of interest. We say once more, please, lend your aid at once.

J. W. B.

Address of Jesse Royer.

The address of Jesse Royer is Jesse Royer is Eaton, Preble county, Ohio. So say brethren A. Weimer of Dayton, Ohio, and John Royer of Double Pipe Creek, Md.

Answers to Correspondents.

D. L. BOWMAN: We suppose it came, as we have no charges against you.

CORRESPONDENTS: We are sorry that a number of announcements and obituaries are crowded out. We hope to find room for all in our next.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be writ on upon **one side** *of the sheet only.*

We had our lovefeast, on Saturday Aug. 23d, and next day preaching by brethren Geo. Long, from Ionia Co., and John Stretch and Wm. Townsend from Cass county. We had a choice for a speaker and two visiting brethren. The speaker's name is John Shank, who could not be persuaded for the present to accept his call. The names of the visiting brethren are Dr. J. J. Solomon and P. Ervin. M. T. Baer was ordained to the full ministry. The ordination and installment was done before the whole assembly, which called forth many remarks of approval, and even tears of sympathy, from the audience, it being a new thing. Upon the whole we had a blessed season of refreshing from the Lord F. P. Loehr.

Letter to Sister H. Knouff.

Dear Sister Knouff: A few words more, not so much in relation to anything external in religion, as to the fidelity to principle which is the ever-open door into the mind of God, admitting us into the free manifestation of His counsel and joy.

Rightly viewed, it need be no matter of surprise that the wearing of a cap has grown into such an inflexible rule in the Brotherhood. A *covering* there *must* be in *prayer* to meet the condition of acceptable worship; but as to its shape, texture, color, or extent, there is no specific injunction. Whether it be cap, or bonnet, or handkerchief, the head is still uncovered, in the true sense, unless the heart be in it, and both in Christ. If we are right at the core, the outside will assume an appropriate form, either by explicit behest, or from general principles. In the former case, the church has a right of stringent enforcement; in the latter, clemency comports best with her spirit and mission. We may gravely question the right of the church to *make* laws, in any but a very qualified sense, even in the most pressing exigency; but to insist on those of Divine institution, is her solemn duty.

The revelation of a principle does not always make the application clear. Here there is a wide margin for diversity of opinion, and when this gives rise to discordant modes, clan-feelings, alienations, bickerings, and back-bitings, what can the church do to rectify the trouble but to tax its aggregate wisdom to elucidate the principle so as to give it a unanimity of apprehension, or allow the right of individual opinion to the subversion of order, or establish a rule that embodies, as nearly as may be, the principle in question. In relation to the cap, and dress in general, the Brethren have adopted the latter alternative. This is certainly best, where the legislation is not sealed with the rigidity of "the law of the Medes and Persians, which altereth not." With such folly the Brethren are not chargeable. Fault has been found, and severe criticisms administered, for the supposed inconsistency of repealing or amending by public council what has formerly been established in the same capacity. This allowance of revision and repeal is absolutely necessary where the *application* of a principle to a given case is not a matter of express revelation. Without flexibility of adjustment, the church must needs become immaculate, requiring no rectification of disorders, or sink into anarchy.

It is perhaps seldom thought of, in how few instances the church undertakes to control individual thought, or effect unity of opinion by legislation. It is only in matters essential to unity of purpose, and the grand object of the Church Institute, that any thing like imperative rule is attempted. Whenever variant opinions and customs are no infringement of any Divine injunction, so far as its obligatoriness is beyond question, great lenity and caution are advisable, in order to preserve "the unity of the Spirit in the bond of peace." The wisest in the Brotherhood know not how vast in compass, how multifarious in number, how complicated in form, are the applications of that perfect code of life which has been embodied in "God manifest in the flesh." It is only by slow degrees that we approximate to a coincidence with the Ideal of Jehovah. Therefore we should let "patience have its perfect work," bearing each other's different views, in matters not compromising principle, as we bear the various lineaments of each other's faces, blending our separate beams of light into a focus of clearer radiance, aiding each other to "shine more and more unto the perfect day," until, like the "angel standing in the sun," we no longer cast a shadow.

On whatever theme you write, wrap up your thoughts in the dialect of love, and bathe them thoroughly in the spirit of prayer. Give not a syllable to the public until it becomes luminous before the Mercy-seat. Send your contributions abroad on a cloud of incense from the Golden Altar. Do not even select your subjects without Divine counsel. If you cannot give a talent, give a mite. If you cannot roll a mountain into the sea, with a commotion that makes the beach tremble, you can cast in a pebble, originating a circle of wavelets that silently impel each other on, till they subside on the shore of Eternity, or their soft Heavenward ripples break out in the glad symphony of Heaven.

C. H. Balsbaugh.

Munich, Bavaria,
July 18, 1872.

My dear father and Sarah:

I received your welcome letter, dated 29th of June, yesterday, and was so glad to hear from you, as I never had heard one word from you since I saw you. I am very sorry you are not very well; hope you are feeling better and stronger. I am very sorry Sarah is not better than she was when I was there. We hear from home about once a week. Our letters are about four weeks, generally, coming from Chicago.

I wrote to you last from Dresden. We left Dresden on the 7th of June. We came up to Rathen; stayed there over a day; visited the Bastie, where there are mountains of rocks, and which was at one time a great stronghold for robbers in the tenth century. We saw the caves and the places where they hurled people down among the rocks into the ravines. The scenery was very grand. While among the mountains, a thunder storm came up while we were coming down. We had to take shelter under a large rock.

The next day we took the train and came to Bodenbach, where we crossed the line from Saxony to Bohemia, and our baggage was examined here. In the afternoon we took the train for Prague, arrived there in the afternoon, or evening. We remained there over Sunday, and visited a number of churches; however, all Catholic churches. The people here are nearly all Catholics—a miserable set of people—lazy, filthy, and very ill-looking—and beggars, running after you all the time begging. We were really afraid here. Some of the churches are fine. They also have a clock here from

which, when it strikes, twelve saints come walking out. It is wonderful. On Sunday evening, at seven, we took the train for Vienna, where we arrived on Monday morning at eight. In this city we spent two weeks and a half. We spent about six days in the Exhibition, where we saw people, and their finest wares, from every part of the world. I cannot begin to tell you what we saw here: the finest machinery, steam plows, and steam wagons. The machinery room alone is one-half mile long. It was a great wonder to me. Here they wove from the finest fabric to the heaviest: fine lace, silks, velvets, ribbons—in fact, everything. They also had a great many wax figures, with their different costumes, from Sweden, Turkey, and Egypt; and the finest fruit I ever saw, from Greece. The centre dome is the largest in the world, and is to be left standing after the exhibition is over. It is to last till the last of November. When we first went to Vienna they told us that about one hundred and thirty thousand people visited the exhibition daily. The last week we were there, there were not nigh so many, as the heat was intense. We could not go out in the heat of the day, it was too hot. I never felt the heat like it was there. They also had cholera there the first of July. I should think it was not a healthy city, as it is not kept neat. The buildings are very large and fine, and is a beautiful city. They number 665, 000 inhabitants. There are 12,000 Protestants, 10,000 Jews, 800 Greeks; and a garrison of 28,000 soldiers. The people are rather a nice looking people—rather fine looking; and it is a fine business city, with very fine stores.

We left Vienna, June 26th, and came up the River Danube to Melk, where we remained one night. Next morning we visited a celebrated Benedictine Abbey, 185 feet above the river, founded in 1089, re-erected 1701, resembling a large palace rather than a monastery. They took us through a number of fine rooms. Our guide was a Monk 75 years old. He told us he saw N—— the First, and seemed to take great pride in telling us.

At Melk we took a steamboat, and came up the Danube to Grein, a little town among the hills, where we remained two weeks, and saw German life among the peasants. They seem to be a hard-working people, and very kind. They looked at us as if we were a show. Americans seldom get into this part of the country, being out of the way of travel. At Grein we took a steamboat again, came to Linz, where we remained two days. Visited places of interest. On last Saturday evening we took the train and came to Salzburg, where we remained two days. On Monday we visited the largest salt mines in the world, and Konig sea. This sea is six miles long, one and a half wide. Some of the mountains surrounding it, which rise almost perpendicularly from the water, are 8000 feet in height. It is sublime. On Tuesday we left Salzburg for Munich. I forgot to tell you Salzburg was a walled city at one time, a great part of it a natural wall. They also have a great many soldiers there, and it is quite a fine city. The finest church we have seen in Europe we saw at this place.

After leaving Salzburg we passed through a beautiful country. It took six hours to come to Munich. We have not yet decided how long we will remain here. This is also a beautiful city. The streets are very wide and clean; the buildings are very fine, and the people generally very nice looking. The weather is much cooler than it had been. It has been very pleasant all day.

We do not know when we will get home, but expect to make that point late in the fall. John says he is quite lonely at times. Oliver says he is getting along right well. Have you heard from brother Samuel and sister Kate? I have not heard from them since I left America. I often wondered whether Samuel answered that letter I wrote for you when I was there. Oliver and myself both feel quite well. We are much stronger than we were when we left America. We walk a great deal. The boys are very well, and growing to be quite large boys. I think they sometimes get rather tired having nothing to do but sight-seeing. It gets tiresome, at times, particularly when it is so hot. We do not enjoy the German cooking. We much prefer American cooking. We always see rye bread on the table. The poor live on it altogether. I think they do not get much meat in this country, it is very expensive. Of the working class, I see a great many taking large pieces of black bread from their pockets and eating it, and they seem to be satisfied. They drink a great deal of beer. The better class drink wine. Water is not very good, and they drink but very little water. I must close for this time. I would like you to write to me again as soon as you get this, as I am always so anxious to hear from you, if you can only tell me how you are. I hope you will keep well, and that we will be spared to return to America to our dear ones. I hope to see you on my return home. May God bless and keep you well, is the prayer of your daughter. The children join me in love to yourself and Sarah. From your daughter,

N. L. SPROGLE.

To C. H. Balsbaugh.

Dear Brother:

I feel so thankful for your kind, interesting letter. I have the assurance that you thought of me in the midst of your afflictions. I have often thought of you, and wondered how long you would live to suffer. I have always read your writings with great care. We often talked about your letters in Ohio. Some thought they were too long, until we learned about your throat-disease, and that you could not speak; then we said, we would read them through patiently.

Well, brother, when I read brother D. P. Sayler's letter my heart grew faint. I felt myself too weak to reply to such a powerful veteran. As I have no one to go to for counsel, I betook myself to secret prayer, and appealed to the Mighty Counsellor for help. If I succeeded in my reply, it was alone by his grace. I feel a sincere love toward those saints who came to my aid. Some of them I have never seen in the flesh, but I feel that we have all drunk of the same spirit; that we esteem God's love above all other, knowing that it brings life and peace. If we would take Paul's words about head covering, contentions would soon cease. But some of the elders take neither Paul nor the minutes of A. M. I see in the August number of the *Gospel Visitor*, that in Mo. the plain covering of a handkerchief was made one reason for excommunication. Years ago Annual Council decided that no brother shall be eligible for office who uses tobacco; yet the brethren go on from year to year to install such as are filthy still. Also that no brother shall take more than 6 per cent. interest; yet the brethren,—even heads of the Church—go on violating the rule. There is an inconsistency in these things that needs a remedy. So much is required of the sisters, and little matters are so magnified, and such authority is allowed to tradition and custom, that the natural order of beginning at the heads of the church, and coming down to the weaker ones, seems to be in great measure overlooked.

Brother Balsbaugh, I had forgotten that you and I passed words in the C. F. C, and cannot now trace it up. But I do know that all is forgiven, for this comes before forgetting. If I said anything to rasp your feelings, I ask you pardon. My love and sympathy to you, in your sore afflictions.

HANNAH KNOUFF.

No Union, No Communion.

Brother Henry:

On last Saturday the 6th of this month, (Sept.,) I attended a communion meeting in the Salem congregation, Frederick county, Va. There was a good turnout of spectators, and very good order. I also thought there was very good preaching; and I hope that some of the good seed has fallen on good ground. Elder Jacob Miller, from the Green Mount congregation, Rockingham county, Va., John Neff, from the Flat Rock congregation, Shenandoah county, Va., Samuel A. Shaver, and Elder George Shaver who has been preaching for upwards of forty years, and is still contending earnestly for the faith that was once delivered to the saints,) were the principal speakers. Brother Samuel A. Shaver spoke on the subject of close communion. He tried to show or

to give some of the reasons why we do not invite members of other denominations to commune with us. I will only try and give a few of the reasons he gave. He said, "Where there is no union there can be no communion," "There is one Lord, one faith, one baptism, and that baptism is for the remission of sins. We have all the same faith, and are all in union, so we can commune. But such as contend that they have received the remission of their sins before baptism, are of a different faith, and it would not be one faith; and the baptism would not be for the remission of sins, it would have to be for something else, it would not be one baptism; so we could not be in union, we could not commune, and in eating we would be condemning one another."

If the remarks of brother Samuel are correct, that if we should eat with such that say they have remission of sins before they are baptized, and do not believe that baptism is for the remission of sins, we could not be in union and could not be in communion, and in eating we would be condemning one another, what is the difference between such as have a different faith that are not in the church and those that are in the church, and we call them brethren, but have the same faith as those that are out of the church. Think of it, brethren, as I know of such; but I do not believe there is one in the Valley of Virginia, but what believes in faith, repentance, and baptism for the remission of sins. So I would say, let us try and be of the same mind, and of the same faith.

JOHN BRINDLE.

Martinsburg, W. Va.

Jesse Hestand and His Parable on Tobacco.

DEAR COMPANION: After reading Hannah Knouff's notice of Jesse Hestand's ancestors, I thought I would write what I know about the Parable on Tobacco. He says, "I will open my mouth and speak a parable." I think it is none of his production: it is another piece of *plagiarism*. About four weeks before it appeared in the COMPANION, it was in the the *National Banner*, our county paper, printed in Ligonier. It was headed "A Cry for Deliverance," and signed Rich Merchant, Hawpatch, Ind. Brother George Meek, of Ligonier, says he first saw it in the *Herald of Truth*, a paper printed in Elkhart, Ind., by the Mennonites; and he caused it to be printed in the *Banner*. In the *Herald of Truth* it was signed Rich Merchant. The editor of the *Banner* added Hawpatch to it, because brother Meek lives in the Hawpatch district.

JOSEPH WEAVER.

Brimfield, Ind.

Announcements.

We expect to have a communion meeting at Plum Creek, Armstrong county, Pa., on the 10th of October.

LEWIS KIMMEL.

Communion meeting in the Solomon Creek congregation, on the 26th of September, to commence at four o'clock p. m. The meeting is to be held at the meeting-house, three miles northeast of Milford, Ind.

JESSE CALVERT.

If the Lord will, we intend holding a communion meeting near Nevada City, Vernon county, Mo., on the 1st of October, commencing in the afternoon. Brethren coming by railroad, will stop off at Nevada City, and find conveyances to place of meeting. This meeting will be held in rotation with four or five others within a convenient distance of each other, so as to afford an opportunity to the laboring brethren from a distance to attend all.

J. D. YODER.

There will be, if the Lord will, a Communion Meeting in the Glade Run congregation, three miles from Kittanning, in Armstrong county, Pa., on the evening of the 27th of Sept. Meeting to commence on Friday and continue over Sunday.

J. P. HETRIC.

Oakland, Pa.

The members composing the Lost Creek congregation, Juniata Co., Pa., have concluded, the Lord willing, to have their lovefeast at the Free Spring meeting-house on the 27th of September, commencing at one o'clock P. M. Meeting on the 28th, in the forenoon. Place of meeting, about 5 miles from Mifflin Station, and about the same distance from Thomsontown.

MICHAEL BEASHOAR, SR.

The brethren of the Coon River congregation intend holding a communion meeting, the Lord willing, on the 27th and 28th of this present month, commencing at 1 o'clock in the afternoon, at their new meeting-house 2 miles north of Panora, Guthrie Co., Iowa. B. E. PLAINE.

There will be a lovefeast meeting in the Middle Fork arm of Wild Cat, on the 29th, and also the District Meeting of Southern Indiana on the 30th and 31st of October. Brethren coming on the Crofferdsville R. R. will stop off at Moran, on the 28th. Those coming to Lafayette will be at the Hare House on the 28th. No conveyance therafter. By order of the church.

ALLEN MOHLER.

The brethren of the Coventry congregation, Chester county, Pa., will hold a communion meeting, the Lord willing, on Saturday October 4th, Railroad station, Pottstown. By order of the church.

JOHN Y. EISENBERG.

LOVE-FEASTS.

Cerro Gordo, Piatt county, Ill., September 27, 28.

Santa Fe, Miami county, Ind., Oct. 3.

Middlecreek, Somerset Co., Pa., Oct. 2.

Stoney Creek, 4 miles east of Noblesville, Hamilton Co., Ind., Sept. 29, 27.

Four miles south of Waterloo, Iowa, Oct. 11, 12.

Grove M. H., Fayette Co., Pa. Oct. 4.

Montgomery, Indiana Co., Pa. Oct. 3.

Root River, Fillmore Co., Minn. Oct. 4, 5.

Berlin, Somerset Co., Pa. Sept. 30.

Coal Creek, Fulton Co., Ill. Oct. 8.

Salem, Marion Co., Ill. Oct. 11.

Aughwick, Huntington Co., Pa. Oct. 7.

Marshall Co., Iowa. Oct. 4, 5.

Four miles east of Leon, Decatur Co., Iowa. Oct. 2.

Dunnen's Creek, Bedford Co., Pa., Oct. 3.

Washington Creek, Douglas Co, Kansas, Oct. 4, 5.

Bachelor Run, Carroll Co., Ind., Oct. 25.

Thorn Apple, Mich., Oct. 5.

Bushnell, McDonough county Ill., Oct. 5, 6.

Osawkee, Kansas, Oct. 4, 5.

Pony Creek, Brown county, Kan., Sept. 27, 28.

Fawn River, Lima, Lagrange county, Ind. October 4.

Nettle Creek, Hagerstown, Ind. Oct. 3.

Sam's Creek, Md., October, 11,

Monocacy, Md., October, 17.

Meadow Branch, Md., Oct. 21.

Beaver Dam, Md., Oct. 25.

Indian Creek, Fayette county, Pa., Oct. 4.

Mohicon, Wayne county, Ohio, Sept. 28.

MARRIED.

At the bride's residence, September 7th, by the undersigned, NICHOLAS BRUBAKER, (minister of the gospel), and Mrs. ELIZABETH FILBRUN, both of Montgomery county, Ohio.

B. F. DARST.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Panther Creek congregation, Woodford county, Ill., on the 1st of Sept., brother JOHN GISH. He was a minister of the Gospel for a good many years, and his loss we deeply feel; but the Lord giveth and the Lord taketh away. He was 54 years and 1 month old. He leaves seven children to mourn his loss. Funeral services by the writer and P. A. Moore, from Habakkuk 2: 1–3, to a large concourse of people.

Departed this life, April 27th, near Ashland, Ohio, Mrs. ANNA M. SMITH, wife of R. M. Smith, and daughter of Samuel (dec'd) and sister Maria Yeater, formerly of Juniata county, Pa. The deceased was a pious member of the Presbyterian church, and in the 26th year of her age. M. ROHRER.

In the Jacob's Creek congregation, Westmoreland county, Pa., August 29th, HENRY MERRY, son of brother Joseph and sister Margaret, aged 1 year. Funeral services by brother Abraham Summy and F. B. Weimer, from 2 Kings 2: 26.

Also, in the same congregation, Sept. 8th, SARAH E. SUMMY, daughter of brother Abraham and sister—— Summy; aged 13 years 3 months and one day. Disease, enlargement of the liver. Funeral discourse by brother F. B. Weimer, from 1 Peter 1: 24, to an intelligent congregation.

W. G. LINT.

On the 15th of July, at Harleysville, Montgomery county, Pa., LIZZIE HARLEY, daughter of brother Jacob and sister Sarah, aged 8 years 11 months and 21 days. The funeral occasion was improved by brethren Wm. Nice and Jacob Reiner.

JAS. Y. HECKLER.

In Middle Fork congregation, Clinton county, Ind., August 2nd, sister HANNAH MICHAEL, wife of brother John Michael, aged 11 years 6 months and 21 days. She leaves a kind husband, ten children, six grandchildren, and a very large circle of friends to mourn their loss. Funeral services by Elder Isaac Billheimer.

J. D. NEHER.

In the Bear Creek congregation, Christian county, Ills.. of billious remitting fever and congestion of the lungs, brother HENRY LEER, aged 24 years 6 months and 7 days. Funeral discourse by brother Henry Brubaker, from Rev. 14: 12, 13, to a very attentive audience. At the opening of the services the 595 hymn was sung; and at the close, the 593, which we thought were very suitable to the occasion. Brother Henry leaves a companion, and one child four months old; and no doubt she feels the loss of a husband; but she need not sorrow as those who have no hope. If she lives faithful until death, she can again meet him in the eternal world, where pain and sickness, sorrow and separation are known no more.

ABRAHAM S. LEER.

In the Ridge congregation, July 25th, JACOB FOGLESANGER, aged 74 years 8 months and 23 days. The subject of this notice was afflicted for many years; though not seriously until a few days previous to his death. He was only absent from the table three meals before he died. His departure, although not unlooked for, was sudden when it came; but we fondly hope that what the church has lost on earth it has gained in heaven. Funeral services by Elders Daniel Keller and John F. Stamy.

Same congregation, August 10th, Elder WILLIAM ETTER, aged 70 years 5 months and 22 days. Brother Etter labored zealously in the ministry until some years ago, when he lost his sight, but had it partially restored; and since then has been in feeble health, and could not attend any of the meetings regularly, but the one at the meeting-house near his place, where his seat was very seldom vacant. A few days before his death he was afflicted with gravel. He suffered much until relieved by death. But we trust his affliction, which was but for a moment, worked for him a far more exceeding and eternal weight of glory. Occasion improved by Elders William Boyer and Joseph Gype.

D. M. FOGLESANGER.

LIST OF MONEYS RECEIVED for SUBSCRIPTION BOOKS, etc.,

David Clem	3 80	I H Crist	5 00
David Thomas	1 50	J S Flory	12
David Barklow	1 75	Phema Freed	60
J H Longanecker	25	James S Kirk	2 50
Eld John Etter	1 50	Lewis R Peifer	1 50
Dan D Sell	12 50	S S Keller	1 50
M J Thomas	1 00	B D Domer	10
Columbus Miller	3 00		

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W. H. BROWN, Supt.

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VOLUME IX. DALE CITY, PA., TUESDAY, SEPT. 30, 1873. NUMBER 39.

The Last Supper.

BY JOAQUIN MILLER.

"And when they had sung a hymn they went out into the Mount of Olives."

What song sang the twelve with the Savior,
When finished the Sacrament wine?
Were they bowed and subdued in behavior,
Or bold as made bold with a sign?

Were the hairy breasts strong and defiant?
Were the naked arms brawny and strong?
Were the bearded lips lifted reliant,
Thrust forth and full sturdy with song!

What sang they? What sweet song of Zion?
With Christ in their midst like a crown?
While here sat Saint Peter, the lion,
And there, like a lamb, with head down,

Sat Saint John, with his silken and raven
Rich hair on his shoulders, and eyes
Lifting up to the faces unshaven
Like a sensitive child in surprise.

Was the song as strong fisherman swinging
Their nets full of hope to the sea?
Or low, like the ripple-wave, singing
Sea-songs on their loved Galilee?

Were they sad with foreshadows of sorrows
Like the birds that sing low when the breeze
Is tip toe with a tale of to-morrows—
Of earthquakes and sinking of seas?

Ah! soft was their song as the waves are
That fall in low musical moans;
And sad I should say as the winds are
That blow by the white gravestones.

Hold on, My Heart.

Hold on, my heart, in thy believing
The steadfast only wears the crown.
He who when stormy waves are heaving
Parts with his anchor shall go down;
But he who Jesus holds through all
Shall stand, though earth and heavens should fall.

Hold in thy murmurs, heaven arrainging,
The patient, see God's loving face;
Who bear their burdens uncomplaining,
'Tis they who win the Father's grace.
He wounds himself who braves the rod,
And sets himself to flight with God.

Hold out! There comes an end to sorrow;
Hope from the dust shall conquering rise;
The storm proclaims a sunnier morrow:
The cross points on to paradise.
The Father reigneth: cease all doubt;
Hold on, my heart, hold in, hold out!

For the COMPANION.

Past, Present, and Future Time.

Time is a measured portion of duration, and is divided into three divisions. These three divisions appear to us, who are now on the stage of human life. Lo, the past! Behold there the remains that time has left behind us! There is the cemetery, filled with the records of the past. What a volume of Biography is the burying-place! There they lie—the young and old, the humble and esteemed, the active and brave—sleeping in their silent sepulchres, all changing into the earth from whence they came. And the oak, in whose branches the fowls of the air once had their habitation; is now fallen and extinct. The past is gone. The monuments of pride and ambition, and wickedness of rulers and kings, are crumbling into dust; but let them crumble! Heroes, glory, splendor, and renown, are fast fading away; but let them fade. But the dead shall live forever. Those that sleep in dust shall awake. The past is gone, and gone forever. O how valuable is time! O how precious! as every grain of gold is precious, so is every moment of time. It is good to talk with our past hours, and ask them what report they bear to heaven. The future is concealed to us: clouds and darkness hide it from our view. We know not what a day nor an hour may bring forth; we know, however, that death is sure, and after death the judgment, and after the judgment the issues thereof, "Eternal death" or "Everlasting life." This is all we know, and this is enough, if we are wise. How much happiness there may be in the future for us, we know not. We may plant, build, and lay up worldly goods for many years, and yet, to-day may be our last day—to-night our souls may be required of us. If then, the past is gone, and we may never behold the future, it is our duty to improve the present and prepare for the future. God in his mercy offers salvation: "*Now* is the day of salvation, *now* is the accepted time." Without salvation, we are lost forever. O let us think of our souls, which live always, either in happiness or misery. Let us think of Christ and

his precious blood, of heaven and its happiness. Upon our present conduct rests our future welfare and eternal destiny. What does it profit us, if we gain the whole world and lose our own souls? What are we treasuring up? What are we sowing? What are we going to reap? Or, what are we doing? Let conscience answer, and the mind determine whether we are proper subjects for God's kingdom or not. Let us think of the past, and all its guilt—of the future and its uncertainty, of the present as ours. To-day or to-morrow may be our last. "Now is the day of salvation;" now we may call upon the name of the Lord and lead a Christian life henceforth, rejoice in glorious hope, and have our names enrolled among the children of God, and become glorified citizens of immortality in heaven.

N. H. SHUTT.

Buena Vista, O.

For the COMPANION.

A Want of Faith.

Feeling weak and tired this morning, I sat down to read, and picked up the COMPANION, dated July 29th, 1873. My eyes rested on the Bishop's Lecture, at Dale City, Pa. On reading this, I was again reminded of what so often grieves me—a want of faith. There is no faith in the world like the Catholic faith. Protestant Christian faith is almost as a dead faith, compared to the Catholic. I have but a faint knowledge of the reality of their faith; but from what I have seen, and heard, and read of them, they doubtless have no fears. They seem to have hope that they are in the light of all knowledge. They claim to be equal with God, from the beginning, and even superior to God since Christ; hence they worship and honor Mary as the mother of God. If there are any readers of the C. F. C. who know but little about them, and have not read this lecture, read it now.

Curiosity led me to a Catholic fair, just a few years ago, in Harrisburg, where I saw the portrait of Pope Pius the Ninth, hanging on the wall in the appearance of life. The good women talked to me of him, and pointed to him, asking me if he did not look pleasant. They looked so pleasant and happy as if it were God with them. And how attentive they are in worship, and promptly pay all their vows, and will sacrifice almost anything to meet the approbation of the Pope. I know of one or two orphan girls who had thousands of dollars left them, who gave it to the Catholic church, and went to the nunnery and became nuns.

So powerful is the faith of popery. And if Jesus Christ is the Savior of the world, and the Old and the New Testaments are truth, they are a most lamentably mistaken people. Now, when we see what great faith these people have, who declared the Pope infallible, who worship the creature more than the Creator, can we not, who have the supreme God as our Father, Jesus Christ our Savior as our elder brother, being legally adopted into the family of God, can we not show a little more faith by our good works? Can we not deny ourselves a little more of the pride of life, and crucify the lust of the flesh a little more? It will only bring us nearer in our association with the Father. Our privileges are the associations of the people with whom the spirit of Jesus and holy angel spirits dwell. God also has promised to be with those who are of a broken and contrite heart. Having such associations we have peace, we have comfort, no matter what our situation in life may be. Want and wickedness may surround us, but we still are happy. And the promise of everlasting life in heaven, with those holy associations not invisible but real, are they not sufficient to encourage the believer in Christ to steadfastness, to perseverance, to energetic faithfulness? to that faithfulness which worketh by love—that love which moves into action to the obedience of Christ—a self-sacrificing love, a love to be about the Father's business, to keep the temple clean, to mingle with the poor and distribute to the needy, to read God's word with delight, and talk of his goodness, and strive to be at the appointed time and place of worship, whether in the closet, at the family altar, or in the public house—above that despiseth all things which stand in opposition to God and his word, in Christ Jesus? If this love is the motive power of our life, our faith is made manifest. But how often do we see this disposition reversed into a cold or lukewarm state! There are always some who draw back, and they have their influence too. "O ye of little faith, come ye to the feet of Jesus and learn of him, and your faith will be increased.

MARY ROHRER.

SUNDAY A DAY OF GLADNESS.—God does not mean us to be somber, least of all upon Sunday, the glad feast of the resurrection, a day whose atmosphere throughout should be one of quiet, unworldly joy. Let not boisterous merriment disturb the calm; let hearty worship, and kindly intercourse, and refreshing rest—rest of tired mind from its dragging brood of week-day anxieties, rest of tired body from the round of week-day toil—let this be the employment, this the tone of the hallowed day. Religion, not in every word, act, look, obtruded with painful effort, but present in the heart, should pervade the day, its rest, its reading, its conversation. Oh! never represent Sunday—at any rate to the young—as a dull and gloomy day; nor dream that a heart devoted to the kind God need abjure all that is genial and joyous, or that a subdued, spirit-broken step is necessary to the child who has chosen to walk beside that tender Father, holding by his hand.

The austere sects excite the most enthusiasm at first; but the temperate sects have always been the most durable.—*Joubert.*

A Word of Kindness.

How softly on the bruised heart
A word of kindness falls,
And to the dry and parched soul
The moist'ning tear-drop calls!
Oh! if they knew who walked the earth
'Mid sorrow, grief and pain
The power a word of kindness hath,
'Twere Paradise again.

The weakest and the poorest may
The simple pittance give.
And bid delight to withered hearts,
Return again and live.
Oh! what is life if love be lost,
If man's unkind to man?
Or what the heaven that waits beyond
This brief and mortal span?

As stars upon the tranquil sea
In mimic glory shine,
So words of kindness in the heart
Reflect the source divine.
Oh! then, be kind, who'er thou art
That breathest mortal breath,
And it shall brighten all thy life,
And sweeten even death.

For the COMPANION.

Regeneration.

We desire to make a few remarks on the subject of Regeneration, as one of the cardinal and fundamental doctrines of the Bible. Ministers of the gospel should often and strenuously insist on it in their preaching. It should be properly and carefully explained, as an error on this point cannot fail to be hurtful and ruinous to souls. The evidences of this change should be pointed out with clearness, and the doing of this will be of vast utility in winning souls to Christ. The necessity of Regeneration, as a change, should be made out by fair and sound arguments from the gospel, and pressed upon the conscience by every consideration calculated to give it effect.

The importance of preaching on this subject, is a vigorous enforcement of the duty of immediate and unqualified submission to God, beginning with repentance and faith. Sinners must give up all and submit to God, or they cannot be saved. It is perfectly right to use all the appointed means for the attainment of this change of nature, or disposition of the mind; such as hearing the preaching of the gospel, reading of the Bible, prayer and fasting, after the example of the Ninevites; but all this will be fruitless without repentance and faith, and the consecration of the whole man to God. Ministers of the gospel should copy the example of Peter and Paul, and of all the primitive ministers of the gospel, and command sinners immediately to repent and believe on the Lord Jesus Christ. The gospel is the appointed means for the conversion of sinners: it is both quick and powerful; it is like fire, and as a hammer, saith the Lord. If sinners, therefore, are ever made to feel their obligations to God as they ought, it is more likely to be when the blazing, burning truth of God is held up before their minds than at any other time; and now it is more reasonable to expect them to yield, and submit their hearts to God, than at any other time. If this part of doctrine, and this part of the sinner's duty, should become generally understood, and universally insisted on by all the ministers of the gospel, then, as in primitive times, conversions to God, under the preaching of the word, will be no rare and uncommon thing. May the Lord help all the ministers of his church, wisely to understand and handle this all important subject.

We fear many mistake the doctrine of Regeneration for morality, or reformation of life. Men may reform and live in a great measure a moral life, without the experience of a change of heart by true repentance toward God and faith in Christ Jesus. Morality, and baptism, and the profession of the Christian religion, may cleanse the outside of the cup and platter, or garnish the sepulchre; but to change the heart requires divine power. Many have a lamp, but no oil in their vessel, or the form of godliness without the power, and such are easy overcome by temptation or persecution. Then they will lose their faith and patience. But those who have the power of godliness, and form also, have lamps and oil in their vessels, and are the wise virgins. Wise virgins are the regenerated, having undergone a moral change, a real change, a universal change, a manifest change, a speedy change, a mysterious change, a divine change, a change of state, the bound man is made a free man, the alien becomes a citizen, the enemy becomes a friend, a change of nature takes place, the lion becomes a lamb, the vulture a dove.

Various definitions have been given of Regeneration, by different theologians, a few of which we will give.

Baxter says, "It is nature's reparation, elevation, and perfection" William Law: "Regeneration consists solely in the birth of the Son of God in the human soul." Whitherspoan says, "Regeneration is the reparation of the loss which man sustained by the fall." Griffin says: "It is a change of selfishness to universal love, from enmity against God to supreme attachment to him."

If, then, we are born of God's word, repentance, faith, water and the Spirit, we then will have a heart's desire to do his will, to observe all things he commanded: it will be our heart's desire to do his will, to obey him, whether he takes us to heaven or leaves us on earth. If the tree is good, the fruit will be good wherever God plants it. The thief on the cross was converted or regenerated by repentance and faith in the Lord Jesus, prepared to obey, or bear fruit, whether he takes him to heaven or leaves him on earth. We believe, that, if the thief had been let down from the cross, he would have kept all the commands of the Lord, as well as the other disciples; but he could not. Now there is a great difference between those that would not and those that could not: the one may be saved, and the other lost. Known and wilful disobedience is a sin, not pardoned without repentance and reformation; therefore, to the unconverted we say, lay away all prejudice against God, his word, and his people; ask yourself am I in Christ? am I humble and meek? Have I repented of my sins? Do I believe in Christ, or am I saying, "Away with this man"? or like the Jews of old, "He shall not reign over us?" or like Fellire, "Away for this time, when I have a convenient reason I will call for thee" Poor sinner, your reason is today. If you hear his voice, harden not your hearts. To day, what ardent love and zeal is due, while heaven stands open to our view. How soon mercy's door of heaven will be shut no one can tell. Therefore let the sinful and proud world go; come and take up thy cross, and follow Jesus, the light of the world.

DANIEL LONGANECKER.

DON'T COUNT THE STEPS.—It is, perhaps, well for us all that we do not count up in early life the number of steps, many of them weary ones, we shall have to take in treading the long road that reaches from the cradle to the grave. It is well for the young housewife that she does not estimate the number of millions of dishes she will be required to wash during a period of housekeeping forty years long; in each of which years the table must be cleared and the dishes washed over a thousand times. It is well that the poor seamstress does not calculate the number of miles of "seam and gusset and band, band and gusset and seam" her tired fingers must form, till the lamp of life, like the table lamp, gives out. It is wise and well that she, who sits from one year to another in the same little room, does not realize that her hand moves, in forming stitches, more miles than a steamship travels in cruising the Atlantic.

As the seaman, when he has set sail, goes to the helm and the compass, and sits still, and observes the sun, or the polar star, and how the ship works, and whether the landmarks form themselves right according to his chart; so do you, when you have been at prayer, mark your ship, how it makes the port, and what rich goods are laden back again from heaven. Most people lose their prayers in the mist and fog of non-observation.

For the COMPANION.

Judge Not.

"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure you mete, it shall be meted to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? * * * Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." Matth. 7: 1-5.

Pardon this long text. I intend it as part of my article.

Why do some men belong to the church which the brethren believe to be the true church of God? was suggested to my mind while reading the first article in No. 35, C. F. C., over the signature S. M. Minnich. If it be true that that the tree is known by the fruit it bears, and that by men's fruit we shall know them, then, from the tone and spirit of said article, it is manifest that the writer has no faith in nor sympathy for the church to which he *seems* to belong; and would be much nearer home in the one in which he learned his ideas of utilizing money. In the article referred to he developes his disapprobation of, and unbelief in the church to which he professes to belong, and in which he claims to be a preacher, in a tirade against her Annual Meetings; but those who know him know that his opposition does not stop here. But "Judge Not" heads this article. I proceed to notice the pretended cause for his tirade against A. M.

"How much will you give for the canvas tent?" was asked me yesterday. 'Nothing' I replied. 'Why?' 'Do not see the utility; I have read minutes with some care, and cannot see one article of the twenty-seven of any practical utility to the church." Then follows his criticism of the queries before last A. M., which, according to his judging, were of no practical utility to the church; and all is in justification of himself for not giving any of his money for the purchase of the contemplated canvas tent to hold A. M. in.

I turn back to No. 30, p. 467, under, "Lay not up for Yourself Treasure on Earth." In this S. M. Minnich says, "Not long since two brethren came some distance to labor for us in the word of truth. Surely we ought freely to offer them some of our perishable goods." "Thus believing two or three of us commenced soliciting aid for the two brethren. The second brother I asked for money had none to give;" (perhaps he did not see the practical utility of it) "yet the earthly possessions of this brother are fifteen or twenty thousand dollars. His wife died, leaving no heirs. He dresses very plain. He is zealous in attending to the commands and ordinances of Jesus, that he can obey without money; but the command of the Lord that says, 'Lay not up for yourselves treasures on earth,' he disobeys every day of his life." Is this judging? or is it that charity that thinketh no evil? "He is old and feeble, and on the very brink of the grave. Notwithstanding these warning messengers of death, he holds his wealth for himself, with a death-like grasp. We talked to him as plainly as we knew how to talk; but our words made no impression on his covetous heart."

Brethren, here is a specimen of the fruit of the tree that denounces the A. M. What do you think of it? "Do men gather grapes of thorns, or figs of thistles? Ye shall know them by their fruit." Here we have a plain-dressed, zealous brother in the commands and ordinances of Jesus, denounced with covetousness, and holding his wealth for himself with a death-like grasp, simply because, under certain circumstances, and for a certain purpose, he refused to give his money. "WE talked to him as plainly as WE knew how to talk; but OUR words made NO impression on his covetous heart." Note, above the personal pronoun "I" is used: "The second brother *I* asked for money," Here the plurals *we* and *our* are used. I think it would be nearer truth to read *My* words made no impression; and if this be the correct reading, the knowing ones know why they did not.

All this slander and abuse is hurled against this *plain, zealous old brother* simply because he, under certain circumstances did not see the *utility* of giving his money. Now the accuser of this plain, zealous brother, is asked to give some of his money for what he seems not to see the utility of; but instead of charging his not giving to his covetous heart, and holding his wealth for himself with a death-like grasp, as he did the *plain, zealous old brother*, he charges it to the uselessness of the Annual Meeting. I will ask him two short questions, and leave himself and the reader judge; how near the scripture at the head of this article applies to the case under consideration.

1. When, on a former occasion, brethren came to the church in which you reside, and money was needed to defray expenses, *how much did you then contribute?*

2. On that occasion, did this plain, zealous old brother open his covetous heart and give ten dollars?

D. P. SAYLER.

The Last of the Jewish Sabbaths.

"The Sabbath was past." Mark xvi.: 1.

BY REV. E. K. SMALL.

The Sabbath was past, and the women were hastening to the sepulchre with the sweet spices, that they may anoint the body of Jesus. They had beheld where he was laid, in the tomb of Joseph of Arimathea, and then "they returned and prepared spices and ointments." Having done this, "they rested the Sabbath according to the commandment." That Sabbath, though a day of rest, was to them a day of sorrow. Not in songs of praise, but in weeping and sadness would the hours pass by.

But "the Sabbath was past," and they go to perform for their Master and Friend this last sad office of love. Nothing now could be done for him but anoint his dead body, and with the eager desire of tender affection they come to fulfil their purpose. They come "very early in the morning, at the rising of the sun," and their eagerness makes them forgetful of all difficulties; not till they had almost reached the grave did the question occur, "Who shall roll us away the stone from the door of the sepulchre?" They expected to find the body, the Lord's body lying lifeless in the tomb.

But the "Sabbath was past," and therefore Jesus was not there. He, too, had rested on the seventh day from his work of redemption, as God had rested on the seventh day from the work of creation. Jesus would not quickly pass the grave but he would lie there, and consecrate it for his people. But that day of rest being past, he comes forth from the tomb to dispel the sorrow of his weeping disciples, and pour a new flood of light and joy into their hearts. As on creation's first day, God said, "Let there be light," and the darkness which brooded over the deep was dispelled, so on this first day, the Prince of Life rises victorious over the powers of darkness, conquering death and the grave, and shedding a wondrous light on those hitherto gloomy regions; from that day ascends the triumphant cry, "O, death, where is thy sting? O, grave, where is thy victory?"

"The Sabbath was past." And, oh what a Sabbath had it been to the sorrowful, desponding disciples. They had trusted that this was he who should have

redeemed Israel; but he had been crucified and buried, and their hopes were buried with him in the tomb. "To-day is the third day since these things were done." Their enemies and His were triumphing; they had made sure of their prey, the tomb was secured, they had sealed the stone and had set a watch, that there might be no possibility of escape. His enemies remembered that it had been said, that he would rise again on the third day, but His friends seemed to forget this. How was it that they did not recall what he had so lately said to them: "A little while, and ye shall not see me, and again a little while, and ye shall see me." "Ye shall be sorrowful, but your sorrow shall be turned into joy." Does it seem strange to us that the disciples did not expect the resurrection of their Lord, after all that he had said to them about it? and do we sometimes wonder at their doubts and fears while he was yet with them? Yet surely we should much rather be astonished at our own misgivings, at our own weakness of faith, for we have the benefit of their experience, the benefit of their doubts, and we have the certain knowledge of those three great facts which had not then transpired—the Resurrection, the Ascension, and the descent of the Holy Spirit. We have an ever accumulating cloud of witness to the truth of Christianity, and yet how timid are we still, how feeble is our faith!

Yes, if we would justly estimate the faith of these first Christians, we must place ourselves in their position, and not judge them from our own. They had indeed been doubting disciples, slow of heart to believe, for not only had Christianity not yet received its crowning proofs, but there were strong national prejudices to overcome; they were expecting a Savior who would restore the outward glory of Israel, and how could the events which they had witnessed be reconciled with such expectations? No wonder if hope with them were well nigh extinguished: He lies dead in the silent grave, and, as yet, the Spirit was not given to them, bringing back to their remembrance, with new light and understanding, the words which Jesus had spoken. No; it was still night in the souls of the disciples; day was dawning on the earth, not yet had it dawned in the hearts of these sad ones.

"The Sabbath was past." What a Sabbath that had been in Jerusalem. In that doomed city were assembled the enemies of Christ; they had plotted together, they had planned and carried out their murderous scheme, and now on the quiet Sabbath, how did that deed of blood appear to their consciences? Could they calmly survey the events of the preceding day? What did Pilate think and feel, who had given up Jesus to be crucified, knowing that he had done nothing amiss? What were the feelings of the deriding rulers and the scoffing soldiers? What the feelings of those who suborned witnesses, and of those who were suborned? What the feelings of the multitude who had cried, "Away with this man, release unto us Barabbas." Ah, surely on that day many a heart was tortured with remorse, if not broken with godly sorrow.

"The Subbath was past" and that Sabbath had doubtless been a day of Satanic triumph. The work of darkness seemed complete when the Savior was laid in the silent tomb. But the day now was dawning, whose light would scatter the host of darkness, and shake the kingdom of the prince of this world.

"The Sabbath was past," and the first great event, after it was past, was witnessed by no human eye; only the angels were permitted to be spectators of that solemn, that glorious event. "Seen of angels believed on in the world, received up into glory." The disciples saw the ascension of their Lord, but his resurrection they might not see. Of this fact they must be first informed through the hearing of the ear, through the ministry of angels. The angels were the blessed messengers to announce to the disciples the glorious fact of which they were soon to have other evidence. This was a day of jubilee in heaven; the angelic choirs sang their triumphant song, "Worthy is the Lamb that was slain to receive blessing and honor and glory and power." The heavens bowed down; the angels ascended and descended on the Son of Man; bright as the morning, radiant as light, they came ministering to the risen Savior; they linger on the spot where his sacred body had lain; they roll away the stone; and with fullness of joy they tell his disciples the joyful news; not in hasty words and with quick departure, but they delight to tarry and talk with the women of these things. Their very words have a triumphant sound: "He is not here, he is risen; come see the place where the Lord lay."

"The Sabbath was past," and with it passed away forever the seventh-day Sabbath. Henceforth the day of the resurrection of the Lord is the day of rest for his people. As he rose from the dead on the first day, so the first day is the Lord's day, evermore consecrated to his worship till he comes again.

"The Sabbath was past." Soon will all our earthly Sabbaths be past; and, if we be followers of the Lord Jesus, we shall sleep with him, resting from our earthly labors in the grave which he has hallowed for his people; there the weary are at rest; and this Sabbath will be followed by a joyful waking on the morning of the resurrection. "In the third day he will raise up, and we shall live in his sight." That glorious Sabbath shall begin which will know no end; "there remaineth a rest for the people of God." As Jesus rose from the dead, so must all his people. He the first fruits, afterwards they that are his. Are we his? It is to those who are his that the promise of Sabbattic rest, is given. They who are sharers now in his death, will hereafter be in his resurrection. Amen.

—*People's Literary Companion.*

For the Companion

Is Baptism Essential?

Having a just cause to become offended by hearing baptism pronounced not essential, it constrained me to state my thoughts to the readers of the C. F. C. Attending service in a certain church, the minister surprised me by saying, that baptism, by immersion is unnecessary. While listening to his discourse, I observed that he pronounced the gospel a liar, while he has the hope in his heart of being presented with a starry crown—a crown of never-fading glory. He also said, that we are not justified by immersion, but by faith. He had forgotten that faith without works is dead. We are commanded to repent, and to believe, and be baptized. I am not a member of any church, and consequently I am favorable to all. If such ministers can lead persons into darkness, I can only say, it is the blind leading the blind.

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that brought them, and bring upon themselves swift destruction." From your little friend,

Carrie L. Roelkey.

New Market, Md.

For the Companion.

Offenses, Public and Private.

How to proceed in case one member trespasses against another, is a matter not much disputed. The Savior said, "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." Matth. 18: 15—17.

We ask the kind reader to consider, with us, those public offenses that will occasionally take place. For instance, such as superfluity, in all its various forms; having upon our bodies, and in our possession, things that are highly esteemed among men: also other transgressions, such as bad conduct in public assemblies. All these, and many other things, we term public offenses, and it is the privilege of the church, and not one or two members, to set those matters right. When we say church, we mean the general brotherhood. Please hear the apostle Paul on the subject—"Them that sin rebuke before all, that others

also may fear." 1 Tim. 5: 20. The apostle here doubtless has direct reference to those persons who transgress publicly the principles of the church. To reconcile, or to settle such a case in the presence of but one or two members, would be as improper as to ask but one or two members if they knew of any reason why a person may not become a member of the church by baptism, at such time as the church is assembled. Such power is invested on the church, and not a few individuals only. We are aware that our views will differ from those of many professors of the Christian religion; however, this should not make us shrink from duty; if God be for us, who can harm us?

MOSES FRAME.

Elkhart, Ind.

For the COMPANION.

Is This Right?

At our last council it was agreed upon that no sister should be permitted a seat at the communion table without a cap on her head; and we have a sister here, who has a husband, who is offended at the church, and will not suffer her to wear a cap. He says it is just an old Jewish custom—that the hair is given her for a covering. Now must the sister be deprived of the communion on this account? I do think, if the older sisters could bear a little more with the younger, and entreat them kindly, and pray for them, it would have a better influence. We should not be so ready to condemn; for while we condemn others, they may see something in us that they think is just as wrong. Now will not a plain, white bonnet fulfil the command as well as some of the little caps that are worn? I am indeed pained at the thought of such a decision; for while the young sisters are placed in such limited measures, some of the brethren who gave their assent to it had their heads trimmed and combed in the fashion, and were otherwise dressed as the world: yet they were overlooked, as if they were all right. If the young sisters should dress as the elder sisters, to be known, I think the brethren ought to dress in such a way that they can be known too. We may give ourselves much trouble about very little things, and neglect the weightier matters. It is so easy to see wrong in others; but when we go to lay burdens on others, we ought to be very careful, for it is said that every one shall bear his own burden. I would like to see a little more forbearance on the part of the young sisters, and let the Bishops look a little more to their own side of the house, and perhaps they will become more consistent. I am not young: I am old, and have never been reproved on account of pride—I despise it; but I do think the brethren are a little too hard on our young sisters, and allow the brethren too much liberty. I would like to see them all more Christ-like.

From your weak and unworthy sister, MARY KAUFFMAN.

Walnut, Pa.

For the COMPANION.

Help for the Needy.

I have all my life been a friend of Christianity, and for several years have been trying to live a Christian life. I have always been anxious to lend a helping hand to the work of our blessed Jesus, but being ever bound by the fetters of poverty, I have never been able to accomplish much in his vineyard, yet I have endeavored to cast in the widow's mite. I am now so situated in life that I have not even a mite to cast in. I have for some time been asking myself if I could not do some good by encouraging those who have the ability to work. I do not know that I can tell my readers anything that they do not know, for I feel my own weakness and ignorance so perceptibly that I am almost persuaded to bury my talent if I have any; but when I remember the consequence of this, I must make an effort to improve my talent, although it be a great cross.

I have never written a word for publication; as I have never had the advantages of education and means that others have had, I have felt that I was not competent; but since I see an all-important duty,—a duty than which there is none other more strictly enjoined upon us by our great High Priest,—so much neglected by those who speak and write for the public, I feel constrained to try to say a few words to all whom it may concern, to stir them up by way of remembrance. This duty is the one which we owe to the poor among our fellow creatures, whether of the same party or denomination or not—our brothers in the human family.

Behold what blessings are pronounced in the Word of God upon those that pity the poor and relieve their distress; and what curses are pronounced upon those who lay up for themselves treasures upon earth and heed not the cries of suffering humanity! "He that hath pity upon the poor, lendeth unto the Lord; and that which he has given will he pay him again." Prov. 19: 17. "Repay him again," when? in this life? Yes, we may say he will; for although we may never recognize the returned blessing, we may receive it in many ways. "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in sickness." Psalms, 41: 1–3. What language could express, or describe, greater blessings than these, which David declares we shall receive in this present life?

How often has our blessed Jesus commanded us to perform this duty, both from his own mouth and by his holy apostles. "Give to him that asketh thee; and from him that would borrow of thee turn not thou away." Matth. 5: 42. "But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." Luke 14: 13, 14. We could refer to many other such commands, as 1 John 3: 17; 4: 20, 21; Luke 6: 38. Are not these sufficient to prove, that, if our heart is right, we will not neglect this duty? Let us contemplate the promised blessings, and also the consequence if we disobey; for "with the same measure that ye mete, it shall be measured to you again."

By what rule shall we determine whether we are able to relieve the wants of our fellow creatures, and when they are more needy than ourselves? when we have plenty in store for years to come? That great prophet, John the Baptist, would not teach us this; but when the people asked, what they should do, he said unto them, "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." So we see, if we have enough of this world's goods to supply our present wants, we should not withhold more from the poor sufferer.

Do you inquire where these poor are to be found, and how you are to know their wants? You will not have to search in the dark and dusky garrets of the crowded city, nor in the pauper's home. Do you not know some poor, careworn man, who has

been all his lifetime in bondage to poverty? He has no home for his wife and little ones. Out of his daily wages, (which are often earned while he endures some torturing pain,) he has a high rent to pay, or forfeit a shelter for his family. He has his fuel to pay for, without which they would suffer from hunger and cold. He has all the numberless indispensible necessaries of his family to supply. Do you see them attend church? If not, do you inquire the cause? Perhaps with all the effort he can make he is unable to clothe them all respectably to go into company. He has started down hill and every body he meets gives him a kick. He can only buy coal and wood by one dollar's worth, and pay fifty cents to have it delivered. If he could buy five dollars worth it would be delivered free. He can only buy a few pounds of meat at once, for which he pays fifteen cents per pound; if he could only buy more at once he could get it for ten cents: and just so with everything he has to buy. So he is bound and cannot escape. Suppose several of his neighbors give or loan him all they can spare, what a great load it will lift from his shoulders. How his poor wife and little ones will bless you! perhaps he can soon repay you, and also be able to relieve others whom he sees suffering as he once did.

Mothers do you realize what great comfort you have—what great privileges and pleasures you enjoy—which the heart of the poor widow is a stranger to? God has seen fit to take from her side that beloved companion to whom she looked for comfort and happiness. This has caused within her breast an aching void the world can never fill. She toils from early morn until you are slumbering in your bed at night. Has she not darling little children? Do they have the comforts and pleasures which your children have? Do they attend church and Sabbath-school? Do you teach your children to love them and try to make them happy? Jesus loves them. O let us look after them and assist their poor mother in training them for him.

Do you not know some poor man who is trying to preach the gospel of Christ? Perhaps he has not the education necessary to teach acceptably. Is he not dependent on his daily labor for a support for his family? What time he has to devote to study to inform himself in the riches of the word of God? If you go to hear him preach, you expect him to interest you. He is not preaching for pay, does not expect it, so we should be very careful not to expect too much from him. We know what he needs. Can we not supply his wants, and none but God and the angels know who did it? Let us make that poor man one of the objects of our pity, and assist him, so that he will not have to appear before his congregation on the Sabbath so much wearied, both in body and mind, that he is unable to interest any one, and both he and his people go home dissatisfied and discouraged. We all know the danger of riches. Is there not also danger in extreme poverty? I doubt not but many souls now eternally lost took the first wrong step because of poverty. O, if I could be the means of making one poor heart glad through this life and happy in eternity, it would repay me for all that I could write in a lifetime.

O, our Father in Heaven, impress these feeble words on the hearts of those who may see them; and may we all one day hear thee say, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me, enter ye into the joy of your Lord." JULI J. FUIREL.

The Half-Way Place.

"John," said the teacher, "have you found the beloved disciple's place in Jesus' bosom? Are you with him to-day?"

John's eyes and glad smile said even more than his "I hope so."

"And Fred, how is it with you?"

"I guess if there is any half-way place I'm there," said Fred, who had been halting some time between Christ and the world.

"How long do you mean to stay there?"

"I don't know. I can't get any farther."

"Ah, you mistake. Where is the half-way place? Where would it have been to the prodigal had he stopped there? Still a long way from home. No father in sight. No home near. No food. No clothes. No fatted calf. No golden ring. The feast not made. He never would have heard those precious words, "My son was lost and is found.' He would still have been lost. Half-way home would have been no better than the far country. But there is no half-way place. Half a Christian is still a sinner. Half-way to heaven is nowhere near the pearly gates. Half-way to Christ is still on Satan's ground, for 'he that is not with me is against me.' Christ wants your whole heart or none."

"Do you like half-way friends?"

"No; I despise them."

"Do you suppose Christ wishes such friends? Do not stop any longer where you are. If the Lord be God, serve him; if Baal, follow him."

"The half-way place, if such there be, is Satan's favorite ground."

Newspapers in the Family.

Who cannot afford *one cent a day* for good reading matter for his family? Yet, practically, many men say that they cannot, while, at the same time, they are expending on themselves five cents, ten cents, or more, and some much more, every day, to feed some gross and expensive appetite, entirely selfish, admitting no willing participation on the part of wife and children. But, while he revolts at the idea of drawing them into his pernicious habits, let him not withhold from them that which administers to his moral and intellectual wants, and tends to elevate them in the scale of being.

In this age of cheap printing, when editions of valuable works can be bought at an extremely low price, there is hardly any man, who is a man, that could not procure for his family some books. But newspapers cost still less, and are within the reach of all. A good weekly paper, containing both religious and secular matter, is what a family needs. A business man, whose position is such as to make it profitable to take a journal for the current news of the day, the markets, &c., can scarcely be unable to add the family weekly paper for his loved ones at home. The man who neglects this duty—for it is a sacred duty—does not reflect as he ought, and consider the responsibilities that rest upon him.—*Banner of Peace.*

Always do as the sun does—look on the bright side of things, for, while it is just as cheap, it is three times as good for digestion.

Sweet are the thoughts that savor of content.—*Greene.*

Learn to make others happy.—*Shelly*

For the Companion.

Four Servants of Satan.

My dear young friends:

Satan has a great many servants, and they are very busy, running about doing all the harm they can. I know four of them, and some of the mischief which they have done. I found out their names, and I want to put you on your guard against them; for they are very sly. They will pretend to be your best friends. They appear to be sociable, easy, good-natured, and not too much in a hurry. They seem to wait your own good time, and entice you when you least expect it. "Oh, we want you to enjoy yourselves," they say, "and not be so particular." And the arguments they use are very taking; at least I must think so; since so many of the young and old listen to them, and are led away by them. And all, I believe, is because they did not know, in the first place, who was speaking to them. They were deceived. They did not see it was Satan's uniform they had on.

Do you ask for their names? Here they are: "There 's no danger." That is one. "Only this once." That is another. "Everybody does so," is the third; and "By and by," is the fourth.

If you are tempted to stay away from God's house, and break the Sabbath-day by loafing at home, or talking to your neighbors, or talking about them, and "Only this once" or "Everybody does so," whispers at your elbow, know it is false.

The great evil of one sin is, that you will be likely to go on sinning; for there is not half so much to stop you as there was to prevent you from setting out at first. Hold no parley with "Only this once" or "Everybody does so." Listen to their dangerous counsels, no, not for a moment.

Are you thinking seriously about the welfare of your soul? Has the Holy Spirit fastened upon your conscience the solemn warnings of a faithful teacher, and brought to mind a tender mother's prayers for your conversion? Does the tear start in your eyes? and are you almost persuaded to choose Christ, and that better part which cannot be taken from you? That is a moment when "By and by" hovers near to snatch your confidence and persuade you to put away serious things. It succeeded with poor Felix: when Paul preached to him, and the Roman ruler was "almost persuaded" to become a Christian, "By and by" whispered in his ear. He put off his soul's salvation to a "convenient season," and it never came.

"By and by" is a cheat as well as a liar. By putting you off, he means to cheat your soul of heaven. God says, "Now is the accepted time, and the day of salvation." He never asks you to postpone it. He makes no promises and no provisions for "By and by."

Dear friends, be on your guard against these four servants of Satan, in little things as well as in great ones, for their only aim is to harm and ruin you.

L. A. Engle.

Duncansville, Pa.

For the Companion.

Music.

Where is the Christian who does not love music?

Did you ever sit in the twilight of evening, and listen to the loud, rustling music of the Balm of Gilead, or the more gentle tones of the soft hissing of the Lombardy Poplar, without being incited to think and feel that there is a God in nature? To the pure-hearted Christian there is music in almost everything God has made.

> There 's music in the mountain,
> There 's music in the air;
> There 's music in the true heart;
> There 's music everywhere.

Sometimes we are laid on a couch of sickness, and when our languid spirit cannot longer hear nature's music, how pleasant to hear the soft, solemn notes of the organ gently pealing in melodious tones some Christian song, (which has frequently soothed and calmed the weary nature of your humble servant). Many times has my soul been drawn out in holy aspirations to God, while tears of gratitude, in anticipation of the fulfilment of God's promises, have rolled down my careworn cheek, while listening to the sweet song of Christian Hope, sung and played by the young.

But there is another reason why we love instrumental music. We can have instrumental music when all nature seems to be silent, except the chill, howling wind, which seems to have more of terror than music in it; then the family can form a circle around the instrument and sing in tones which tend to ennoble and purify—raise heavenward—the ties which bind our hearts together here, and make us long to unite in an unbroken family above. Music of this kind enhances holy feelings, and tends to lessen vice. And my opinion is, that many young men who have been once dissipated and vicious, could have been saved by the proper use of an instrument in the family. In a large family, if the use of tea, coffee, tobacco, and a few other unnecessaries were dispensed with, the amount would, in a short time, be sufficient to buy an instrument; and the health of both body and soul be made better thereby.

Then let us say in the language of David, the sweet singer of Israel, "Rejoice in the Lord, O ye righteous! Praise the Lord with harp! Sing unto Him with psaltery and an instrument of ten strings! Sing unto Him a new song! and play skilfully with a loud noise!" Ps. 33. "Upon an instrument of ten strings, and upon the psaltery, upon the harp, with solemn sound." Ps. 92: 3. Some say, "Bad music can be made with an instrument:" So "bad music" can be made with the human voice.

S. E. Kepner.

Religion—Natural and Revealed.

BY REV. J. WEAVER.

There is not, as some may have supposed, a contradiction between natural and revealed religion. They are not two essentially different religious. There is nothing in revealed religion which is directly or indirectly contrary to the light of nature or right reason. Because there are some things in it which are above reason, is no evidence that it is contrary to it. It simply proposes to reveal things relative to duty and truth which would not, and could not, have been known without it. It matters not to what extent the world may have been benefitted by what is usually defined as a natural religion; it does not follow that reason alone, in the present state of mankind, or at any time in the past history of nations, could or would have furnished sufficient light to guide men in the true knowledge of God and his moral government.

It is not just for men to take their estimate of the power and effect of human reason from those parts where revealed religion does and has existed for a long time. They should go where it is not, and never was. Now, if there is enough in human reason to properly impress the heart and mind with what

duty is, why might not a Chinese draw up as good a system of natural religion as a Christian can? "Take Confucius, Zoroaster, Plato, Socrates, or the greatest moralist that ever lived without the light of revelation, and it will appear that their best systems of morality were intermixed and blended with much superstition."

Admirers of natural religion should injustice confine themselves wholly to the power of human reason, unaided by any direct revelation from God. It cannot be tested by any systems formed by persons living in ages and countries where the Bible is or has been. They should go outside of its influences altogether. Some very fine schemes of natural religion have been drawn up by Christian divines and philosophers, in which they have comprehended most of the important truths contained in revealed religion. This is all very well, but could they have attained to it by the power of human reason alone? Original truth is not so easily wrought out of the mine as men are sometimes want to think. Most of the ancient philosophers made pathetic complaints of human ignorance, and the difficulties they found in searching after truth. The best philosophers of Greece did not pretend to set up merely upon their own discoveries, but they travelled into Egypt and different parts of the East to gain knowledge.

The scoffing infidel of to-day boasts of natural religion, when, in reality, every moral excellency that is contained in it is the outgrowth of revealed religion. What native and original truths have any of them wrought out of the mine? Where did they derive their knowledge of God, his attributes and moral government? The vast majority of the ancient philosophers were pantheists. There never was a single person of the human race that arrived at a correct knowledge of God by the mere exercise of his rational powers.

Christian divines may divide religion into as many parts as they please. They may, if they choose, call one part natural and the other revealed religion, but they are only parts of the whole. And, although perhaps it may not be in harmony with the generally received opinion, I must be permitted to express my doubts whether, strictly speaking, there is or can be any such thing as natural religion. Natural religion, as defined at present, implies "that knowledge, regeneration, and love of God, and the practice of those duties to him, our fellow-creatures, and ourselves, which are discoverable by the exercise of our rational faculties." But to what extent are these things discoverable by the mere exercise of our rational faculties? It is obvious that those nations that were destitute of a divine revelation never did arrive at a proper knowledge of God. They had as many gods as there are stars in the heavens. They knew nothing about the proper worship of God. Some worshiped beasts, birds, serpents, and some an unknown God. They knew nothing definitely of the fall of man, and his recovery from sin. They were uncertain about the the immortality of the soul, and knew nothing about the resurrection of the body and future rewards and punishments. The very best of them were guilty of such terrible vices that we are left in doubt as to whether they believed even the little of morality they occasionally taught. It is in evidence, also, that what little they knew about God and his moral government, was gathered more from tradition than from nature itself. I would not be understood as saying that no part of the truth is capable of a proof purely rational—for it certainly is—but that this truth was not originated by the mere exercise of the rational faculties. From the light of nature we can demonstrate the truth that there was a First Cause, and that that First Cause must have been intelligent; for we see marks of design all around us. But if we would have been left to ourselves from infancy, in a desert world, it is not at all probable that we would ever have made one theological discovery.

It is not possible for us, at this remote period, to tell precisely how the pagan philosophers obtained their notions of God and morality. Two things are very plain, however: According to their own sayings, they relied strongly upon tradition; also, that their philosophy was vastly improved after the introduction of Christianity. If they would have been left wholly to the exercise of their own rational faculties, without the advantage of tradition, and in later times without the light of Christianity, their systems would have been far more objectionable than they are at present.

Men of the nineteenth century can talk flippantly about natural religion,—the power and excellency of human reason, together with the wonderful discoveries men have made by the mere exercise of their rational faculties,—when all they know about God and morality they have gathered from the light of revealed religion. Dr. Leland says: "It would not be easy to mention any nation among whom any true knowledge of religion has been preserved, concerning which we can be assured that they never had any benefit from the light of divine revelation; and that the principles of religious truth and duty which were found among them were originally the mere product of natural reason, without any higher assistance.

Whatever men may say against revealed religion, and however offensive it may be to their pride of human reason to ask them to accept of it as truth, one thing is certain—there is nothing in it contrary to reason. How is it that those living in Christian lands have more reasonable views of God, his moral government, and the nature of true worship, than even the wisest among the pagan philosophers had? "It would argue great arrogance in us to suppose that we had a more comprehensive reach of thought, greater penetration and force of reason, than those sublime geniuses, which have been the admiration of all succeeding ages." The only reasonable answer that can be given is this: We have the light and influence of divine revelation.

"Fancy, hope, and conscience could not prove
A future state, without the work of God.
This is Hope's charter, this gives Fancy power,
And this arms conscience with authority:
This party lifts the veil which else had hung
Before our eyes, concealing from our view
The spirit-land."

145 Scott Street, Baltimore, Md.

Selected by M. A. Riggle.

Moral Courage in Every Day Life.

"Moral Courage" was printed in large letters, and put as the caption of the following items, and placed in a conspicuous place.

Have the courage to discharge a debt while you have the money in your pocket.

Have the courage to do without that which you do not need, however much your eyes may covet it.

Have the courage to speak your mind when it is necessary that you should do so, and hold your tongue when it is prudent you should do so.

Have the courage to speak to a friend in a "seedy" coat, even though you are in company with a rich one and richly attired.

Have the courage to own you are poor, and thus disarm poverty of its sharpest sting.

Have the courage to tell a man why you refuse to credit him.

Have the courage to tell a man why you will not lend him your money.

Have the courage to cut the most agreeable acquaintance you have, when you are convinced that he lacks principle; a friend should bear with a friend's infirmities, but not with his vices.

Have the courage to show your respect for honesty, in whatever guise it appears, and your contempt for dishonesty and duplicity, by whomsoever exhibited.

Have the courage to wear your old clothes until you can pay for new ones.

Have the courage to prefer comfort and propriety to fashions in all things.

Have the courage to acknowledge your ignorance, rather than seek for knowledge under false pretenses.

Have the courage in providing an entertainment for your friends not to exceed your means.

Have the courage to insure the property in your possession, and thereby pay your debts in full.

Have the courage to obey your Maker at the risk of being ridiculed by man.

For the COMPANION.

The Modern Korah, Dathan and Abiram.

"Ye take too much upon you, seeing all the congregation are holy; every one of them; and the Lord is among them: wherefore then lift up yourselves above the congregation of the Lord." Num. 16: 3.

The above text presents itself to our mind very frequently in reading articles in our worthy paper—the COMPANION, wherein the writers very frequently complain as though the way was made *too narrow*, the church door so *strait*, the cross *so heavy* and the yoke of Jesus so *rough* by the councils of men, that the people of this weak and feeble generation are hardly able to bear the burden thereof; and they complain, Why is it? or ask whether our ministers, our councils and Yearly Meetings are not taking too much upon themselves, seeing the congregation is holy, and the Lord is among them. "Wherefore, then, do you lift yourselves up above the congregation of the Lord, by binding so many peculiarities together, and laying them on our shoulders, which neither we nor our children are able to bear?"

Some think if these foolish peculiarities were done away with, then, the Church would flourish far more and better; and many souls might be brought to the fold of Christ and live, who otherwise are too timid and weak to engage in such a sternly regulated vineyard, and consequently stay outside, starve and perish, for the want of more tenderness towards them on the part of the Church Here we must answer and say, Yes, surely, many, very many, might be brought into the Church who are outside, if the Church would remove the one great peculiarity, that they might come into the Church without being born again—that they could just step over and receive the name of brother or sister, and then let them go on, in their daily walks of life as before:—let the proud go on in their pride, the indolent in their indolence, the covetous in their covetousness, the haughty in their haughtiness, the tippler in his tippling, and those who hold offices in the kingdom of the world hold them, as they did before. We say, if this all were allowed in the Church, it would become as prosperous as the days of which the Prophet predicted, wherein "Seven women shall cleave to one man, saying, we will eat our own bread, and wear our own apparel, only let us be called by thy *name*." So, many would come into the church! They would make their own laws and judgments therein, if only they could be called by its name.

But lo! where would the Church be then? Would it not be out in the stream of popularity as well as any other? As regards *peculiarities*, read Titus 2: 14, concerning Jesus, "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a *Peculiar* people, zealous of good works." The Lord wants a peculiar people—separated from the world; and people cannot well be peculiar, without having *peculiarities* about them.

We have heard some railing at ministers for speaking too plainly and too hard to the unconverted, fearing that thereby they might take offence and become affronted at the Brethren, and *it* might be a cause that they would never join in with us. Now, by this we predict that we are in the times which the apostle said would come, "when men will not endure sound doctrine," and, that they would "heap to themselves teachers, having itching ears," who would speak as would be pleasing to the hearers. But what, then, is the plaudit given to those ministers who thus speak? "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets."

We have frequently said, and are constrained to say it again, that, if we must carry sinners into the church on downy beds of popularity, or spring cushioned stools, we had better leave them where they are: better not have any meat at all, than a world full of filthy and putrid matter. Let us be careful, lest we share the same fate as did the ancient Korah and all those who adhered to him. We will here tell you against what they rebelled. "The Lord commanded Moses to speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments, throughout their generations, and that they put upon the fringes of the borders a *ribband of* blue." Now comes what it was for: "and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them (not only remember them, but also do them) and that ye seek not after your own heart and your own eyes, after which ye used to go a whoring." Numb. 15: 38, 39. In the following chapter you can see the penalty, and what befel the rebellious, Korah and his colleagues.

Now those fringes, and ribands of blue, were of no more account in their days, perhaps, than *caps*, non-conformity to the world, the resigning of public offices, &c., are in our day. The fringes and ribands had their signification, and so have these latter things a signification of propriety to a Christian.

It is true, there are some things discussed at our Annual Meetings which, perhaps, are of little value to the soul; but we ask, Who is to blame? Is it the annual council, or is it those members who give rise to and send in such strife-gendering questions? Let us all try to be of one mind in Christ, and all speak the same things; and then these jarrings and discords will cease. Do what Paul commands Timothy—"Shun profane and vain babblings; for they will increase unto more ungodliness." "Flee also youthful lusts; follow after righteousness, faith, charity, peace with them that call on (the name of) the Lord out of a pure heart." "But foolish and unlearned questions avoid, knowing that they do gender strifes; and the servants of the Lord must not strive; but be gentle unto all men." This know also, that we are in the days in which men and women are lovers of their own selves more than of God—"covetous, boasters, proud, blasphemers, disobedient, accusers, traitors, heady, high-minded, lovers of pleasure more than lovers of God."

In conclusion, we will say, let us ever weigh ourselves by the good Book. Let us ever try to find fault with ourselves instead of with our neighbors. Let us work in meekness and fear, and all will be well in the day of the Lord.

L. ANDES.

Lincoln, Pa.

Dare to change your mind, confess your error, and alter your conduct, when you are convinced you are wrong.

Innocence is a flower which withers when touched, but blooms not again, though washed by tears.

Christian Family Companion.

DALE CITY, Pa., Sept. 30, 1873.

Editorial Correspondence.

PHILADELPHIA, PA. }
Sept. 16, 1873. }

Sister Eliza Beachley, our daughter Anna, and ourself, arrived at this city, on last Thursday morning, 11th inst. We had spent a few hours very pleasantly, in the evening, at the house of our brother A. B. Brumbaugh, M. D., in Huntingdon, so as to take a train that would land us in the city after daylight. Dr. B. and family hospitably entertained us, and sent us on our way rejoicing.

Here we were met by Elder Jacob Spanogle, and conducted to his home, No. 4042, Powelton Avenue, where we are making our home, and where we are now writing. We are being entertained with unmerited kindness.

Until Sunday our time was devoted to pleasure and business interviews of the numerous wonders of this wonderful city, some of which we may notice in future papers.

On Sunday morning we met with the Brethren of Philadelphia, at their new meeting-house, which was first opened for public worship on this day. This fact had been published and consequently there was quite a large assemblage. It is situated on Marshall street, between Girard Avenue and Poplar street, a very convenient place for the members, and in a good locality for a church. The house is constructed of brick, and is 42x69 feet in size. First, it has a good seven foot cellar. Then a ten foot basement, which is finished up for Sunday-school and lecture purposes. It is divided into three apartments: lecture room, infant class, and Bible class rooms. The audience room is on the second floor, and is large, and pleasant, being eighteen feet high, and having light and ventilation on three sides. The entire building is substantially, but very plainly put up, and we have not a word of fault to find with it. It appears to us to be just right, and becoming for a Brethren's meeting-house, in the city of Philadelphia. Of course such a house would not be in place in the rural districts of the western states, where the Brethren could not afford to build it and the wants of the people would not require it. Brother Grabill Meyers says, "Our meeting-houses should compare with our dwelling-houses. If we are poor, and it is required that we live in common houses, sparsely furnished, it should not be expected that our meeting-houses should be much better. But if the Lord has blessed us with means by which we could adorn our own homes, we ought to make our meeting-houses to compare with them, especially so far as comfort is concerned."

To return, the house is furnished with plain carpets and mattings. A platform, three steps high, is erected for the preachers' desk, which is a plain desk, about five feet long. The platform is large enough, and provided with seats for half a dozen or more preachers. On the same lot they have a good dwelling-house, supplied with a large cooking range, which has been supplied with a view of supplying the eatables on lovefeast occasions. These are then conveyed into the audience room by a dumb waiter, (or elevator) and they are taken out, from a door aside of the minister's stand. This dwelling contains ten rooms, and brings four hundred dollars a year rent. It is occupied by a brother who is janitor, and receives two hundred dollars a year for his services.

On Sunday forenoon the house was quite full, a number of persons occupying the gallery, over the vestibule, which is also supplied with seats. A number of the ministering brethren were present, Isaac Price, Jacob K. Riner, Jacob Rinehold, Robeson Hyde, and Grabill Meyers, and some others from adjoining congregations. Brother Price preached, and brother Riner assisted. The services were interesting and edifying, and the attention very good. At the close of the meeting brother Spanogle stated that the entire cost of the building, including the furnishing of the house, and the dwelling-house, was about twenty-three thousand dollars. They realized thirteen thousand dollars from their old house. A collection was then taken, from which about thirteen hundred dollars were obtained.

In the evening brother Riner preached, to the acceptance of a large congregation, nearly as large as the forenoon attendance. We dined at brother J. L. Fry's, and supped at brother Silas Thomas's.

On Monday we attended council meeting at the old Germantown meeting-house. Brethren Price, Riner, and Gotwaltz, presided, and brethren Grabill Meyers, C. Custer, and Jacob T. Meyers, assisted. Some church difficulties were discussed, and it is hoped a way was opened by which they may be removed. Difficulties have arisen between several of the members which threatened to create great disturbance in the church, but it is now expected they will either agree to agree in the church or to disagree outside of the church. The meeting was continued until about three o'clock. Whether it will result profitably to the church at Germantown is a matter which time and eternity will reveal, but to ourself and others the occasion of our being there, and its results, is a matter of rejoicing. By visiting the graves of the fathers, attending the services and deliberations of the brethren, and the operation of the Good Spirit of the Lord, our daughter was constrained to give her heart to the Lord. Her resolution was made known, and as nobody forbade water, she was baptized, and received into the church. The occasion was entirely unexpected to us.

After the meeting we took refreshment at the house of sister Lehman, and after the baptism returned to Philadelphia, and attended evening meeting, and listened to an excellent discourse by brother Isaac Price. Brother Jacob Reinhold also made remarks in German. The congregation was very much smaller than at former meetings, but the attention was good.

On Tuesday and Wednesday evenings we were not present, but our reporter informs us that the attendance was about as that of Monday evening. Brother Grabill Meyers preached on both occasions. The brethren expect to continue the meetings at least until over next Sunday, and longer if the prospects advise.

Our visit has been a very pleasant one, and we are enjoying it very much.

Answers to Correspondents.

C. ROYER.—We have no hymn from you on the Church in its Purity. We have an attempt at poetry writing on that subject, by another party; but as we cannot discover in it the loveliness you speak of, either in sentiment or poetic expression, it probably is not what you refer to.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

Query.

Will some one give his views on the 14th verse of the 13th chapter of Mark: "But when ye shall see the abomination of desolation spoken of by Daniel the prophet standing where it ought not?" The query is of a three-fold nature: What is the abomination? who are the desolate? and where is it to stand where it ought not? Is it in the church of Christ, or is it among the popular Christianity? Some think it is the latter, while others say, "How fast the prophecies of Daniel are coming to fulfilment!" when they hear of so much controversy among the brethren everywhere, the C. F. C. not excepted.

Matthew 24th chapter, 15th verse says: "Stand in the holy place." 12th verse, "And because iniquity shall abound, the love of many shall wax cold; but he that endureth unto the end, the same shall be saved." This seems to be in the church of Christ. But as there is a difference of opinions among the brethren and sisters, and the matter is not clear in our minds, we would like some one to write on this subject through the columns of the C. F. C., and we would like to have some light on this scripture, from those that may be able to understand.

MARY RIGGLE.

Why Is It?

In No. 34, I see an article from sister Barbara Snowberger, headed, "Why is it?" a question of vast importance, and which demands an answer from many. I have had many serious thoughts on the matter. At the last lovefeast I attended, there were a great many members; and when seated at the tables I looked around, and I felt solemn. There were there from far and near. I thought of the great general assembly of the saints. There were the sisters, all wearing the same token of reverence; but when I looked on the brethren's side, I saw many, that, from their appearance, I would not have taken to be brethren. If the CAP is the sister's sign, please tell us what the brethren's sign is, so we may know them too.

QUERY: Were David's psalms the only sacred songs used in worship among the Jews? What did they sing before these were written? and what should the people of God sing now, in order that their worship will be most acceptable to the honor and glory of God?

We have a very zealous people here, who believe it to be almost an unpardonable sin to sing for the praise and worship of God anything else than the inspired songs of David. They teach that the psalms, and hymns, and spiritual songs are all included in the book of Psalmody, and mean the different psalms; and they tell us, too, that the church of the Brethren did at first sing psalms along the River Uphrates, and now are practicing the great violation of the word of God.

Wake up, my brethren and my sisters; if possible give an answer to every question asked through our papers. They are not asked for naught. Give all the information and scriptural light you can. In this way we can be much edified.

MARY ROHRER.

Honey Grove, Pa.

To Brother D. P. Sayler.

COVINGTON, Ohio,
Sept. 10th, '73.

BROTHER SAYLER: I feel like saying something to you in regard to your reply to sister H. Knouff's letter; but where and how to commence I am at a loss to know. There have been several replies to your letter, through the C. F. C.; so you are aware that the brethren generally think you treated aunt Hannah rather harshly. I have been waiting to see an acknowledgment to that effect, but have not seen or heard of any as yet, on your part. I will just say, that the Brethren here, that have been acquainted with sister Hannah for thirty or forty years, have a very high opinion of her Christian character, and seem to think that you should at least make some *apology*, if not public acknowledgment, for the rough manner in which you have treated her. As for myself, I have been acquainted with her (as a near neighbor) for nearly twenty years, and I can truly say, that a more sympathetic, charitable, free and kind-hearted sister I never knew; in short, I believe her to be a refined Christian woman; and if you are acquainted with her, as you say you are, I am the more astouished at you replying to her as you did. I believe aunt Hannah wrote in reply to Bro. Eby as she did, out of sympathy and charity to her Iowa sisters, and not for the purpose of rebuking Bro. Eby as you accuse her; and I want you to expressly understand that I am not rebuking *you*, but merely admonishing you to be more careful how you reply to a kind-hearted Christian sister. I would just say in conclusion, that I never saw aunt Hannah without a very plain cap on her head.

She is no relative of mine—I call her *aunt* out of respect to her age and Christian character.

Now, brother Sayler, I hope you will take no offence at my writing and asking you to let us know how you feel about it by this time, either thro' the COMPANION or to me by private letter. Yours in Christian love.

ENOCH BEERY.

Moustache.

In COMPANION No. 33, present vol., page 519, there is an article headed, Moustaches, in which the writer says, "The right to wear it has very properly been questioned. No one has any moral right to be indecent." And then he makes use of a passage of Scripture, namely, "Let all things be done decently and in order," 1 Cor. 14: 40, and says, "Nothing can be more indecent, so far as the human face is concerned, than to conceal its beauty beneath a filthy mange of hair. But the upper lip, shingled with a cupola of moustache is the most disgusting. No phenomenon could be more befitting savages," &c. Now I have no idea that the writer is a brother, or that he ever read his Bible with much care, else would not have made use of the reproachful language concerning the full beard, with which God made man, when he made him in his own likeness. And when God chose a certain people, he commanded them not to cut off their beard, not so much as to mar the corners thereof. See Lev. 19: 27, and 21: 5. To the contrary, baldness and clipped beards were always a shame, horror, and scandle in the time of the law and the prophets. See 2 Samuel 10: 4-5, Jer. 48: 37, 38. And if historians can be credited, such as Josephus, and many others, Jesus Christ of Nazareth also wore a full beard, and even on the upper lip, nicely decorating the Son of God, decently and in order, for "God is a God of order." But in this, God, according to the writer, T. F. Tukesbury, would look upon him as upon the most degraded of human monsters, that no decent person could have the offer to drink after without feeling insulted. He farther says, "We have no right to annoy others by such indecency," &c., and then he concludes with the language of the apostle, "Lay apart all filthiness and superfluity." James 1: 21. We all know that to be filthy does not become the Christian; but that the full beard makes him filthy I

could never see; and if there is any superfluity or indecency in it, and it is wrong to wear it, then it should not find a place in the church or the Bible. Then, and not till then, can the writer justly claim that "the right to wear it has very properly been questioned." What I have written, I have written in respect of God and his word, and God's people.

JOHN FORNEY, Sen.

Falls City, Neb.

Encouraging.

Brother Henry:

The COMPANION for the present year exceeds the past for richness of matter and variety of topics. Old veteran correspondents stand unquailingly at their posts, and new ones are enlisting. The reproofs are sometimes rather sharp, and the contention in the ranks rather strong. Occasionally enthusiastic correspondents get a little out of the way, but the more devout in Israel soon instruct them more perfectly in the ways of the Lord. Permit me at this point to express my approbation of the happy and successful manner that brother J. S. Flory has met the writer on "Charity." Let us be careful, brethren, that we do not get our mantle of charity so large as to cover a multitude of sins, in a bad sense. "Charity rejoiceth in the truth."

J. P. Miller's "Parental Influence" is interesting, but it comes so much scattered. Why is it? The investigation of the subject will doubtless result in good among the thoughtful, who have at heart the well-being of their children and society at large. The person who can tell parents what their duties are toward their children, and arouse them up to a vigorous discharge of them, is doing his race a favor that will not lose its reward. Think of the human guilt and misery that is moaning over every peopled continent and dying away on the shore of eternity, and the generation that is growing up amidst it all! Our influence is carving upon something more imperishable than marble.

The discussion about the proper covering for sisters may just as well come to an end. The most important point is admitted—that a covering is required—but what is it to consist of, may be discussed for centuries and end where it began. So long as the sisters do not submit to a cap from a sense of duty to the church, compulsion will be a poor remedy. But every sister of high aims, I think, must have a spice of this principle within her—to submit to the reasonable demands of the church of their choice from a sense of duty. It may not be so quick an incentive as glory, but it is a nobler one, and gives a tone to character which glory cannot impart. Therefore let us all honor the church now in the wilderness journey, that we may enjoy a membership in it, in its glorified, exalted, and triumphant state. Dr. Clark says: "Those who are *impatient of rule* are, generally, those who wish to *tyrannize*. And those who are loudest in their complaints against authority, whether civil or ecclesiastical, are those who wish to have the power in their own hands, and would infallibly abuse it if they had. They alone who are *willing to obey*, are capable of *rule*; and he who can rule well, is as willing to *obey* as to *govern*."

The news from the churches is encouraging. This is one reason why I love the C. F. C. It comes on its weekly visit like a missive from an old familiar friend. How often, when downcast, it has refreshed us as a "leaf from the tree of life." Through it we know what is going on from the A. M. to the remotest bounds of the brotherhood. The satisfaction of knowing what is going on is worth more than money.

Go on in your mission. Speak the truth in love. Be gentle, be tender, persuasive and kind. We will try to practice the virtues you teach, and bear with your imperfections.

JAMES A. SELL.

Newry, Pa.

Sons of God and Daughters of Men.

In current volume, number 36, page 572, there is a query asked by G. W. Jones. It is important to understand this passage of scripture, found in Gen. 6: 1, 2: "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men, that they were fair; and they took them wives of all which they chose." My mind leads me to think that the Sethites and the Cainites stood related to one another as the church of God and the world: or as the woman and the serpent: the sons of Seth these were called the sons of God, while the sons of Cain were styled the sons of men, or of the serpent. So the Sethites began to look upon the Cainites, or daughters of the Cainites, as being fair or handsome, and they intermarried with them. So long as the sons of God (or Seth) maintained their integrity, and walked in the way of the tree of life, the two communities had no religious association, or family intercourse. The time however arrived when the middle wall of the partition was about to be laid low by a general apostacy. A spirit of liberalism had arisen among the sons and daughters of Seth, the result of an expiring faith, which predisposed them to a fraternity, or mixed communion, with the Cainites; who, like their father, were religionists of a wilful stamp. The sons and daughters of men, or of the serpent's seed, enjoyed themselves in those days as they do now. They were men of the flesh, grovelling in their [illegible] and parents, and devoted to the [illegible] flesh, the lust of the eyes, and the pride of life. Their religion was God what pleased them best; and doubtless afforded a fair specimen of the [illegible] of thing in all subsequent ages. It is quite probable, that the principle and example of the sons of God, (or the Sethites,) had considerable modified the original impiety of the Cainites, as to bring them to a similar state as that observable in our day. Sects, between whom there were no more dealings in their beginning, than between the Jews and the Samaritans, are now so liberal, that they agree to be silent upon all controversial topics for which they once contended to their death, and to recognize one another as brethren in the Lord. But Paul said, "If they marry let them marry only in the Lord." See Deut. 7: 1—3, &c.; Jude 11th verse, 1 Cor. 8: 39. The sons of God corrupted themselves in marrying the daughters of Cain. "They were beguiled into the way of Cain." For the sons of God to marry daughters of the serpent, or the Cainites, is to jeopardize their fidelity to God. Yours in love.

DR. E. L. MACKAY.

Beaver Creek, Md.

Missionary.

Editors and readers of the Companion:

Beloved in the Lord, you are aware that I have been advocating missionary labors by the brethren, and with it missionary support by the church, as a gospel order. I have not changed my mind, but I have been reminded in several instances, lately, that it had an effect entirely foreign from my object. With a heavy heart I write to correct the abuse, if possible. It is said that this and that brother (minister), in response to invitations to attend communion meeting replied, "If you will pay my expenses, I will attend and labor for you: if not I will stay at home." And this is said by brethren who are worth many thousands of dollars in this world's goods—brethren who are laying up treasure in this world to their own hurt and the hurt of their families. Brethren, remember, that riches are very often the snares of the devil. Remember, too, that many of the brethren and sisters cannot see the propriety or necessity of a supported ministry, and that they are mostly of the wealthier class, and hence such expenses must be drawn from the poorer class, if obtained at all. Remember, that is is more blessed to give than to receive: and that you have not yet taken to the advice of Holy Writ, and cease to entangle yourselves with the affairs of this world: that you have not heeded the command of Paul to Timothy, and given yourselves wholly to the work. If you love the brethren and the cause as Jesus loves, you will be amply repaid the outlay for going a hundred miles, or so, to meet, to

labor, and commune with the people of God. So long as you indulge in speculation, and money getting at the expense of the prosperity of Christ's cause, so long you must expect to give of your money to mend the breach.

I shall continue to advocate a supported missionary system, but, beloved brethren, do not be too fast. Do not begin at the wrong place. Excuse a little self-denial. Do not press your claims to the detriment of the cause for which Jesus died. Think of his self-denial, his sufferings, his tears, his bruises, his wounds, his death for the redemption of the world. In love.

G. B. REPLOGLE.

Moulton, Iowa.

Warning.

On page 515, of the COMPANION, written by S. M. Minnich, headed "Utility," are some strictures and criticisms on the last A. M., which made me feel sorry to see from the pen of a brother. Who can find so much fault with that council? I will not repeat much of what is said in the article; but notice some of its criticisms. I was present at that meeting, and felt as if the Spirit of the Lord was present, and the business was done in the fear of the Lord. It is said that the church complains of the Annual Meeting, but does not try to remedy it. I fear the writer has partaken of some of the Methodism he speaks of at the commencement of his article; as Methodism complains of all our Brethren do, and speaks against the truth. Now it is the churches that send the very questions complained of to the Annual Council, and the council does not form them. If the churches should govern, and are more perfect than the council, why do they send such trifling matters up to the Council, that are of no utility or use to the church? This is not wisdom in them to do so. In the Apostolic age or days, the churches were governed by the council of Apostles and Elders. See Acts 15: 20, 23; and 2 Thess. 1: 1. The brethren always tried to give the best counsel and advice they possibly could, and we do well if we only take heed to it; for we can already see a spirit at work to disobey the counsel of our Elders. And how is it in so many churches? Committee after committee is called. We should all feel and do as Aaron and Hur did to Moses, who held up his feeble hands while the battle was going on: we should not discourage our Elders, but encourage them by our love and respect for them, as the Apostle says they are worthy of double honor. I am often pained to see so much written and printed about the caps, &c., and "have we thus saith the Lord for this thing and that which the church practices?" We all promised in our vow to hear the church and the Gospel; and yet some are rebellious and not willing to hear the instructions given us, and try to make by-paths to walk in, for which they will have to answer in the Judgment of the Lord.

JOHN WEYBRIGHT.

Double Pipe Creek, Md.

News from the Churches.

Sister Sallie E. Cart, of Morrisonville, Ill., says:

"We had a communion meeting on the 6th and 7th inst. We held an election. Brother Owen Peters was chosen to the ministry. Morrisonville, Christian Co., Ill., is his address.

Change of Address.

John Hershey, from Cornelia, Mo. to Warrensburg, Mo.

(Visitor please copy.)

J. HERSHEY.

Announcements.

The Lord willing, our lovefeast will be on the 10th of October, commencing at 10 o'clock A. M., in our meetinghouse, three miles north-east of Monticello, White Co., Ind.

There will be a lovefeast in the Dry Creek congregation, Linn county, Iowa, Nov. 1st and 2nd.

The brethren in California will hold a communion meeting in a grove on the south side of the Merced River, Merced county, Cal., 6 miles west of Cussics station, Southern Pacific Railroad. By order of the church.

ELD. GEO. WOLFE.

A lovefeast in the Rock River congregation, Lee county, Ills., on the 8th and 9th of October.

The members of the Salamony arm of the church, have appointed a communion meeting, on the 28th of October, commencing at ten o'clock. Those coming by Railway, will stop at Huntington. We expect to have conveyance at Huntington the day before the meeting, to convey members to the place of meeting.

SAMUEL MURRAY.

We intend, the Lord willing, to hold our lovefeast on the 10th and 11th of October, in the Four Mile congregation, Union county, Ind. The place of meeting is ten miles south-east of Richmond, Wayne county, Ind. There will be conveyance at Richmond the day before the meeting.

Fraternally,

JACOB RIFE.

Our lovefeast will be in the Panther Creek congregation, Iowa, on the 4th and 5th of October, to commence at one o'clock.

ROBERT BADGER.

We intend to hold our communion in the Duncansville branch, Blair county, Pa., on the 7th and 8th of October. Meeting to commence at 4 o'clock.

J. A. SELL.

The brethren in the Buffalo Valley, Union county, Pa., intend, if the Lord willing, to have a lovefeast on the 30th of October, to commence at one o'clock p. m., and meetings to continue for several days. Brethren coming to us, will please make their arrangements to stay, at least, over Sunday. By order of the church.

ISAAC MYERS.

Lovefeast at Fairview, two and a half miles south of Unionville, in Appanoose county, Iowa, Oct. 31, commencing at 2 o'clock p. m.

JACOB BAIR.

LOVE-FEASTS.

Near Greenfield, Howard county, Kan. Oct. 18, and 19.

Brush Creek, Osceola, St. Clair county, Mo., Sept. 28.

Cold Water, Green, Butler county, Iowa, Oct. 8, and 9th.

4 miles south of Shanesville, Tuscarawas county, Ohio, Oct. 4.

Hamilton, Caldwell county, Mo., at the residence of Paul Sult, Oct. 4, and 5.

Dry Valley, Mifflin county, Pa, Oct. 3d, in the evening.

Spring Run, Mifflin county, Pa., Oct 5th, in the evening.

Wacondah, 5 miles north of Harden, Ray county, Mo., Oct. 4, and 5.

Santa Fe, Miami county, Ind., Oct. 3.

Middlecreek, Somerset Co., Pa., Oct. 2.

Four miles south of Waterloo, Iowa, Oct. 11, 12.

Grove M. H., Fayette Co., Pa. Oct. 4.

Montgomery, Indiana Co., Pa. Oct. 3.

Root River, Fillmore Co., Minn. Oct. 4, 5.

Coal Creek, Fulton Co., Ill. Oct. 8.

Salem, Marion Co., Ill. Oct. 11.

Aughwick, Huntington Co., Pa. Oct. 7.

Marshall Co., Iowa. Oct. 4, 5.

Four miles east of Leon, Decatur Co., Iowa. Oct. 2.

Dunnen's Creek, Bedford Co., Pa., Oct. 3.

Washington Creek, Douglas Co, Kansas, Oct. 4, 5.

Bachelor Run, Carroll Co., Ind., Oct. 25.

Thorn Apple, Mich., Oct. 5.

Bushnell, McDonough county Ill., Oct. 5, 6.

Osawkee, Kansas, Oct. 4, 5.

Fawn River, Lima, Lagrange county, Ind. October 4.

Nettle Creek, Hagerstown, Ind. Oct. 3.

Sam's Creek, Md., October, 11,

Monocacy, Md., October, 17.

Meadow Branch, Md., Oct. 21.

Beaver Dam, Md., Oct. 25.

Indian Creek, Fayette county, Pa., Oct. 4.

MARRIED.

By the undersigned, on the evening of the 14th, of September, Mr. SAMUEL J. GIFFIN and Miss JULIA ANN STINEMAN, all of Conemaugh, Cambria, Co., Pa.

STEPHEN HILDEBRAND.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

WILLIAM SNYDER was instantly killed by the cars, one mile west of Gallitzin, on the Pennsylvania Railroad, in Cambria county, Pa., July 17th, aged 39 years 6 months and 23 days. He fell or jumped off the way passenger train going west. A freight train east was near at the time, and could not be stopped until two wheels of the engine passed over his head. His remains were brought back to Gallitzin, and buried in the Methodist burying-ground. He was a son of Harman Snyder, dec'd.

THOMAS S. HOLSINGER.

Died in the South Santaam congregation, Linn Co., Oregon, June 13, 1873, our much beloved sister ELLEN RUSSEL, wife of brother William Russel, aged 44 years 9 months and 12 days. She leaves a sorrowing husband and two children to mourn their loss, which we hope is her great gain. Brother William has lost an affectionate companion, her children a kind mother, but we do hope they will prepare to meet her in that bright world above. Her disease was consumption, which she bore with Christian fortitude, and oftimes she spoke of her home above. Funeral services by brother David Brower, from John 5: 25, 28, and 29th verses, to a large and attentive concourse of people.

AARON H. BALTIMORE.

In the Rock River congregation, Lee Co., Ill., ADAM HOSTETLER, August 31st, aged 68 years 10 months and 22 days. Died with dropsy.

Rock River congregation, Lee county, Ill., Sept. 2d, LEVI HOSTETLER, son of the above, aged 34 years 7 months less 1 day. Disease, typhoid fever. He left a sorrowing widow and four children, to mourn their loss.

ANDREW M. DEEDORFF.

In the Monticella branch Ind., JOHN SHOFF, son of Christian and Mary Shoff, Sept. 7th, aged 21 years 11 months and 25 days. Disease, consumption, of which he had to suffer for about two years. Funeral occasion improved from John 5: 25—28. This is another warning to the young, not to delay, but to remember their Creator in the days of their youth, so when sickness or death comes, they can say with one of old, "I am now ready to depart."

In the same congregation, killed by lightning, on the 4th of July, our beloved brother GEORGE ANTRIM, aged about 31 years, leaving a wife (a dear sister) and three children to mourn the loss of a dear husband and father; but we feel assured that they need not mourn as those that have no hope, and that their loss is his eternal gain. Funeral occasion improved, from Matth. 24: 44.

JOHN S. SNOWBERGER.

August 13th, friend ELIZABETH, wife of friend Samuel STEWART, and daughter of brother Jonathan and sister Margaret Barkey, age 25 years and 6 months. She left a babe 9 days old, one little boy, and a sorrowing husband to mourn their loss. She was a member of the Brethren in Christ.

MARK MINSER.

Near Tiffin, Ohio, Sept. 4th, of cholera infantum, LAURA RICHARD, daughter of brother James and sister Sarah, aged 11 months and thirteen days. Funeral discourse by the brethren, from the words, "Forbid them not, for of such is the kingdom of heaven."

S. A. WALKER.

Elmer Bowser, son of David and Lydia Bowser, was born July 11th 1871, died September 12th 1873, aged 2 years 2 month and 1 day. Was buried at the Beech Grove Meeting-house, Sept. 14th: Funeral discourse from Matth. 19: 14, 15.

E. L. YODER.

JACOB CRISSEY, August 13th, aged 95 years, 5 months and 9 days. He lived and died without being a member of any church Funeral services by the writer, from 2 Cor. 5: 10. THOMAS BLOUGH.

LIST OF MONEYS RECEIVED for SUBSCRIPTION BOOKS, etc.,

A Weimer	1 50	E Coher	1 50
Leonard Wolf	1 50	Sallie E Carl	1 50
Eld Geo Wolf	85	E B Shaver	50
H Muhlenburg	90	A C Numer	10
Eliza Brandt	60	Callie Bowers	37
Daniel Artz	3 75	S M Minnich	1 60

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EXPRESS, leaves Bedford at 10: 40 A. M. arriving at Bridgeport at 11: 52 A. M.

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The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion.

It assumes that the New Testament is the Will of God, and that no one can have the promise of salvation without observing *all its requirements*, that among these are Faith, Repentance, Prayer, Baptism by true immersion, Feet Washing, the Lord's Supper, the Holy Communion, Charity, Nonconformity to the world, and a full resignation to the whole will of God, as he has revealed it through his Son Jesus Christ.

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VOLUME IX. DALE CITY, PA., TUESDAY, OCT. 7, 1873. NUMBER 40.

A Mother's Counsel.

Mary Clarke, wife of the learned Adam Clarke, was the mother of six sons and six daughters; and the love she bore to them would astonish many in these days. To one of her sons she wrote the following instructive words: "Do nothing carelessly, and then, I venture to say, that with the ability you have, you will do most things well. Be exact in all you do, nor let the least matter pass you unexamined. In your reading, too, investigate your subject, and be not satisfied with skimming on the surface of things, nor make an attempt to grasp the whole, without attending to every part in order. Paying attention to particulars, as well as to generalities, will by degrees give you a habit of mental observation, while at the same time it will deepen your knowledge. But endeavor to gain heavenly wisdom. Do not forget to bare your needs and your heart in private before God, that He may grant you his grace, and direct all your paths in life."

Compiled for the COMPANION.

Family Prayer.

Dear brethren and sisters, there is no plainer duty of Christian profession than that of family prayer. Nothing can be a substitute for it; no degree of faithfulness or regularity in other duties will atone for the neglect of this. It is not a small consideration to have all the members of a family brought together, morning and evening. Love must be the cause in any household, to have the members all meet together. This precious service unites a family in a more sacred and sweet union of love on earth. It calls them to the same Savior; it kindles in them a desire to meet their Savior in heaven. It is strange that this duty of family prayer is so often made to depend on the husband and father. In many families, no other member is willing to discharge the service. If the husband is absent for a day, or longer, no thank-offering is rendered at the table, and there is no prayer in the family. The service is wholly neglected; the wife seems to think that family prayer is of no consequence when her husband is absent. And some widows never observe this service; they never honor God and his word by assembling their children for family worship. As their husbands are dead, they deem that a sufficient reason why family worship should be discontinued. Is such a service any the less needed because the husband and father is absent, or has been called away by death? How can wives and mothers have an easy conscience in the neglect of a duty so plain? And we may well add that such a service should be mutual in a family. When a husband and wife are living, there is certainly no reason why the voice of the husband should be heard invariably, and the wife's never heard. And still there are families in which this is the case. It is not best that the same one should lead off all the time. The wife should be willing to lead in her turn. She will gain by it herself, and it is best for her husband, and best for her children. It gives interest to the service, to thus vary it. The children need the influence of hearing their mother's voice at prayer, as well as their father's. How precious and powerful the influence of such a remembrance for future years.

There is another fact which needs to be seriously thought of in this connection. There is many a wife in our churches, whose husband is not a professor of religion. Is there no need of family prayer in that household? And on whom does it devolve, if not on the wife? There are very few husbands who would oppose their wives in such a service. Wife, have you ever, in the morning or evening, said, now, husband, you and the children sit down for a short time, while I read a few verses from the word of God, and pray to God? Wife have you ever done this? If not, can you feel that you have done your duty? Your husband, and the world around, expect to see a difference between a professor and a non-professor, and God requires it.

SUSAN REBER.

Waterloo, Iowa.

For the Companion.

Tobacco.

On page 253 of C. F. C. brother Wm. Culp asks a number of questions concerning *tobacco*, which I will try to answer, and without much of a preface at once take up his questions.

In the first question, brother, you wish to know who created that plant—whether it was the devil or our heavenly Father? Now this is a question which is not very easy to decide; since we read in a parable that a man sowed good seed in his field, but while men slept an *enemy* sowed tares into the wheat: and when his friends saw the tares, they said in surprise: "Sir, didst thou not sow good seed in thy field? from whence then hath it tares?" He said unto them, "An enemy hath done this." Now, if the enemy could sow tares, he is not any too good to have sown tobacco. So much, so far, in favor of the devil, as you call him. Now we will consider whether it is a plant of our heavenly Father's planting. We read, when Adam had sinned, the Lord said to him, "Cursed is the ground for thy sake. Thorns also and thistles shall it bring forth to thee." Now I think it must be clear to every comprehensive mind, that there were no poisonous weeds, no deadly nightshades, no narcotic plants on the earth before the fall of Adam. Neither could there have been upas trees, nor Sodom apples, nor poisonous berries, so long as Adam had not sinned. For, "out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food." What the Lord created in the time of creation was all good. That is so as you say, brother. But what grew out of the ground afterwards in consequence of the curse, or as the fruit of it, was not good. So that after due consideration we may venture to say, we doubt whether tobacco is a plant of our Heavenly Father's planting. But suppose the Lord did create tobacco, then He also created the poppies from which opium is made, and opium in its proper place as a medicine is certainly very good. But the way thousands of men and women use it is not good. The same applies to tobacco as medicine in its proper place. But why should the Lord create the poppies and tobacco for medicine before he created Adam? Or even afterward so long as he needed no physician? All the scripture for or against tobacco using, or abusing, may be summed up in these few words, "He that is filthy let him be filthy still." The two last and most important questions, are as follows; *first*, "Which is doing the greater evil, using tobacco or following the foolish fashions of the world in dress?" Upon my word, brother, I consider this a shallow question. You admit that using tobacco is doing evil, and also that following the fashions of the world in dress is doing evil. But which is doing the greater evil, I should suppose depends mostly upon the taste and fancy of its votaries. You admit that both are evils; and so I say, let that be enough: cease to do evil. *Second*, you say, "Now dear brethren, can any of you prove by the Bible, that a man will be debarred from heaven for using tobacco?" You have admitted that using tobacco is an evil. Now if you think that a man with an evil habit will be admitted into heaven, you may still venture to use it. It is true, we do not read of tobacco in the Bible, but we read about good and evil. The Savior says, "he that denyeth not himself, and taketh up his cross daily and followeth me, cannot be my disciple." This is plain enough. Did Jesus chew or smoke tobacco? Did he eat opium? I think not.

J. Y. Heckler.

Harleysville, Pa.

Pride.

What is the difference? First, what is pride.? Pride is a principle that blinds the mind to such an extent that causes humanity to form a better opinion of one's self than others may think of us. When the mind becomes intoxicated by inhaling the spirit of pride, we dream that we are some great personage. seated upon the throne of fame, with the world around us, ready to do us homage. But all the prood do not claim this much; they lack the means and opportunities. Extreme pride runs heavenward, it aspires to ripen there, but when it is plucked it will be "thrust down to hell." Pride in its various branches, or different degrees, does not work to each one the same end. Like the dollar, for one it may buy a Testament, for another a bottle of rum. We are all in possession of pride; we all have an idol dear to our hearts, and are influenced by pride to honor that idol more or less, whatever it may be. If I have a principle that does not injure my neighbor; that does not

throw its influence for evil around my associates; that does not teach my neighbor's children to make a false show in the world; that does not keep the poor children from Sunday-school; that does not tell my acquaintances that I am a stylish man, and I like best fashionable company, that is not eager to be in the latest fashions; that does not hiss at the old father and mother in Israel; that does not frown at my brother because his hair betokens the image of Christ; that does not dislike a sister who wears a token of entire submission, whether to God or man; I say, if I am characterized by such a principle, let every mouth be stopped, and every tongue be silent. It is not the letter that kills, but the spirit. It is the influence thrown upon the world that makes pride a canker which eats and devours, whether it be in the home circle, or upon the battle field. Within themselves there is no evil in ribbons, ruffles, and fine vehicles, but the evil is in the principle or heart that prompts to action in laying hold of these things to accomplish certain ends. When I see a real proud brother or sister, I can't say they are proud of their religion. This is the opinion of the world.

SAM. C. BASHOR.

Whiteville, Mo.

To be continued.

A Crumb of Comfort for Young Wives.

"Many a discouraged mother folds her tired hands at night, and feels as if she had, after all, done nothing, although she has not spent an idle moment since she rose. Is it nothing that your little helpless children have had some one to come to with all their childish griefs and joys? Is it nothing that your husband feels safe, when he is away to his business—your careful hand directs everything at home? Is it nothing when his business is over, that he has the blessed refuge home which you have that day done your best to brighten and refine? O weary and faithful mothers, you little know your power when you say, I have done nothing. There is a book in which a fairer record than this is written against your name."

"By angels 'mong the angels ranked,
Of all most tender-hearted:
For woman was a temple reared,
In ages long departed,
Of whitest marble in the fane
With richest jewels glowing;
Of sinless seraphs in the choir,
With tenderest music flowing.

MINNIE ROELKY.

Selected by CATHARINE FANSLER.

The Altar at Home.

Oh! well I remember a long time ago,
While a stranger now lonely I roam,
The scenes of my childhood, the friends of my youth
And the hallowed altar at home.

Where a mother's devotion at evening with ours,
Went up thro' the star-lighted dome,
And we knelt with a father to worship in prayer
Round the hallowed altar at home.

At morn our hymn with the songs of the birds
Trilled out on the soft, balmy air,
And we knelt ere we went to the toils of the day
Round that hallowed altar of prayer.

But the home of my childhood is desolate now,
We were gathered away one by one,
The light faded out from those beautiful scenes,
And the altar is broken and gone.

Yet faith to my rapturous vision unfolds
A home in a city afar,
When I kneel on my journey to worship alone
At my altar now everywhere.

And I know they are there at that happier home,
And that free from all sorrow and pain,
I soon shall be called from my altar below,
To join them in worship again.

Then let the glad years of eternity roll,
No anguish nor penitent prayer,
Or a desolate one with the cross all alone
Will be heard at the altar up there.

Hudson, Ill.

At Home.

The highest stage of being at home, grows out of a special state of affections, rather than of the intellect. We have met with individuals who would be a passport to any society, and whose manners the unstudied and spontaneous expressions of their innerselves, make them visibly welcome wherever they go. And attract unbounded confidence towards them in whatever they undertake. They are frank, because they have nothing to conceal; affable, because their natures overflow with benevolence; uninfluenced, because they dread nothing; alway at home, because they carry within themselves that which can trust to itself anywhere and everywhere—Purity of soul, with fulness of health, such are our best guarantees for feeling at home in all society to which duty takes us, and in every occupation upon which it obliges us to enter. They who live least for themselves are also least embarrassed by uncertainties.

The Difference.

CHILD.

What have they done? those Mexicans,
I should much like to know;
I think I never heard before
Of killing people so.

FATHER.

Done! they 're a weak and paltry race,
And all the papers say,
They owe our nation certain sums
Which they will never pay.

CHILD.

Well, Sammy Jenks is owing me
A sixpence for a knife;
I'll go some night and burn him out,
And take the fellow's life.

FATHER.

What! take his life, you naughty child,
Restrain your wicked tongue;
You would be tried for murder, boy,
And on the gallows hung!

CHILD.

Then why not hang the volunteers!
Is it more wicked then,
To shoot and kill a single boy
Than kill a thousand men?

FATHER.

Boy, boy, you 're talking rather wild,
You 'd better go up stairs,
And go to to bed it 's getting late,
And don't forget your prayers.

For the COMPANION.

Baptism, the Door into the Church.

In two different articles I have tried to show, that, according to the teachings of the Savior and the apostles, baptism is the door into the church. If this should be denied, let us go to the law and the testimony. The Savior says, "Search the Scriptures; for in them ye think ye have eternal life; and they are they that testify of me." Peter, in speaking of Jesus, says, "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people." Acts 3: 22, 23. This text will give us a starting point. We are told that we shall hear him in all things. What all things? All that Jesus said unto us.

In Matthew 28: 19, 20, we have the commission: "Go ye therefore and teach all nations." Teach what? Moses says, "All things whatsoever he shall say unto you." Jesus tells them, after they have taught them, to baptize them. He also says in another place, (Mark 16: 16), "He that believeth and is baptized shall be saved." What is it to believe? It is to have faith in his word; that Jesus is the Son of God; that he brought from heaven a saving gospel, and that there is power enough in that word to save us. When we so believe, and are willing to forsake all carnal propensities or habits of this world—willing to give up all for the sake of his word that was sealed with his blood—it is then, we think, we are fit subjects for baptism, and not till then. But some tell us it is not necessary to be baptized; we can have our sins forgiven whether we are baptized or not. This is a scripture that I never have been lucky enough to find; and I don't think it is in God's word.

Now we will come to the teachings of Jesus again; for we shall hear him. What did he tell Nicodemus, who came to Jesus by night, acknowledging him to be the Christ? He said to him, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Here we see it is necessary for us to be baptized in order to get into the church; and we never will or can enter unless we are baptized; for baptism is for the remission of sins. Jesus tells us in Luke's gospel, (24: 47,) "that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem." This is what he told the apostles to preach.

Now Peter, to you the blessed Savior gave the keys of the kingdom, what do you say? Why, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2: 38. In 1 Peter 3: 21, he tells us, in speaking of the old world, that Christ "went and preached unto the spirits in prison; which some time were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ." The Brethren are often accused of having "water on the brain," as they believe baptism is an essential ordinance. I hope none of us put more stress upon baptism than any other command. But let it be as it may, if preaching, we must have "water on the brain." Peter too had water on the brain," when he preached to the inquiring souls on the day of Pentecost. So had our Savior's forerunner, John, for we find him and Jesus in the waters of Jordan. Jesus must have had water on the brain too, when he told Nicodemus that he must be born of water. So Phillip, to preach Jesus, had to have "water on the brain" too; for we are told he "preached unto him Jesus," Then where do we find him? Down yonder in the water, baptizing the eunuch. Then Paul, in Romans 6: 4, 5, says, "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also shall walk in newness of life. For if we have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection." Now what was the apostle trying to teach us? Was it that after we have had our sins remitted we should be baptized? Why be baptized when our life is hid with Christ in God? Are you not as good as you can be, when you have no sin upon you? But this is not what he was teaching. We read in the third verse of the same chapter, where he says, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?" Then he continues: "Therefore we are buried with him by baptism."

Brethren, how often have we witnessed the return of souls, young and old, who had wandered far away from their Father's house, who had been living far from God, when they would hear the word of God, how miserable they would seem to feel! We truly can sympathize with them. Those who have been made willing to follow Jesus, after they have heard or read God's word, can look back upon their past lives. How many times they had sinned against their God, and how often they had turned a deaf ear to the word of the Lord! Yes, when they could behold their blessed Jesus, with an eye of faith, nailed to the cross to suffer and die for them. When they saw what Jesus had done for them, how willing they were to follow him down to the stream, to be buried with him in baptism. How

solemn and beautiful it is to see them go down into the water, kneeling down before their God, promising to forsake all their evil habits, and covenanting with God that they would follow him. I have often thought it could not be that men and women could stand by and witness such a scene as this, and yet live in rebellion against their heavenly Father. Yet we see some that will say, (and professors too), that it is a disgrace to go down there into the water. This calls to mind the Savior's language, Mark the 8:38, "whosoever therefore shall be ashamed of me and of my word in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. Right here we see that the very things that are to make us fit subjects for heaven are rejected, we might say by nearly all professors of christianity. The very things that will make us happy are rejected; our minds are again wandering over the world. How they are divided into schisms and isms! We are told by Paul in Eph. 4:5, that there is "one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all. What! one baptism? So Paul says. How does this correspond with the christianized world, so called? Why, we hear them say it matters not whether we are baptized or not.

Then, my dear readers, what was the mission of the Savior in the world? If he is the true Messiah, why not follow him? and if we follow him we will go down into the water where he went, there to be "buried with him in baptism." No wonder the Savior would say of certain persons, "these men draw nigh to me with their lips, but their hearts are far from me," and "Why call me Lord, Lord, and do not the things which I say?" Luke 6:46. Do we not see that there is a possibility of us being wrong? and just as soon as we leave Jesus we are wrong? Whenever we begin to set up our judgment against God's judgment, then we are out of the way. This is why our Master used that last verse we quoted. And would he not again, if he were here with us in these last days, have cause to weep, and say, Why call me Lord, Lord, and do not the things which I say."

Jesus tells us that man shall not live by bread alone, but by every word of God. Now what is the word of God? The Old and New Testaments. Faith, repentance, baptism, feetwashing, the communion, &c., are all found in the Word of the Lord. And many other things we find there But let it be remembered, that, if we do not come in at the door all of our worship will be in vain. Faith, repentance, and baptism are required of us in order to enter into the church; and it is then we can claim the promise.

May we ever be found faithful, that, when we are to leave the shores of time, we may lay our heads down in peace; and in the last morning we may meet and be owned as the children of our God, is my prayer.

G. M. Noah.

Manner of Preaching.

The manner in which the message of the gospel should be communicated is apparent, if we consider the nature of the message and the persons to whom it is addressed. Here is a company of human beings about to enter an eternity in which there can be no change. This short and uncertain life is their only period of probation. The decree must go forth, "He that is holy, let him be holy still; and he that is filthy, let him be filthy still.' All are sinners against God, and deserving his condemnation. In infinite love he has provided, through the atonement of his Son, a way of pardon and reconciliation, the benefits of which he offers freely to all who will repent and believe. He has sent this man to make known this good news to this people, and to plead with them to accept of it. If they reject it they sink under the condemnation of the law which they have broken; if they accept it, they rise to glory and everlasting life. Most of this audience are unreconciled to God, liable at every moment to plunge into a lost eternity. Others profess to have embraced the message of salvation; but they are liable to self-deception, and, in a world abounding in temptations, may be seduced into apostasy. Such is the message, and such the condition of the people, whom a minister addresses every time he rises in the pulpit. Was not the question of the apostle appropriate, "Who is sufficient for these things?"

But it is to be observed that this audience is of a very miscellaneous character. They are of every age, from the child in the Sabbath-school to its venerable grandparent. There are assembled men and women of every variety of cultivation. A small portion of the audience may be persons of educated and disciplined minds; the greater part belong to the middle walks of life; some are poor; many are young persons, just entering upon the realities of the world, or, if more advanced, are men of active business, of strong common sense, though destitute of the advantages of literary culture. Great as may be these differences, in one respect they are all on a level. All are tending to the same judgment-seat, and all must hear the announcement, "Come, ye blessed of my Father," or, "Depart ye cursed, into everlasting fire;" and their final condition depends upon the reception which they give to the message of salvation.

Such being the audience, and such the occasion of his address, it is obvious that the first requisite in the manner of the minister's communication is, that he be thoroughly understood by every one of his hearers who is of sufficient capacity to comprehend his message.

1. His *words* must be such as all his audience, of ordinary capacity, can understand. The message of salvation was first communicated to men, by the Son of God, in such language that the common people heard him gladly. The gospel may be understood by little children, else what is the use of Sabbath-schools? Janeway's "Token for Children" relates many cases of conversion in quite young persons. The daughter of President Edwards gave unequivocal evidences of piety, I think, at the age of four years. In a very interesting revival with which I was acquainted, one of the most interesting converts was an intelligent young person, of eight years of age, who has lately finished her course with joy. We all believe that Sabbath-school teachers should labor for the immediate conversion of their pupils; but this, of course, supposes it possible that they can make themselves understood. It may be said that these teachers are young persons and imperfectly educated, and it cannot be expected that learned men can render their weighty thoughts comprehensible to children and ignorant men and women. Then, I say, if the effect of learning is to keep men from being understood by

the common people, the less we have of it the better. The use of learning is to make these truths perfectly plain; and he who renders it the means of making them obscure, deserves to be esteemed a smatterer and a sham. We may be pretty sure that his learning is little, and his common sense.

* * *

Whatever may be said to the contrary, I can hardly conceive that a minister can use the language of the Scriptures in the pulpit too freely, provided he use it appropriately and reverently. Let a man read the sermons of Leighton, and Baxter, or Jay, or Payson, if he would learn how greatly familiarity with the language of the Scriptures adds to the power of him who addresses his fellow-men on the subject of their salvation.

I remember, nevertheless, that John Foster, a very high authority, attributes the aversion of men of taste to revealed religion, in part, at least, to the irreverent, and frequently ludicrous manner, in which the Scriptures are quoted in the pulpit. There may be, no doubt, a foundation for the censure of the great essayist; though it must be a very slight one, for the preachers whom he condemns, and the persons whom he supposes to be injured by them, do not often come in contact. Be this, however, as it may, the effect of the essay has been, I think, upon the whole, decidedly mischievous. It has led many preachers to suppose that it was out of taste, or indicative of a want of education, or, in fact, decidedly rustic, to quote frequently from the Scriptures. It has led to the belief that the language of the pulpit must have nothing to distinguish it from that of any secular composition, and that a popular article in a review may well serve as a model for the style of a sermon. Hence the style of the pulpit is becoming secular; and frequently, after the reading of the text, you will not hear a scriptural expression until the final amen, which has not yet been dispensed with. The same paper has not very unfrequently been put to triple duty. It first appears as a sermon, then as a platform address, or as a lecture before some literary society, and then as an article for some popular magazine, to which it may easily be adapted by cutting off the text and omitting a few sentences of the closing paragraph.—*Dr. Wayland*

What Can be done for the Children.

With what deep anxiety and solicitude is this question asked by many a parent. How few feel it enough to let their lives show that they are in earnest to seek the cause of the present state of things, and as if life depended upon their individual efforts, commence a reformation.

I have just come from meeting. One brother spoke very lengthily, and said nothing but the truth, but not a bit of feeling in the whole, dry as Sahara, without the redeeming feature of one oasis. During the time, the children fell asleep. Another brother rose, and in the same strain repeated much the same thing. Still the little ones slept, and I thought it was well, for though he told how he felt to see the young going to ruin, he related such a doleful experience that any child would shrink from a road where they would be in danger of meeting the like, and I should advise them them to do so.

Parents, what would you do if the children in your neighborhood came to spend the afternoon with yours? Would you seat them in straight-backed chairs and bring from some dark corner the hideous looking skeletons your father had in his office, and tell them to look at these and remember they too must soon pass away, hoping thus to make a salutary and lasting religious impression upon their young minds? Would you take from your box of relics the dried rose buds and geranium leaves, sacred to you from association, and try to interest them in these because beautiful to you? Would you not rather lead them to the garden, where the summer flowers were blooming in all their freshness, and, while weaving bright garlands, tell them of God, the author of the beautiful? Do you say, "We are too old for this—the young can talk hope, but we who have felt the storm of adversity and suffering have had our hearts chilled as yours will sometime be."

It is true the floodtide of sorrow has swept the shore of many a heart—one by one its idols may have been carried far out into the briny deep, but where is the brave soul that with Christian fortitude says no other life shall be shadowed by a cloud which hangs over mine?

Have you seen the beautiful peaches mellowing in the long August days? Storms as well as sunshine have done their part toward coloring the velvety surface. As the summer days of life go by, and its autumn days come, should they not find us with a deeper experience—a richer soul beauty? Why not have a religion that lasts forever? a kind that makes life sunnier and brighter? The Bible tells us that "the path of the just is as the shining light, that shineth more and more unto the perfect day," and who would not prefer this to the one where is only darkness and groaning?

The exhortations which reached my heart when a child were not the longest ones however filled with fine rhetorical phrases, but perhaps some aged pilgrim would tell, in words brief and broken, his desires or determinations, or a little child would rise to say, "I love Jesus." These suited me best then, and they do now. But how shall it be done? Live for God at home. Faithfully perform life's little duties—if there are any such—and let your daily life be such that the young will not look incredulous when in meeting you profess to know what religion is. Draw the young heart near to yours in confidence and real concern, and being a child yourself, learning daily at the feet of Jesus, yours will be a language they can understand. I think now of sweet childish faces and lips that loved to talk of Jesus—ears that would listen eagerly when told of heaven and its beauties. Some are now far down the broad road, others are asleep, but alas! not in Jesus.

Who shall be called to give an account for these things? Can we not make our Bible-classes and our social meetings more interesting? Jesus' love is as warm and fresh to-day as when he shared his joys and sorrows of childhood, and so will ours ever remain if we have the right kind. If I plead earnestly, it is because I have been a child, and my heart aches for the children.—ORIGINAL.—*in Advent Review.*

Moral Strength.

Perhaps there is no virtue which to-day is at so great a discount as moral strength. But who can say but what it is that very virtue, which, among the young of our age, should be at the highest premium. Without it, what can they do? With it, though much else fall short, what is impossible? And yet this very strength is appreciated and almost revered by all lookers on. Only know for yourself, that another possesses it, and how much more highly he is esteemed. Why is it, then, that it is possessed by so few, if so highly esteemed by so many? Why does not every person for himself try to increase it, and perfect himself in it? When once there is a strong determination to do right, when once we feel and know, and put that feeling and knowledge into one determined effort to be firm and true to our own better nature, trusting and relying on Him for strength from above, how much more easy to say *no* to every sinful thought, and every wrong doing; and how much better satisfied with our actions, and with ourselves we shall be.

God has not placed us here for naught. We each have a work, and

a purpose, and exert an influence, and we are accountable to Him for the manner in which we do that work, and the extent and kind of influence which we exert. Some, we are well aware, do not by nature possess the strong will and firm principles which others do. With them we must be gentle, yet firm, bold and true, trying to show that when leaning on Christ's arm, at the same time doing all that we can, then *all* are safe. He will not let any fall. Some have the erroneous idea that when we lay our burdens on the Lord, we can lay all the work He has given us to do, there also; and that He will do the whole for us. The Bible way is, we think, that we are not to be slothful, that we must *work* while the day lasts, doing all cheerfully, asking for all needful help from the Source which never fails, and then, when the night comes, laying all our burdens, and all of the results, on Him who doeth all things well, sweetly rest in hope. He will never do our work, but will always help and direct.—*Selected.*

To the Young.

Dear young readers of the COMPANION; for the first time I try to converse with you through the medium of the press. I am young in years and also in the good cause of our Lord and Master; but we have talents to improve, and if we do not improve them, the fault will be ours. All of us who have arrived at years to know good from evil have a work to do, a spiritual work for the benefit of our souls. It is therefore necessary that we attend to that work in our youthful days, before the evil days come.

I will ask *you* friendly sinner, Why are you not a Christian? You have some reason. Something that holds you back. What is it? Will you answer "I am too young?" Thank God that you are young. "Those that seek me early shall find me," says Jesus. Remember if you are old enough to sin, then you are old enough to repent of sin. The sooner you seek God the better. "Remember thy Creator in the days of thy youth, before the evil days come."

Perhaps you will say, "I have no time to devote to religion in my youthful days." I ask you then, for what purpose has time been granted to you at all? To be devoted to carnal pleasure, or to gather riches that you may be tempted to say: "Thou hast much goods laid up for many years?" Alas! God may say: "thou fool this night shall thy soul be required of thee." Do you wait for a more convenient season? So did Felix, when he said to Paul, "Go thy way for this time, when I have a convenient season I will call for thee." But that time never came for him, as far as I know and so it may never come to you.

Oh dear friend, do not put off repentance a single day longer, for really you are much worse now than you think. If God should at once reveal to you the depth of your iniquity, the sight would terrify you. O that you would judge yourself, that you be not condemned with the world. If you knew your own heart, you would cry aloud with the publican: "God be merciful to me a sinner."

ISRAEL BAER.

Somerset, Pa.

Church Gambling.

The Protestant Episcopal church of New York held a meeting lately to discuss the subject of church fairs, in the sinfulness of lottery gambling in connection therewith. One of the reverend gentlemen unqualifiedly condemned the raising of money for religious purposes by games of chance; but a majority of his clerical brethren differed from him, and argued that these little devices of the adversary were the only means by which the worldly-minded could be made to bear a portion of the burdens of supporting the gospel. No wonder that people become disgusted with the present day religious professions when gospel ministers have so far departed from faith in God as to resort to such means in order to have the gospel supported. God have mercy on such preachers. Only a few weeks ago the Governor of Wisconsin was called upon to suppress, by the strong arm of the law, church gambling. Referring to this, Rev. B. F. Booth says: "I hide my face in shame when I hear of a governor of a State being compelled to call upon the law-making department of his State to pass laws to counteract the swindling carried on, under the auspices of the church, under the names of church-fairs, festivals, and other forms of "pious" church gambling. "All this is done in the name of Christ and for his glory;" they say, "The end justifies the means." What blasphemy, what an insult to the name of Christ! Shame upon all such schemes, designed to cheat the devil out of a few cents, but which give him a good bargain in the *end*. If we must have money for church purposes, let it be given fairly, honestly, without having to pass through the devil's machinery, giving to it the odor of perdition. The world demands of the church fair dealing; and it should have it, also. And if the church wants influence over the world, let it put away its shameful practices of corruption of every kind, such as fairs, festivals, fun-lectures, pride, with every doubtful amusement; and let its banner be inscribed with honesty, peace, humility, and holiness. Then shall it have power both with God and man. Nothing shall be substituted for pious living, for this we must have. I have no objection to profession, but insist upon a correspondence between such profession and walk. A godly walk and chaste conversation must accompany such profession of piety. We need more invincibles who will "do right though the heavens should fall." We need, must have, men and women who will *walk* with God. The odor of the lives of such will fill this vale of tears with the sweetest perfume. "Leaving us an example that ye shall follow his steps."—*Golden Censer.*

"Mine Own Vineyard Have I Not Kept."

Christian sat wistfully watching the sun decline toward the western sea. Heavy clouds floated upward from the horizon, and through the clefts came a glare, lurid and awful. As he gazed, a hushed voice, close at his side, uttered these words: "O Christian! to thee it is made known that yonder sun now bids farewell to thousands!"

Then said Christian, "Let me, I pray thee, make it known to them, that the blood of souls be not upon me."

And the voice replied. "Hast thou not surely known that every sunset is the last to myriads?"

Then said Christian, meekly, "It is the truth; nevertheless, let now thy servant warn them that be doomed, that they may flee for refuge, and blood be not upon me." And he wept sore! Then he looked up, and behold the sun had set.

Then he hastened to go unto those who should never see the morrow. But he found no sign whereby he might know them. In the lazar-house, the sick said, "Comest thou to hasten our end? Are not our woes enough?" Then passed he to the house of vanity, and they said, "Behold this dreamer cometh," and they mocked him. So he came into the streets and lanes of the city, and cried with a loud voice, and warned men to flee from the wrath to come. And men pitied him, and passed by on the other side. Then the day dawned again, and the sun rose high in the heavens, and he went into his own home. As he drew nigh, one met him weeping, and saying, "Alas, master! we have sought thee in vain. Thy son, even thine own son, sleepeth." And Christian smote upon his breast, saying, "I have sinned in that I have forsaken them of mine own house to seek after others, and God hath visited me with sore affliction. They made me a keeper of vineyards, but mine own have I not kept."

EACH drop in the bitter cup is measured out by the unerring hand of the heavenly Physician, who never makes mistakes, nor ceases to watch his patient for one moment.

Unrest and Rest.

A life very full of God's blessing;
A faith only heaven could keep;
A hope well illuming my daytime;
A love keeping watch while I sleep.

So blessed, yet so tired and weary!
The "many things careful about"—
The toiling and spinning of lilies,
The grasshopper burdens without.

So blessed, yet so hardened to blessings!
So troubled, and anxious and tired,
So grieved at the griefs that have hurt me,
I hasten, dear Lord, to thy side.

A bird tired out with its flying,
Yet longing for higher up sky;
A child wearied out with its crying,
Would yet go to its father and cry.

O Father! thou knowest my weakness,
Thou knowest my sins great and small,
Thou knowest for all of the worry,
Thy child is worth nothing at all.

I bring thee the tangle; I made it,
The tangle of life, Father, see—
It is knotted and twisted and broken,
Oh, straighten it all out for me!

It has grown far too dark here to fix it,
My poor eyes but ache with the strain;
But perhaps up in glory 'tis lighter,
Oh, straighten it, Father, again!

I know that the night is for resting,
The darkness shows heaven above,
That the "soul that is full loatheth honey,"
The hungry soul bitterness loves.

So help me to rest in the night time,
Though clouds hide my heaven and thee,
And when I can't help it "dear Father,
Dear Father," come help it for me.

Copied from S. S. *Times.*

For the COMPANION.

Educate or Perish.

These three words, uttered by some one in regard to the prosperity of our free institutions, have a deep significance in more senses than one. In a country governed by a despot, the ignorance of the masses may be the bliss of the monarch and the stability of the government; but not so in a country like ours, where every man may have a part in making the laws that are to guard and govern us. This is only one of many reasons why every American citizen should be a person of intelligence; and we can readily see the necessity for the spread of general information among the people. This we try to accomplish by means of schools, books, newspapers and other agencies, all of which may be made eminently useful or eminently injurious.

How and *where* we educate is as important a consideration as whether we educate at all, or not. A wrong education is as bad, if not worse than no education, admitting the latter to be possible. "Learning," says a certain writer, "either frees a man or unchains a devil." The latter is too often the case. The intellect is polished but the heart is allowed to rust. A profound scholar is frequently merely an accomplished scoundrel; and thus our school-houses become shops, where the devisers of mischief serve an apprenticeship and become experts in the science and art of rascality. This need not be so; and, when it is, there is generally something wrong, either in the system of education or in its application. Mental and moral culture should go together; one is a complement of the other, and it is not safe to neglect either.

Pure mental culture may not bring about religious convictions, yet it is favorable to the comprehension of religious truths and to an intelligent discharge of Christian duties. Hence, though the improvement of the intellect will not, of itself, fit us for heaven; yet the wilful neglect of that improvement may be one of the means of debarring us therefrom. Mental culture has given us the Bible in our own tongues and in our own houses, without which many of us would, no doubt, be as ignorant of the teachings of Christ as are the rude, uncivilized nations of the present. Directly or indirectly we owe to education almost every one of the ten thousand blessings that we enjoy over and above what falls to the lot of what we are want to call the "poor heathen in distant lands." This we should not forget—especially, we who "feel to thank God for being born in a land of Bibles and gospel privileges." It is somewhat in the development of the mind as it is in the growth of a plant or tree. For example: The latter may have well-developed branches, without bearing any fruit; yet it *cannot* bear fruit without branches, developed to some extent; and the more they are developed, the more fruit they can bear. So in regard to intellectual and spiritual life. A man of refinement and education may not be truly a religious man, yet a truly religious man is all the better, and the more influential and useful for being refined and educated.

And now, will not some brother take up this thought and expand it more fully, with a view to show the need of having a good educational institution among us, in order that we may hold and develop, not only the intellect that is now in the church, and that seeks educational facilities, but also that which we can draw into the church by this agency, and by this alone? Hundreds of our young people are now spending their school-days under the moulding influences of other denominations; and hundreds more not wishing to expose themselves to those influences, and having no where else to go, are allowing their God-given faculties to lie dormant, thus curtailing their power, and placing themselves in the centre of a sphere of usefulness that *might* be a hundred times as large. Our indifference to the want of the intellectual part of our being is a losing game to us as individuals and as a church; and, in my opinion, is a great hindrance to the cause of truth. If so, the neglect must be a criminal one in the eyes of Him who not only endowed us with the noble faculty of intellect, but who also made it susceptible of a high degree of improvement, and placed within our reach all necessary means for its successful and harmonious culture.

J. ZUCK, JR.

Lebanon, Ohio.

The Law of Love.

Said an old man one day—"When I look back over the long pilgrimage of an eventful and not unsuccessful life, I can confidently say that I never did a kindness to any human being without finding myself the happier for it afterward. A single, friendly act, cheerfully, pleasantly, and promptly done to a fellow-creature in trouble or difficulty, besides the good to him, has before now thrown a streak of sunshine into my heart for the remainder of the day, which I would not have taken a twenty dollar bank note for."

If such acts of thoughtfulness and consideration and humane sympathy were performed as we "have opportunity," the same "streak of sunshine," the lightening up of the load of life, would come to both giver and receiver, until after awhile there would be sunshine all the time within us and without, dispersing physical as well as moral miasms, purifying the social and domestic atmosphere, warming the heart to still higher sympathies, and waking up the whole man to those activities which can never fail to preserve, maintain, and perpetuate mental, moral, and physical health, to a serene old age. These things are to be done at home and abroad, at the family table, the fireside, in the street, on the highway, in town, in the country, by day and by night, always and everywhere, kindly and cheerily, wherever there is "opportunity;" to be done to the old and the young, to the rich and to the poor, to the sick and the well, to the successful and the unfortunate, to stranger and acquaintance, to man and woman, enemy and friend, to everybody and everything that breaths the breath of life. These sunlight-giving kindnesses can be done in multitudes of cases by a word, a smile, a look. And these cost so little, why should they not be thrown broadcast over the whole surface of humanity, in

princely profusion, blessing as they do the giver as well as the receiver, giving gladness to both, and a quiet peace which gold could never purchase, which diamonds of the purest water and gems of richest hue could not secure for the briefest hour? Men, women, children, all, wake up from this good hour, and make the "law of love" to all human kind the polestar of life, the work, the pleasure of your human existence.—*Hall's Journal of Health.*

For the COMPANION.

Our Periodicals.

What is the aim and object of our periodicals? A brother in a letter to me writes. "That the prompting cause for originating our periodicals was, as means of greater harmony and purity in the church, and that it is not owing to them that the unpleasantness has arisen which is so much deprecated; but to the growing tendency to wander from the old land marks, to differ in view and in practice:" also that "we should try and not only keep up the original tone of the periodicals, but improve them more and more."

We all know that the press is powerful for good or evil: powerful in disseminating truth, and also in disseminating false doctrine, broadcast over the land. But if for truth, how many a family may receive admonitions? how many sinners called to repentance? how many stray lambs brought back to the fold? and how many a follower of the Lamb cheered on his way? all to us is unknown; but, no doubt, the number is great, if the periodicals come to us in the true Spirit of Christ; that is, if the communications of the brethren savor of salt, so that all may receive benefit thereby. But we know that nothing is perfect on this side of the grave. Man is imperfect, and, therefore, his writings will frequently fail of the object for which they are designed. But we should all try and have a perfect will, try to stay as near the word of God as possible; and then by the grace of God hope to be saved. And if imperfections appear in our periodicals, take the advice of the apostle—"Judge all things, and hold fast to that which is good:" for I do not believe that the aim of all our brethren is to keep up the spirit of love among the brethren; and I have cause to believe so by the spirit of the communications. I have often wandered what such brethren mean. Some seem to be satisfied with nothing, save themselves, straining at what to them seem imperfections.

The A. M. has received its share of ridicule, and why is it? Why not abide by its decisions, and if not satisfied, bring it forward in the regular order, and if it can be changed for the better, give God the glory? If not, use charity and do not let us become proud in our own estimation, and think ourselves wiser than every one else.

If so much dissatisfaction is manifested in our periodicals, and as is frequently the case that a penitent sinner seeks the folds of Christ, and such things meet his eye, he must surely come to the conclusion that we are not of that fold; for "a kingdom which rises against itself cannot stand." I believe truly, that many are driven away, which, if they would see more love, would not only be of us but of Christ.

Let us therefore beware, brethren, how we use our talents, that they may not rise up in judgment against us, but bear fruit, that we may live thereof. Let the object of our periodicals be acquired. Let greater harmony and purity be in the church.

I have written in love, and the saying is, that "a word to the wise is sufficient." "Judge ye, therefore, and hold fast to that which is good."

CYRUS BUCHER.

Shaefferstown, Pa.

For the COMPANION.

Committees.

Is the sending of committees from the Annual Meeting the *best* and *cheapest* mode to dispose of the difficulties that arise in the churches? To aid in solving this question, if the COMPANION will permit, I will try to give a little experience of the Antioch Church, in the workings of Committees. Our experience as to benefits and expenditures ought to be of some value; for a committee was sent from A. M. to our church last year and also this year.

The first came by the request of a few petitioners, who complained that the church was proud and was departing from ancient land marks. The committee seemed to sustain this complaint, and decided that the church should come to the general order of the brotherhood. There was a vagueness in this decision, that caused not a little discussion as to its meaning. What is the general order of the Brethren? The complaint was that we were proud, and had departed from the ancient order in our mode of dress. *General order of the Brethren.* What does it mean? Does it mean the common order, or method of dress among the brethren? If this is the meaning, we thought the Antioch church will not have far to go, "to come to the general order," as we see common in many churches. But if by "general order of the Brethren" is meant an ordinance or creed, which sets forth a particular style of dress, then perhaps we are not in that order.

To find this ordinance, if there was one, a "query" was presented to our church, and carried by our delegates to the District Meeting of the Middle District of Indiana, presented, and by this meeting ordered to be sent to the A. M. We have been informed that this query was not regularly presented to the Annual Council. The officers of the District Meeting, or the delegates to the A. M., are certainly responsible for the irregularities. An explanation from those who know is much desired.

I have not a copy of this last query, but think the signification was, whether the church would make the wearing of a *round coat* by the brethren and the wearing of a *plain cap* by the sisters, tests of Christian fellowship.

If the loss of the query had been the only loss we sustained, I would not have penned these lines. But some one, or body, who exercised authority, turned our query into a petition, or, if not this, our query was interpreted to mean that we were much out of order and should be corrected.

Upon these representations the last A. M. appointed another committee which visited our church in August last. The committee in explaining to the church why they had come, stated, that the delegate from the Middle District of Indiana, reported to the standing committee, that the Antioch church had made no improvement, for the better since the visit of the committee of last year, but was even worse. It was also said that a witness stated that the report was true. To know from whom the delegate received the information, and who the witness was, would give light upon a subject that would be serviceable for future use. But as to the facts, I will give the testimony of a brother who was a member of both committees. This witness stated to the committee, in the presence of the church, that there was a marked change for the better in the church. Very good evidence that the delegate and witness were misinformed as to our state.

As the committee was appointed upon charges that were groundless, and as there was no case to try, some of us agreed that the committee ought not to judge, when there was no case to adjudge. However a large majority of the church agreed for the committee to act. Some time was spent in trying to find grievances that were heard of, but they were not found. The committee manifested a kind Christian spirit in all they said and did and made no attempt to lord it over God's heritage. But I do not like a party to bring suit by prefering charges and then failing to sustain them be allowed to dodge the cost and leave the innocent to pay the expenses. I am not one of the innocents who helped to pay this cost. The petitioners paid the expense of the first committee which was $42.00, I think. The church—or some of the members—paid the last committee $28.00.

If I write again upon this question I will try to give what effect the committee have had with the church.

S. M. MINNICH.

Christian Family Companion.

DALE CITY, Pa., Oct. 7, 1873.

Our Eastern Visit.

Among the curiosities of our visit to Philadelphia, that is worthy of mention, is the Institute for the Instruction of Deaf Mutes. There is a much greater number of this class of unfortunates in the country than is generally supposed. This institution alone accommodates over two hundred children. It is very gratifying to witness how well they may be trained to communicate with each other. But they do not only communicate with each other; they are taught the art of reading and writing, almost to perfection. By this means their friends are enabled to converse with them upon any subject. It is interesting to have them relate what ideas they had of themselves, the world, and things in general, before they were set in communication with the rest of humanity. Several years ago we accompanied a lad of twelve years of age to this school, a son of brother Daniel Paul of Blair county, who has been a constant attendant since. He has now learned to write with a rapidity and accuracy that is, considering his unfortunate condition, really astounding. By being able to read and having access to newspapers, he is pretty well posted upon the general topics of the day, and enjoys life about as well as his more favored brethren. Some of our readers may suppose that this school would be a dull and dreary place; but it is not. Although the mutes cannot hear or speak, they nearly all are in the habit of making some kind of noise, in their plays, and during their conversations by motions and signs. They especially enjoy a hearty laugh, and one said to us: "I love so laugh." And it appears to us that they are generally of a genial disposition, and fond of good humor. And as noise does not interrupt the other students, they are suffered to laugh when they feel like it, and consequently peals of merriment are frequently heard from all parts of the building.

But they have also religious exercises. Then all are quiet and orderly. Their leader appears on a platform where all can plainly see him, for all depends upon sight. By the sign method he addresses them, and offers up their prayers.

Everything appears to be done for their comfort and instruction that could be expected or desired. And we do hope that parents who may have children of this class of unfortunates will not fail to avail themselves of the advantages of this benevolent institution. Three or four years' education in this school, is worth more to them than forty thousand dollars in gold. We will cheerfully lend our aid, in any possible manner, to secure the admission of mute children to this, or any other school of the kind.

We also visited the Blind Asylum. Truly it makes one's heart swell with gratitude to God, and fills one with love and confidence toward "depraved" humanity, to interview the benevolent institutions that are being erected through the generosity of man. It seems to us that there is no way by which a man can realize so much and such perfect satisfaction in the distribution of his effects, as by bestowing them upon such charitable enterprises. He at once becomes a benefactor to the world, and if done in charity, bids fair to become an heir of immortal bliss. Would it not be a brilliant light to the world, and one that would shine into many dark places, if our Brethren would establish and endow an institution of this kind? At all events, we ought to have an interest in those which the world is erecting, for we are certainly safe in joining them in every good work.

The blind are taught to read by feeling; the words being printed by raised letters. The Bible and other books are printed in this way, and they are taught to read quite readily. They have also type with short spurs set in the shape of the letters, with which they pierce the paper. This writing the blind can read by the touch of the fingers. They are also taught to write in the ordinary way, to their friends who can see, and perhaps most of their correspondence is conducted in this way, and read to the blind by a friend.

The Asylum is large and arranged for comfort. It has also several industrial departments, in which the inmates, who are otherwise in the enjoyment of good health, are taught to work. Among them are Broom, Brush, Matress, and Carpet Manufactories, and it is marvelous to observe how well they perform their work.

The principle method of amusement among the blind is vocal and instrumental music, in which some of them become quite expert. Almost every room has a musical instrument, and everywhere one's ears are saluted with melodious sounds.

We spent a few hours pleasantly, and we think not without profit, in looking over the building, and in conversation with the blind. Hope that our visit may have influence upon our young companions, our readers, and ourself, which will lead us to appreciate more highly the senses we enjoy. O, that our eyes, our ears, and our tongues might always be employed usefully, to the honor of God from whom we have received them.

We also visited the Academy of Natural Science, the Musem, and Fairmount Park, where the wonders of Nature and Art were unfolded to us, in endless variety. They were schools to our young sisters, but our time was too short to get any of the lessons perfectly. Several days should be devoted to each place, to be much benefitted by the observations. We have only learned practically that there is much to learn.

We also visited the poorer portion of the city, and had our sympathies

aroused for poverty and degradation. What is most remarkable is that they dwell so close by opulence and refinement. There is a great contrast between Chestnut street and Bedford street, though they are only a few squares apart. There is a vast field for missionary labor in the southern portion of Philadelphia. We think the city might wisely apply some of its enormous appropriations to the improvement of that part of the city. However, we are not prepared to suggest a plan by which it could be successfully accomplished. It is possible that nothing but fire will afford the virtue required to purify the domain, though undoubtedly soap and talent could be profitably appropriated.

We also made a short visit to New York, but had very little satisfaction, owing to the short time we were permitted to tarry there. All that we saw that is noteworthy, was the busy Broadway, with its constantly rapidly moving throngs, and a view of the great Atlantic Ocean, with rolling waves constantly dashing upon the shores. It did inspire us with a momentary eloquence, but as it has flown we will not attempt a description of the vast deep.

We stopped at the business place of our young brother Kittinger, but at an hour when he was not in, and so we did not get to see him.

On Thursday evening (18th), Sunday forenoon, Sunday evening, and Monday evening we tried to preach for the Brethren in their new meeting-house, in Philadelphia. The week-day meetings were rather small, but all the while the attention was good.

We visited the families of brethren Fry, Hunsbarger, Thomas, Hagey, and Harley, and received much kindness everywhere.

We had also expected to visit Norristown, Coventry, to spend a night with our aged brother, Isaac Price, also to visit brother Abraham H. Cassel, with whom we have long desired to devote some time. We had also partly promised to stop off at Lancaster; but the time for our return came too soon for us.

On Wednesday we left the city. At Mifflin we stopped off and were met by our young friend Harry Shellenberger, and conveyed to his house, who still resides with his father, brother Benjamin Shellenberger, about six miles south of Mifflin. Here we were well entertained in every way. Brother Christian Meyers and another brother also spent the evening with us, and we had a pleasant, social meeting. Next morning we were returned to the station in time for the early train, which was an hour late, and so we missed the connection at Huntingdon. This afforded our brother Dr. Brumbaugh an opportunity of being troubled with us again. Next day evening we arrived safely home. Our assistant editor, brother Beer, had taken the morning train to meet an appointment in Armstrong county, and so we found it necessary to proceed to business forthwith, and we have been required to be closely engaged since. But at intervals we find time to think of our pleasant visit to Philadelphia, and the happy hours we spent at our city home, at brother Spanogle's.

To Contributors.

Of live matter, our manuscript box is getting rather low, and we should be pleased to have a re-enforcement in the ranks of contributors, and a revival among old and new, that our columns may be filled with fresh matter, warm from the hearts of the authors. Let us close the volume, which will be the last under the present administration, zealously, and as peaceably as possible We are solicitous that our editorial sun should set harmoniously if possible, but in full activity at all events. Let us be found at our posts, engaged in the Master's service to the very last moment. We want to die in active service.

We should be pleased to have essays, of admonitions to duty, to love and good works, upon subjects upon which we all agree, or at least ought to agree. Let us try for awhile to see who can be the least among us. When we wish matter of this kind we are almost invariably compelled to select it from other papers or books, and not unfrequently find the very best in the secular newspapers. When we turn to the other religious papers, we find them, like our own, filled with denominational intelligence or controversial matter, subjects in which the general reader takes but little interest. It would give us pleasure to lay before our readers essays which admonish us to deeds of charity, works of righteousness, and to a life of holiness. Our brethren and sisters believe in these doctrines, and our ministers teach them, then why not advocate and elucidate them through our columns. "Reproof and correction" are necessary, but they cannot take the place of admonitions.

Our Western Trip.

It has now been finally agreed upon to set out upon our western visit, on the eighth inst. Our first stopping place will be at Waterloo, Iowa, where we expect to attend the communion meeting, on the 11th and 12th. After spending some time there, and in the surrounding country we will return to Burlington, and proceed west as far as Kearney Junction, Nebraska. We will spend some time in Nebraska, in such a way as the circumstances may direct. We expect to make some calls on our homeward way, and hope to return not later than the first of December. Mail matter will reach us by being addressed to Cedar Rapids, Iowa, in care of Daniel Holsinger, up to the last of October. Farther directions will be given from time to time, as we shall know in advance.

In the meantime all moneys due us may be forwarded to our address at Dale City, Somerset county, Pa., and it is very necessary that this should be done as soon as possible. We may find it necessary to draw on the office to enable us to return home. Let this have the attention of all who are interested.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

Query.

St. Mark 15:11. "But the chief priest moved the people that he should rather release Barabbas unto them." Was Barabbas one of the two thieves that was crucified with our Savior? An explanation is required through the *Companion*. D. B. Zook.

Perhaps he was, perhaps not. We have no account of it whether he was or was not. Not knowing we cannot say; not interested we do not care to find out.—Editor.

Dear Brother:

I have read your paper for two years, and like it very much. May I say a few words? Had I known sister Knouff's address I should have written to her. She answered in the spirit of love. One dear brother thought it not right to have Sabbath-schools; it would make the children vain; but thought it right to boil sugar-water on Sabbath afternoon. Dear brethren, our children want recreation, and there will take it. I have raised five sons. I advocate Sabbath-schools. When harvest is over I would give them a holiday for their hard work. I would put a big boy in front with a flag, with big letters, "Holiness to the Lord," with a basket of victuals and a bottle of milk for the little ones. To see the sparkling of the eye and the joyous laugh, would pay for all. Your sister in love.

L. Rosbrook.

Harmon, Ill.

Brother Holsinger: As brother D. P. Sayler asks me some questions, and wants to reason with me, I hope you will give me and every other intermeddling scribbler, room in your Press of Liberty.

Brother D. P. Sayler, I thank you for your letter in last week's C. F. C. I much wish to go to our lovefeast the 4th of Oct., and as a good many of the Western members take the Companion, and read your letter, I feared they would think me out of order to surround the table with them.

You ask several questions which I will try to answer briefly.

1. Why I felt a coolness toward those sisters who did not wear caps? Because I was traditionized and did not know it.

What changed my mind.

They gave me so many things without money and without price, of the very best they had, (we were poor), they taught me such lessons of benevolence that I never forgot. I saw, *as I thought*, that there could be saints without caps. They did not slight me because I wore finer clothes than they did. The elder's wife, with whom we lived, said to me: I am afraid some of the members will take offence at your fine clothes. I said the sisters in Md. wear such clothes, and they are as good as can be found anywhere—that is the way tradition runs; but after awhile I saw that costly array was forbidden. But it took me 25 years to see that caps are not a command. In reasoning and reading Paul's letter on head covering, to sisters, they would say: well, but I wear a covering and that is what the Testament says. So I felt that they leaned on the word of God and I on custom. I felt, perceptibly, that they had the best side of the question. I tried to turn to the more weighty matters, to walk humbly and love mercy. About those sisters who were disowned for not wearing caps, there were letters in the C. F. C. about a year or more ago. I have looked over the Companion, what I have here, but cannot find it, and have forgot the place. Elder F. P. Loehr, of Bloomingdale, Mich., knows, for he replied to one of them. You can see a similarity to the case in the August No. of G. V. I feel like a good old sister said to me (who always wore a plain cap), I would like to see the sisters wear plain caps, but I want them to do it in faith and of a free will. If I am wrong I am ready for correction.

Hannah Knouff.

"On the Simplicity of Dress."

Editor Christian Family Companion: I select the following article on The simplicity of dress from the *Baltimore American*, published in Baltimore on Friday, August 20th, 1773, then called the Maryland *Journal* and Baltimore *Advertizer*. It was the first number of the paper which has now attained such popularity and influence, that I would not give the morality it teaches for all the religion of all our popular religious papers in the country combined.

"That a *plain dress* is the best ornament of a beautiful woman, I had lately a most convincing proof. The neatness of a daughter of that religious sect called Quakers, in one of the public walks, caught my eye—never was innocence and elegance more sweetly portrayed. But when I had an opportunity of beholding her face, my astonishment and delight were inexpressible. Her complexion was lovely; her eyes, sparkling; her teeth and lips, such as Reynolds only can imagine; and her smile, an emanation of divinity. I contemplated her person with a pleasure till then unknown, and should have pronounced her the most finished work of heaven, but that it occurred to me, that many of my fair country women appeared inferior to her, from only not being satisfied with what heaven had made them—tortured hair, a superfluity of ribbons, idle jewels, &c., &c.—were, though meant for so many additions, only so many disadvantages to them, by preventing the eye from judging rightly of their charms, or indeed beholding them through the happiest of all mediums—the medium of simplicity. In short, I am convinced that some Deity, in his wrath, suffered them to be betrayed into this dressing folly; from which I most heartily wish that some sensible mortal would endeavor to reclaim them."—*Lover of Nature.*

So, brethren, wrote this Lover of Nature one hundred years ago. If he then thought that some "Deity in his wrath had suffered women to be betrayed into this *dressing folly*," what would he conclude if he now saw the *dressing folly* in women? but if it then occurred to him that many of his fair country-women appeared inferior to this one whom he was ready to pronounce "the most finished work of heaven," only because they were not "satisfied with what heaven had made them," what would occur to him if he saw saw his "fair country-women" now? The hearty wish of this Lover of Nature, a century ago, was, "that some sensible mortal would endeavor to reclaim them," from the dressing folly. What say Christian mothers who keep it on their little innocent offsprings while yet in the crib? And those brethren, preachers, and sisters, who can see no harm in it, and even advocate, and defend it? Those who can remember the dressing folly of only fifty years ago, and contrast it with the present, can imagine the surprise of this Lover of Nature, of one hundred years ago, if he ever returned to his former home to see the follies of the present times.

D. P. Sayler.

An Answer.

"A Brother" wishes an answer to two queries, he says, were asked on page 173. I will give my poor opinion on them. In regard to the first, I do not think it right to be very lavish in our expenditures upon our property, any more than on our persons,

for, if we have no abundance of this world's goods, there are plenty of the brethren who would be glad to receive what we have to spare, to help build places of worship; and to relieve cases of distress. "He that giveth to the poor, lendeth to the Lord," and the interest He pays is more than any one in this world is able to pay, "for the gift of God is eternal life."

The second is one I have thought of a great deal, if our sisters who dress plainly would stop to think of the inconsistency of decking their children in conformity with the world, they would not do it. The remark has been made by outsiders, in my hearing, "how gaily those plain people dress their children. There is no consistency there. If they allow them to dress that way now, there will soon be no plain members, for the love of dress will grow with their growth, and if their mothers thought it right for them before they were able to judge for themselves, they will consider it right ever after, for it is much easier to learn evil than good. And in training a child we cannot commence too soon, for they are "born in sin." I would not wish children dressed in the same colors and styles that their parents wear, but let their hats or bonnets be without flowers or feathers, and their dresses without ruffles or sashes, three things that are utterly useless for any one, and which when put on little ones take from them the look of innocence that belongs to them. And where does the responsibility rest? Mothers, stop and think, for it is *you* that have the training and dressing of the children, and while you set the example of plainness by dressing so, your children's appearance says to the world, you do not preach what you practice, or else your children would be taught plainness, by your giving them only such things to wear. "Let your adorning be a meek and quiet spirit." "Blessed are the meek for they shall inherit the earth."

A SISTER.

Feet Washing.

"If I then, your Lord and master, have washed your feet, ye also ought to wash oneanother's feet, for I have given you an example that ye should do as I have done to you."

We find in the same chapter, namely John 13th, that "he riseth from supper, took a towel and girded himself and began to wash his disciples' feet and to wipe them with the towel wherewith he was girded." From the above quotations we learn that it is obligatory to observe this ordinance, and as Jesus is the way, the truth, and the life, we have no way to secure our salvation but to flee to him for refuge, and take his word as our guide. I have been in the church for over five years, and have attended many Lovefeasts, and in all this time have but once washed my brethren's feet. Sometimes I can go and take a towel and wipe and not wash, and sometimes wash and not wipe. I can not see that this is quite right. "Ye should do as I have done to you." He did not wash and John or some one else wipe their feet, but he washed and wiped them himself, as I understand the Brethren in some parts of the world practice. I understand they practice it in this way, one riseth and takes a towel and girds himself and washes his brother's feet and wipes them with the towel wherewith he is girded; then this brother that is washed riseth in like manner, girds himself, and washes his brother's feet, or the feet of the same brother that washed his feet. If I understand the 15th verse of this chapter I think that this mode comes nearer to the example of Jesus. The way we practice it here one might be a member all his or her life and never wash and wipe the saints' feet, and go through all the rest of the ordinances. I do not intend this to change the order they have here, but I want information on the subject. I hope some brother or sister will take up the subject and explain it in full, that I may understand the reason of this mode they practice here. If I am in error I want to know it. I hope that we may at some time all see and understand alike; all be be of the same mind and all speak the same thing, and all go together hand in hand, bound together by the golden chain of love, and fight valiantly the battles of the Lord.

G. B. SHIVELY.

Bourbon, Ind.

To Our Sister.

Sister H. KNOUFF; you are becoming somewhat popular, since brother D. P. Sayler has been reproaching you so harshly. I would like to talk to you face to face, on the all-important subject of religion—of the Christian religion. I am so well pleased to find you stay so close to the Bible. You will find in COMPANION No. 34, page 542, a short article with my name signed to it. In the fifth line, you will read "strange reason" which should read "strong reasons." It was my mistake or the printer's. At any rate I did not intend to convey that idea. I did really think you gave Bible reasons for the position you took. You just put me in mind of the Savior, when he was tempted of Satan; he just cited him to what was written, and the enemy left him. I understand you to say you wear a plain cap. Well that is a very nice covering, only do not contend with your sisters that have the same right from the Bible to wear a plain bonnet, as well as you have for a cap, as the Bible only says a covering. We should not be wise above that which is written. The consequence will be you will live in peace and union. If the design of the inspired apostle would have been that the sisters should all wear one special kind of covering, he could have named it. But he knew his own business best; he just left this as he knew was best for the church. In 2 Thess. 2: 15, we read that the disciples were commanded to hold fast to the traditions as they were taught, whether by word or epistle. In that day the word existed in the words and epistles of inspired men. Now we have it in the shape of a perfect law, as James says. Just think, sister, when a law is perfect how men could go about to make it better. When anything is perfect then anything added or diminished will only adulterate it. You may find some men that claim that the Bible is silent on some points that are essential to salvation, or the well-being of the church. But these are only assertions; this has never yet been proven by any one.

Dear sister, one thing makes me think a great deal, and that is this, the attempt is being made by some to cut us off from the privilege of the press. I speak of us that claim that the Bible is a perfect rule of faith and practice, to govern the church. We frequently hear men speak of the Bible and the order of the Brethren. It sounds like as if the order of the Bible was not sufficient: or that, as if the Bible had one order, and the Brethren another. Let us hold fast to the order of the Bible. I think that will be safe ground for us to stand upon; and sister I wish you would have been at our meeting to-day, and seen all our sisters with their plain sun-bonnets, and the good feeling that existed among them. I think you would have said that the Spirit of the Lord was with them, as well as with the Iowa sisters. We sometimes hear it said that the order of the Brethren works well with the Bible. So it does; but the Bible alone works far better. Let us bear with things as they are, but live in hope that our old fathers will go to our next Annual Meeting with their Bibles open in hand, and read out them, and say that it is good enough without any other rules. Sister, I wish

you would get as many subscribers for the COMPANION as you can; it does not make any trouble here with us, as was intimated at the A. M., but does us a great deal of good.

M. HOKE.

Huntington, Ind.

Dear brethren and sisters; We now have the reporter, and we all seem to rejoice. Now let us be careful when we speak, to give, "thus saith the Lord;" and when you cannot give "thus saith the Lord," say, as Paul said, "I speak this of myself; not the Lord." Very appropriate to say "I," when I speak, and the Lord, when the Lord speaks.

A word to my dear, dear sisters in Iowa. Do not think, Paul had not the Lord for what he commanded: if it would have been his own, he would have told us so. If you cannot put that peculiar covering on for the man, do it because of the angels. We read in the Revelations: "An angel came and stood at the altar, and there was given him much incense, that he should offer it with the prayers of all saints. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand." Your prayers will go through the angel's hands to God. Let your covering be not for convenience; but for the express purpose to come before God. We some times wonder why; but if it was a matter of sight it would be no more faith, "We shall know hereafter."

Some wonder why we should have a lamb to constitute the Lord's supper. Because the Lord said so. "Go ye and prepare for us the passover that we may eat. And the disciples did as they were commanded." Every Bible reader knows that was a lamb. Luther says "the Easter lamb;" again, "the Pascal lamb"—Passover lamb. But that looks too much like a Jewish passover. It makes no difference whether it looks Jewish or Gentilish, the Lord has commanded it. The Jews were very particular how they prepared theirs; and the very time Jesus cried out "It is finished," was the time for the Jews to kill their passover. The disciples were commanded to "kill and prepare, that we may eat." Nothing said how to prepare.

John calls it a supper. Supper only designates time. Surely it was a supper, for the other three say: "Now when the even was come, he sat down with the twelve." Paul called it the Lord's supper. Commanded by the Lord, prepared, made ready, by the disciples, for the Lord, surely it is the Lord's. And when Paul was reasoning with his Corinthian brethren, in that same chapter, he took them back to the same night in which he was betrayed. There is our pattern and our example.

But it was called a feast of charity. Surely it was a feast to both soul and body. And when the traitor was gone out, Jesus commanded his disciples to love one another, as he had loved them. O! think of the love of Jesus, that we may love one another more than we do. Calling it a feast of charity, does not make any change in it; for where God is there is charity.

We know why it was called passover in the Old Testament; but why leave the name stand in the New? We read in the Revelations, "There were seven angels to pass over the earth. It was commanded them, that they should not hurt any green thing: neither any tree, only those men which have not the seal of God in their foreheads. In those days men shall seek death and shall not find it." Those that have the Father's name written in their foreheads, the destroying angel shall pass over. In the land of Egypt they could die and did die; but now they shall desire to die, and death shall flee from them. Let us keep the commandments, and we "shall know hereafter."

"But," says my friend, "The disciples killed and prepared it, yet I don't believe Jesus ever eat it. He only left his disciples under that impression." Three witnesses testify that he did eat. Did you ever read in your Bible that God ever deceived his people, or that he said one thing, and meant another? Jesus says: "In my Father's house are many mansions: if it were not so I would not have told you. I go to prepare a place, that where I am, ye may be also." Suppose he only left us under that impression, where would our hopes of heaven be? I will tell you, my dear friends, what I believe. I believe that Jesus Christ is the Son of God, and, that he brought from heaven a saving gospel, and every word he said is true, and every promise he made he will fulfil.

HANNAH ROOP.

Linganore, Md.

To Brethren Who can Travel.

There are five churches in Southern Ohio, south of the main lines of travel, and in consequence of this fact we are not often visited by brethren in passing east or west. We should be very glad, however, to have them call at any time that may suit their convenience, but more especially during our communion seasons. That season will soon come again and we invite any and all who can come this way to do so, so that we may be comforted by the mutual faith both you and us.

The meeting in Twin Valley, Ross county, Ohio, will be October 11th and 12th, Railway station, Linda, on the Marietta and Cincinnati R. R. White Oak church, Highland county, Ohio, expected October 18th and 19th. Bush Creek church, Highland county, Ohio, Oct. 25th to 27th, communion on the 27th. Others are expected to be near the same time. There are many brethren and sisters in these churches from Pa. and Va., who would rejoice to meet their old friends once more in the Lord's house. Consider and accept of our invitation to come.

LANDON WEST.

Sinking Springs, O.

To the Crossbearing.

Christ chose to himself brethren with whom he was in company, but in our days faith is getting so weak, and those who will follow the Lamb whithersoever He goeth, are few and far between, so that it appears as if one has to stand alone upon earth.

It was thought, not long ago, there never was such a fool as myself. I still pointed them to Christ, after whom I was named, and whom I had promised before many witnesses to follow as near as wisdom and ability would be given me. (Lord give us grace to be faithful unto the end). But now it has pleased the Lord to give us light to see in the far distance through the COMPANION and a few other instruments, where we can see here and there such ones who for Christ's sake are willing to walk in the path of rectitude, which gives great strength to the almost weary. We know that we shall meet and enjoy each other's society forever. We look forward to that meeting and praise the Lord for the same. There our praise shall continue! O that there were more Christians desirous to know "what lack I yet?" and then trust the loving Savior's advice; there would be more souls praising the goodness and greatness of God.

From your unworthy

SISTER.

Berlin, Canada.

Brother Henry:

I send you a list of names, hoping to aid you in your great work for the good of the brotherhood. I do not believe there ever was a paper published that has done as much good, and brought joy to as many households as the C. F. C. It has become a welcome messenger to many; it has caused light to shine in dark places, it has made many souls glad in the far West, who have left their brethren and relatives. I say it makes them rejoice to hear from those whom they left back. I once lived in the West, I know that I had a sympathy for my eastern acquaintances.

Many persons read but do not reflect what labor, patience, vexation, and anxiety the editor has to endure before they can read the articles they do read. I was in the printing business myself once, and I can sympathize with you in your labors.

Now to get up the almanac looks like

a very small matter while reading over it; but to project and print it is what thousands of people know nothing about.

Hoping you may be successful in your undertaking, I wish you every prosperity in time and eternity.

DR. F. C. RENNER.

New Midway, Md.

Announcements.

Communion meeting in the Raccoon Creek church, Montgomery county, Ind., at our meeting-house, one and a half miles west of Ladoga, on the 17th of October.

MATHIAS FRANTZ.

Lovefeast on the 25th and 26th of October, at 10 o'clock, at the house of brother Elijah Holloway, five miles northwest of Marion Centre, Marion county, Kansas. This will be the first ever held in the county. Special request for the brethren from the East to be with us. Stop off at Florence; on the Atchison and Topeka Railroad, thence by hack to Marion Centre.

JOS. M. ELLIOTT.

LOVE-FEASTS.

Near Greenfield, Howard county, Kan. Oct. 18, and 19.

Cold Water, Green, Butler county, Iowa, Oct. 8, and 9th.

Four miles south of Waterloo, Iowa, Oct. 11, 12.

Coal Creek, Fulton Co., Ill. Oct. 8.

Salem, Marion Co., Ill. Oct. 11.

Bachelor Run, Carroll Co., Ind., Oct. 25.

Sam's Creek, Md., October, 11,

Monocacy, Md., October, 17.

Meadow Branch, Md., Oct. 21.

Beaver Dam, Md., Oct. 25.

Three miles northeast of Monticello, White county, Ind., Oct. 10.

Dry Creek, Linn county, Iowa, Nov. 1, and 2.

Six miles west of Cussies station, Merced county, Cal.

Rock River, Lee county, Ill., Oct. 8, and 9.

Salomony Arm, Huntington, Ind., Oct. 28.

Four Mile, Union county, Ind., Oct. 10, and 11.

Panther Creek, Iowa, Oct. 4, and 5.

Duncansville, Blair, county, Pa., Oct. 7, and 8.

Buffalo, Valley, Union county, Pa., Oct. 30.

Fairview, Appanoose county, Iowa, Oct. 31.

MARRIED.

At the residence of the undersigned, on the 24th of Sept., Mr. AMOS K. FLORA, of Howard county, Ind., and sister SALOME FIANT of Miami county, Ind.

JOHN P. WOLF.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

Brother ANDREW J. SPARKS, was born in Rush county, Ind., June 15th, 1834, and died near Markle, Wells Co., Ind., April 28th; aged 38 years, 10 months and 13 days. He filled the office of deacon two years, was then elected to the ministry, in which he served up to the time of his death. He died with a glorious hope: his last words were, "I want nothing but my Savior." He was the father of seven children, and leaves a wife and five children to mourn their loss. He was sick only about 12 hours. Disease spotted fever; Occasion improved by Elder Samuel Murray and the writer, from Job 14: 14. Lonesome hours attend our dear sister and the kind children. In their behalf we earnestly solicit the prayers of the church, that they with us all may be permitted through Divine grace to fully qualify ourselves that when called upon to depart this life, we may look forward beyond the grave with a bright anticipation of a glorious immortality.

WM. M. HAMILTON.

In the Elk Lick congregation, Sept. 23, friend ABRAHAM BROWN, aged 40 years, 7 months and 1 day. Deceased came to an untimely death, by accident. On Sept. 20th inst, he fell backwards from a spring-wagon, on the solid road, dislocating the spinal column between his shoulders, and inflicting other injuries. A neighbor fell with him, receiving similar injuries, but not so serious. Hopes are entertained of his recovery. Funeral occasion improved by brethren Jonathan Kelso and Cornelius Berkley, from Matth. 24: 44.

In Fayette county, W. Va., Sept. 12th, IDA MAY MASTERS, daughter of brother Charles and sister Charlotte, aged 5 months. Another bright gem called for the kingdom of heaven: "For of such is the kingdom of heaven."

J. S. FLORY.

WE will admit a limited number of selete advertisements at the following rates
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W. H. BROWN, Supt.

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VOLUME IX. DALE CITY, PA., TUESDAY, OCT. 14, 1873. NUMBER 41.

A Fine Sermon "Smushed."

The following actual incident was related by Bro. Shaw in one of his discourses in this city. as illustrative of the modern practice of spiritualizing texts of Scripture, and giving them a meaning foreign to that intended by the inspired writers.

A young preacher—a graduate of one of the theological schools of the country—preached a very *nice* discourse from the following words: "Then, fearing lest they should fall upon rocks, they cast four anchors out from the stern, and wished for day." Acts 27: 29.

Said the young preacher, "The ship represents the church. The four anchors are Faith, Hope, Love, and Prayer. Christians are the crew. The sea represents the great ocean of life. The storm that prevailed is the trials to which we are incident here, and the island of Melita, where 'they all escaped to land,' means Heaven." The preacher dwelt with becoming fervency on the importance of casting out the anchors—faith, hope, love, and prayer. the necessity of abiding in the ship in order to be saved, and the consolation to be found in the fact that not a hair of their heads should be hurt, but that they (the members of the church) should all reach the shore in safety. The preacher concluded by asking one of our aged preachers, whom he had invited into the pulpit out of respect to his gray hairs, to close the meeting with a few remarks. The old brother arose, and, placing his hands on the young theologian's head as if giving him a phrenological examination, proceeded in his plain, uneducated style substantially as follows:—

"My young brother. you've preached us a mighty purty discourse to-day, but I'm afeared you've made some awful big mistakes. You said that the ship meant the church. If that's so, we have n't got no church, now, for the ship was all smashed to peices and destroyed. You also said that the four anchors were faith, hope, love, and prayer. If that's so, we hain't got any faith, hope, love, and prayer in the church, as they have been cast out. And you said that Christians are the crew. If that's so, they are a mighty blood-thirsty set, for they wanted to kill Paul. You also told us that the island of Melita meant Heaven. Well, if that's true, Heaven must be a mighty snakey place, as one bit Paul as soon as he landed."

It is stated, as an historical fact, that the young preacher was never known to preach that "purty" discourse again, in all that region of country.—*The Christian, Quincy, Ill.*

Reaching the Heart.

A teacher, now in the First Presbyterian church in Elmira, says the *Sunday School Times*, had, years ago, the following interesting experience:—

A child came into her class for a Sabbath, whose father was a well-known infidel. He had carefully kept her from all religious reading and instruction, but had at length yielded to her request to go for once to the Sunday-school. The teacher resolved to make the most of the opportunity. and, laying aside the usual lesson, went over the life of Jesus. The child listened more eagerly than to a romance, and when, at the close, the teacher asked if people ought not love such a Savior as that, the little pupil answer, "Yes; they would if they knew it; and why do n't you tell everybody of it?"

Full of the narrative, which, from the moment of hearing it, seemed to have won her to an implicit faith, she went home to tell her father and friends of what she had heard. No audience could resist such a preacher. The father no longer objected to her attendance at Sunday-school, but when necessary carried her in his arms to religious services. Jesus was to her the nearest and dearest of friends, to whom she went with interest and anxiety, as if He was a dweller in the house,as once he was at Bethany. She and her mother are now members of the church.

"JESUS."

The most fascinating theme for a heart properly attuned, is the Savior. There is something in the morning light to suggest him, and something in the evening shadow to speak his praise. The flower breathes him, the star shines him, the cascade proclaims him, all the voices of nature chant him. Whatever is grand, bright and beautiful, if you only listen to it, will speak his praise. So now, when I come in summer time and pluck a flower, I think of him who is "The Rose of Sharon and the Lily of the Valley." When I see in the fields a lamb, I say, "Behold the Lamb of God that taketh away the sins of the world." When in the very hot weather I come under a projecting cliff, I say:

"Rock of ages, cleft for me,
Let me hide myself in thee!"

Over the old-fashioned pulpits there was a sounding board. The voice of the minister rose to the sounding board and was then struck back again to the ears of the people. And so the ten thousand voices of earth rising up, find the heaven a sounding board which strikes back to the ear of all the nations the praises of Christ. The heavens tell hisg lory,and earth shows his handiwork. The Bible thrills with one great story of redemption. Upon a blasted and faded Paradise, it poured the light of a glorious restoration. It looked upon Abraham from the ram caught in the thicket. It spoke in the bleating of the herds driven down to Jerusalem for sacrifice. It put infinite pathos into the speech of uncouth fishermen. It lifted Paul into the third heaven, and it broke upon the ears of St. John with the brazen trumpets and the doxology of the elders, and the rushing wings of the seraphim.

Instead of waiting until you get sick and worn out before you speak the praise of Christ, while your heart is happiest, and your step is lightest, and your fortunes smile, and your pathway blossoms, and the overarching heavens drop upon you their benediction, speak the praises of Jesus.

The old Greek orators when they saw their audiences inattentive and slumbering, had one word with which they would rouse them up to the greatest enthusiasm. In the midst of their orations, they would stop and cry out, "Marathon!" and the people's enthusiasm would be unbounded. My hearers, though you may have been borne down with sin, and though troubles and trials, and temptation, may have come upon you, and you feel to-night hardly like looking up, methinks there is one grand, royal, imperial word that ought to arouse your souls to infinite rejoicing, and that word is "Jesus."—*T. DeWitt Talmage.*

A Noble Example.

The writer of this article once witnessed a personal and rather acrimonious assult made in the Senate Chamber by John J. Chittenden, of Kentucky, on Senator Clayton, of Delaware, and listened to the retort of the latter. The encounter of these two intellectual giants and former friends, was most painful to every one present. It spread an expression of sadness over every Senator in the Chamber, and, at the conclusion of Mr. Clayton's reply, the Senate adjourned. On the next morning, at the conclusion of the reading of the Journal, the illustrious Kentuckian arose at his desk and commenced to make a personal apology to Mr. Clayton for the injustice he had been led to believe, on reflection, he inflicted on the Senator from Delaware. At this point, Mr. Clayton sprang to his feet with the remark that he "must interrupt the Senator, and not permit him to proceed, for the manifestation of a disposition to apologize was ample satisfaction for any inadvertence," advanced and extended his hand to Mr. Chittenden. Every one was delighted with Mr. Chittenden for his frank disavowal in his calm moments of what he had unjustly uttered under excitement, and with Mr. Clayton for meeting him fully half way. Neither was lowered; both were elevated in the opinion of their peers, and this would have been the verdict of the country could the public have witnessed this incident on the part of these great statesmen.

And thus it will ever be. He who frankly confesses a fault wins a victory.—*Washington Chronicle.*

There are souls that are created for one another in the eternities, hearts that are predestined each to each, from the absolute necessities of their nature; and when this man and this woman come face to face, their hearts throb, and are one.

Giving and Receiving.

The Lord Jesus speaks from experience when he explains how pleasant it is to give. He is entitled to speak on that point with authority. He has had much to do with giving first and last. If there is sweetness in the act he must have enjoyed that pleasure to the full. He gave himself for us: this is a gift unspeakable. We have no line wherewith we may measure its greatness. It is as when a little child looks down into the blue heavens mirrored in a still lake; the child exclaims: "These skies are deep, deep!" But how deep he has no conception, far less an adequate word. Inconceivable to men and angels, infinite is the gift which our Redeemer bestowed when he offered himself to take sin away. The giver of himself knows what giving is, and is entitled to speak with authority on the amount of blessedness involved in the act.—*Sel.*

For the Companion.

The Moustache.

This appendage contaminated with filth certainly is anything but decency. It must be remembered, however, that the unsightliness is not caused by the moustache itself. It is altogether the fault of the owner and therefore we should criticise for indecorum, and not for the wearing of this natural addition to the face; otherwise we might with equal propriety criticise the beard, and hair of the head, and advise, for similar reasons, the shaving of these parts also.

I know men who are wearing the moustache, have for years, and they uphold the right to wear it with the same spirit, and for equally as good reasons, as others the hair on their head.

The moustache is of itself not unsightly, no more so than the beard; and only, like any other appendage of the body, becomes so by neglect. Well trained, orderly, and well developed, this natural attachment to the face is not only becoming and beautiful, but also useful and very good.

1. It is becoming, because it is part of the natural attire of the male.

2. It is beautiful, because it is becoming, and because none of God's work, though apparently insignificant, lacks appropriate beauty. Beauty in nature, is the outward sign of internal perfection.

3. It is useful, because, first, It hides from view the motion of the lips of the orator when engaged in pouring forth the burning words of his great speeches, thus aiding these words in becoming more forcible and dignified to the hearer, who cannot amuse himself in watching the movements of the lips of the speaker; second, It tends to keep the lips moist, more pliable, and more easy of mobility, &c., conditions indispensible to the public orator; third, It acts as a screen when drinking without cup or vessel, out of brook or pond, as is often the case during adventures and travels, thus saving one to a great extent from the danger of drinking water bugs, or vegetables, or other might-be injurious matter. There are still other uses of the moustache which I will not here name.

4. It is very good, because, first, God said so; second, Of its usefulness.

"It is very plain I know,
With never a speck of crimson,
For it was not made for show."—*The Sparrow.*

God is God of the natural as well as the supernatural, and we must leave his works for the purposes he made them, whether or not we know their uses. "And God saw every thing that he had made, and behold it was very good." Thus God spake well of all, giving us the undeniable right to infer that he includes the moustache.

I know of no authority that the patriarchs, saints, prophets, or any other holy men ever used the razor for the purpose intimated by T. F. Tukesbury in his essay on the Moustache, C. F. C., page 519, present volume; nor do I know of any divine rebuke to the wearing of the moustache as under consideration.

The writer quotes: "Let all things be done decently and in order," 1 Cor. 14: 40. Are we to understand that this scripture means, cut off the moustache? If so, then will he please give us readers of the C. F. C. a more through explanation? I heartily unite with our friend in attempting to eradicate all corruption and disorder, whether in the heart, mouth, moustache, boots or frying-pan; but when it comes to criticizing any part of God's great work, whether the stars, sun, moon, earth, heaven itself, or the moustache, then I would say, better stop and think before letting one other thought escape the mind and jump through the mouth, or leap off the pen.

Our friend wishes to have us believe that the man who wears a moustache is an uncommon, human monster. If he is correct, then God made the cause of the monstrosity; and if according to James 1: 21, as he quotes, the moustache is filthy and a superfluity, then we will have no trouble in convincing our own minds that God did not understand things as well as he might have, and that the world had to wait nearly six thousand years on James and Tukesbury to reveal the great mistake in the creation, and that one certain way for us poor, mortal male creatures to be saved from becoming monsters, is, to keep the hair on our upper lip closely shaved.

He also says, "But the upper lip shingled with a cupola of moustache is the most disgusting." What God saw as very good Mr. T. seems to see as most disgusting. Who is the wiser, T. F. Tukesbury, or the Creator, our God? The half civilized Chinaman thinks, that a woman is no lady unless she has no feet; and our enthusiastic friend, T. F. Tukesbury, seems to think that no man is a gentleman unless he has no moustache. If the writer's views are correct, then, were not Adam and all his male descendants in a very alarming condition, until the razor was invented? And was it not a terrible mistake on the part of the Creator to make such a formidable appendage to the human face Divine, in his own image, and then create no razor to cut the terror off?

Not until T. F. Tukesbury, or some other means, convinces me of the formidability of the moustache, will I be willing to cut off my own moustache, worship the steel, and sing high praise to thee, Oh, glorious razor, thou blessed Redeemer!

J. P. Miller, M. D.
Philadelphia, Pa.

Advice to the Girls.

Girls talk and laugh about marriage as though it was a jubilee, a gladsome thing, a rose without a thorn. And so it is, if it is all right—if they go about it as rational beings instead of merry-making children. It is a serious thing to marry. It is a life business. Therefore never do it in haste; never run away and get married; never marry for wealth or standing; or fine person, or manners, but only for character, for worth, for the qualities of mind and heart which make an honorable man. Take time; think long and well before you accept any proposal; consult your parents, then some judicious friend, then your own judgment. Learn all that it is possible for you to learn of your proposed husband; when all doubts have been removed, and not till then, accept him.

Envy is one of the most despicable passions. There is scarcely a crime to which it will not lead its victims. It was envy that robbed the poor Naboth of his vineyard, and added murder to the theft. It was envy that led the guilty Absalom to desire the throne of his father David. It destroys all that is best and noblest in character. So subtle is it in its workings that we learn on the highest testimony that "envy is rottenness of the bones"; it eats out all honor and manliness; it gives sleepless nights, restless days. Moreover, envy is utterly useless; it helps nobody, it effects no alteration, it wins no goal. As we read in Job, "It slayeth the silly one;" and all sensible people must feel that there is marvelous silliness in envy.

Familiar Quotations.

Quoted odes, and jewels five words long.
That, on the stretched forefinger of all
Time, Sparkle forever.

Man's love is of man's life a thing a part,
'Tis woman's whole existence.

The leaves of memory seemed to make
A mournful rustling in the dark.

There is no death! what seems so is
transition;
This life of mortal breath
Is but a suburb of the life elysian,
Whose portal we call death.

And thus he bore without abuse
The grand old name of gentleman,
Defamed by every charlatan,
And soiled with all ignoble use.

Howe'er it be, it seems to me,
'Tis only noble to be good,
Kind hearts are more than coronets,
And simple faith than Norman blood.

The devil hath not, in all quivering
choice,
An arrow for the heart like a sweet
voice.

There is a tide in the affairs of men,
Which, taken at the flood, leads on to
fortune;
Omitted, all the voyage of their life
Is bound in shallows, and in miseries.

But pleasures are like poppies spread,
You sieze the flower, its bloom is shed;
Or, like the snow-flake in the river,
A moment white then gone forever.

To die is landing on some silent shore,
Where billows never break, nor tempests roar;
Ere well we feel the friendly stroke
'tis o'er.

Whoe'er amid the sons
Of reason, valor, liberty and virtue
Displays distinguished merit, is a noble
Of nature's own creating.

There is no flock, however watched and
tended,
But one dead lamb is there;
There is no fireside, howso'er defended,
But has one vacant chair.

The Better Part.

The apostle says: "Covet earnestly the best gifts, but rather that ye may prophesy. In Christ Jesus there is neither male nor female, but all are one."

Shall we covet the gift of another? We think not. But the gift of the Spirit which "searcheth all things, yea, even the deep things of God." The Lord said through the prophet Joel, "I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy." Brethren, where are your daughters who prophesy! Does the covering now take the place of prophecy and prayer in the congregation? If men feel dishonored when they hear women preach without what is termed a proper covering on their heads, why should not Christ feel dishonored by their being subjected to silence, and a white fabric on the head substituted in place of prayer to God and prophecy in his name? Nay, my sisters, be not satisfied with that alone, but get the testimony of Jesus. John says, "The testimony of Jesus is the spirit of prophecy." What will it profit us to have worn the covering, when we are called to appear before the Judge of the quick and the dead, if we are not of those who have been quickened and made alive by the Spirit of promise, which was poured out upon the Jews on the day of Penteeost, and upon the Gentiles in the house of Cornelius? The evidence of which was, that they heard them speak with tongues, and magnify God. and I ask, where is the evidence of the Spirit without it?

The article of brother A. P. in present volume, page 424, is before me, with which I agree that the covering spoken of by Paul, was a token of something higher in its nature, than is generally urged by the brethren. I have searched the books, both Old and New, and find nothing like a command to a Gentile woman to use the one without the other. I have no objection to wearing the style adopted by the sisters, for I was one who helped to adopt it, years ago; but I do feel that there is danger in us seeking to be comely, and the honor of men more than the glory of God. In love of the truth, by your humble sister,

SARAH E. KEPNER.

The Family Bible.

This book is all that's left me now:
Tears will unbidden start,
With flattening lip and throbbing brow,
I press thee to my heart;
For many generations past,
Here is our family tree;
My mother's hand this Bible clasped,
She dying, gave it me.

Ah! well do I remember those,
Whose names these records bear,
Who'round the hearthstone used to close
After the evening prayer,
And speak of what these pages said,
In tones my heart would thrill:
Tho' they are with the silent dead,
Here are they living still.

My father read this holy book,
To brothers, sisters dear:
How calm was my poor mother's look,
Who loved God's word to hear;
Her angel face, I see it yet:
What thronging memories come,
Again that little group is met,
Within the halls of home,
Thou truest friend man ever knew,
Thy constancy I've tried;
When all were false I found thee true,
My counsellor and guide:
The mines of earth no treasure give,
That could this volume buy!
In teaching me the way to live,
It taught me how to die.

American Tract Society.

Selected by P. ZOOK.

Finery for Babies.

K. F. T.—When will American mothers show their good sense and dress their children plainly? An underskirt is just as useful entirely plain, as with innumerable tucks and ruffles; aprons soil just as quickly with all the stitching and ornamenting, as if without it.

We should avoid all this useless work. A good sewing machine used to perform the sewing of *plain* garments is a valuable servant. My sewing is no severe master for me, though there are six of us to be clothed. My children never seem to feel the *need* of tucks and ruffles, and as I join them for a ramble, hunting Spring flowers, I am not constantly fretted about their clothes, for they are of good, substantial material, not easily torn, and so plainly made that if soiled they are very easily washed and ironed. People say to me, what a healthy, rose-looking family you have, and surely we have. I think very few people ever felt seriously distressed at the plain, simple dress of my children. I was once *very* much *distressed* by one of the numerous children of a hard working mechanic coming to my door one cold, rainy day, dressed in ruffled dress and apron, with shoes unfit for any child to wear, and asking for a pattern for an infant's tucked dress. I told the child to tell its mother I never had such an article, and hoped my good sense would never allow such a display. Very pretty they are, but there are so many things to be done for the sweetest and most helpless of all creatures, that I should hardly feel justified in taking the time to make and iron such a garment.

Mothers, try the plan of plain garments and see if the little ones are not just as comfortable, and if you do not find your labors very much lessened by it.

Above all things try to find time for a little self-culture, that you may be the companions and teachers of the tender years of your children.

MRS. J. B. LYMAN.

Where Is The West.

"Ask, where's the north? At York
'tis on the Tweed;
In Scotland, on the Orcades, and there,
'Tis Greenland. Zembla or the Lord
knows where."

The West is ever receding, like the

North. It is not very long ago since Massachusetts called a railroad, which begins forty-four miles west of Boston, the *Western*. After the Revolution, the first West was New York, beyond the Dutch on the Mohawk. Then it was the "Western Reserve," about Cleveland. Next it was Indiana, then Illinois. When the Erie Canal opened in 1825, it was Michigan, next Wisconsin and Iowa. Slavery agitations revealed another West in Missouri, Texas and Kansas. But all these wests, if rolled into one, are smaller than the newest West which we owe to the trans continental railroad. This West stretches from torrid to frigid zones, having California in its ocean centre, and Nebraska as its counterpart on the Missouri. The route of the Union Pacific road was pre-determined by population having long gravitated irresistibly to that latitude, and that that route was wisely chosen is further shown by the Nebraska population having doubled in the last four years, while that along its Burlington branch has increased still faster.

But the meaning of the West has always been one, whatever the changes in its locality. It always meant *cheap land*. Therefore it now begins at the Missouri, because east of that river no land in desirable climates remains open to homesteader or pre-emptor.

Nebraska is then the threshold of the West. There Uncle Sam is still rich enough to give us all a farm, and the Burlington & Missouri River Railroad offers its grant on terms which many settlers prefer to the free grants of the United States.

PROF. J. D. BUTLER.

They Say.

They say—Ah! well, suppose they do,
But can they prove the story true?
Suspicion may arise from nought
But malice, envy, want of thought;
Why count yourself among the "they,"
Who whisper what they dare not say?

They say—But why the tale rehearse,
And help to make the matter worse?
No good can possibly accrue
From telling what may be untrue;
And is it not a nobler plan
To speak of all the best you can?

They say—Well, if it should be so,
Why need you tell the tale of woe?
Will it the bitter wrong redress,
Or make one pang of sorrow less?
Will it the erring one restore,
Henceforth to "go and sin no more?"

They say—O pause, and look within,
See how thine heart inclines to sin;
Watch, lest in dark temptation's hour
Thou, too, shouldst sink beneath its power,
Pity the frail, weep o'er their Fall.
But speak of good or not at all.

To The Reader.

Reader, I will endeavor in these few thoughts to impress upon your mind the great necessity of obeying God in all his precepts, and to throw some light upon the order to be observed in the house of God. What reception it may meet with is unknown to me. Had it not been for so much deviation from the true observance of Christ's precepts, I do not suppose that I should have thought it necessary to do so. But how can I well forbear, believing, as I do, that we cannot be too particular in observing every command of the New Testament, and at the same time hearing and seeing so much in opposition to the precepts of our Lord Jesus Christ. Our dear Redeemer declared, and said in his sermon delivered upon the mountain, as you read in Matth. 7: 21--23, "Not every one that says unto me Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name and in thy name cast out devils, and in thy name have done many wonderful works, and then will I profess unto them I never knew you, depart from me ye workers of iniquity." Now from the above we may truly infer that notwithstanding our calling upon the name of the Lord, which is our reasonable service, if we do not observe the will of the Lord we shall not enter into the kingdom of heaven; and that many persons, yea preachers, may and will live and die in a state of deception, being under the impression that they are the chosen ones of the Lord, but in the final day of reckoning it will be revealed to men and angels that they were in a state of delusion. Oh! the danger, the great danger, of being deceived! The apostle tells us, that Satan himself is transformed into an angel of light; therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works. 2 Cor. 11: 14, 15. "And Christ declared, that there shall arise false Christs, and false prophets, and shall show great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect. These few meditations which presented themselves to my mind, I now submit to the readers of the COMPANION, hoping that we may be profited by them.

P. LANDIS.

Dale City, Pa.

Secret Societies.

On the 29th of November, 1870, at a public meeting held in Clifford, Susquehanna Co., Pa., an organization was effected styled The Association of North Eastern Pennsylvania opposed to secret societies, whose object is to disseminate truth in regard to secret societies, and to endeavor by all lawful means to banish them from the church of Christ, which they disparage and supplant, and from civil society, which they demoralize and corrupt.

The officers of this society for the ensuing year are, a president, ten vice-presidents, treasurer, corresponding and recording secretaries.

At the first regular quarterly meeting held in Bailey Hollow, Luzerne Co., Pa., on the 30th of May, 1871, an active and zealous minister of the gospel, now laboring as missionary in Northeastern, Pa., gave us two thrilling lectures on the institution of Free Masonary. He is a very impressive speaker, and addressed an attentive and respectable audience and not a "few old fogies" as masons would have us believe. He gave us, to use his own words, "*not* what he had heard or read, but what he knew of freemasonry," narrating the ruffianly treatment he had received from a mason mob at Buenavista, N. Y., and the vindictive threats of other masons truly appalling. One particular we mention. A *professed minister of the gospel* (a Methodist), said to him, "You perjured wretch, I would be one of three to take your heart out and hold it up before your eyes so quick that you could see it quiver." Masonry he found to be a gigantic deception and fraud, opposed alike to Christianity and all good government, causing its adherents to "always hail, ever conceal, and never reveal" its profane mysteries under the most horrid and barbarous oaths and death penalties. The committee on resolutions reported the following as a declaration of the sentiments of the association, which was unanimously adopted, and a desire expressed for its general publication.

S. E. Miller, President.
James L. Andrus, Rec. Secretary.

In this first communication to our fellow-citizens and fellow-Christians this Association candidly express their opinion:

1. That, in view of the multiplicity, the pretensions, and the vast expenditure of time and of money, of the swarms of affiliated, oath-bound, secret societies in our common country, their true nature and their tendency are matters of universal and of serious concern.

2. That as no man's life-time, and few men's fortunes would enable them to enter all the lodges and attain all the de-

grees, each of which claims increasing importance, it is obviously impossible to test by practical experiment. True wisdom, however, dictates and facts demonstrate that their character and bearing may be learned by other means.

3. That, among those means, we recommend the perusal of some of the following Journals, which are more or less devoted to the independent investigation of such societies: Christian Cynosure, of Chicago; American Baptist, of New York city; American Wesleyan, of Syracuse, N. Y.; and Religious Telescope, of Dayton, Ohio.

4. That, for a few dollars, the following books give the information which would require ten times as much money and time to procure through lodges—information, as we believe, sufficiently complete for all useful purposes, and correct as far as it goes: David Bernard's Light on Masonry and Odd-Fellowship, "J. G. Stearns's Inquiry into the Nature and tendency of Speculative Free Masonry," C. G. Finney's Letters on Masonry, John Levington's Masonic Conspiracy, Sam. D. Green's Broken Seal.

5. That there is no good thing, in moral or in civil affairs, which, as a system, should be kept from public view, or hid in mysteries only penetrated by money and degrading forms.

6. That whatever of good may be gained through the medium of secret societies, can be better and easier attained by open, direct, manly, Christian efforts for those ends, and at a tithe of the expenditure of time and money incurred by the midnight conclaves.

7. That as the divine Founder of the Christian religion taught nothing in secret, but made all his instructions and his bounties free to all of Adam's race who would accept them, it becomes his followers, and especially those who stand up as his embassadors, to imitate his example in that respect.

8. That as secret societies naturally and almost invariably breed dissensions and divisions in churches, we recommend to the latter the expediency of making it, hereafter, a condition, on receiving new members, that they have no connection with such societies; and affectionately advising those, now members, who have been entangled in them, to dissolve their relation to those rivals of Christian supremacy and progress.

9. That the sum of Bible truth is contained in these two declarations: "There is no other name given under heaven among men whereby we can be saved but the name of Jesus Christ;" and "Whosoever believeth in him need not perish, but have everlasting life." But the precious name of Jesus can not be breathed in many of the lodges, and where it is allowed it is in degrading and profane associations.

10. That the scores of vain, disgusting, and impious titles, bestowed by secret societies, are alike opposed to the simplicity of the gospel and to that clause of the constitution of our republic which prohibits the granting of any title of nobility.

11. That in view of the undue proportion of members of secret societies in official stations, it is obvious that those societies, notwithstanding their disclaimers, are made stepping stones to power; and to the same source we attribute the fact that too many unprincipled and improper men contrive to obtain honor and trust.

12. The system of presenting candidates for office, whereby delegates are interposed to take from the people the selection, are modes to enable the few to rule the many; and that, as a correction of this evil, we suggest that candidates for offices generally be nominated, as they are elected, by a direct vote of those concerned.

13. That the intrusion of the peculiarities of secretism into religious and literary operations and observances, is obnoxious to the large and increasing class of citizens and Christians who have no allegiance to or sympathy with those societies.

14. That in the language of General Washington to Governor Trumbell, freemasonry, the mother of secret fraternities, is "*for the most part, mere child's play*" at best, unworthy of the dignity of man. In its best days Washington had been made a mason, yet, as early as 1781, "did not wish to be addressed" as a "private brother," and never attended a lodge more than once or twice within the last thirty years of his life.

15. That we especially advise the young not to be drawn into dangerous and injurious alliances by any of the many orders which try to conceal their workings in the dark, only revealing so much of their schemes as they think may entrap the superficial and unwary.—*Sel.*

On the Death of a Sister.

The following poetry was composed on the death of a very amiable, active, and exemplary member, in one of the churches in Frederick city, Md., and was sung at her funeral. It was published in some of the Frederick papers. It was just the length and width of the Brethren's hymn book, so I cut it out and pasted it on the inside cover of one of my hymn books. And as there are some of our young sisters dying, at whose funeral it would be highly appropriate to sing, I send it to the C. F. C., and if the editor will insert it in type so as to occupy a column no longer than the leaves in our hymn book, brethren and sisters wishing to paste it in can do so.

D. P. SAYLER.

"Sweet daughter of the church, farewell;
To Jesus thou hast gone;
The battle thou hast bravely fought,
The victory thou hast won;
This earth is not for thee, fair child;
Thy home must be in heaven!
To thee the Savior whom thou lov'st
A glorious crown has given!

The church in love weeps over thee;
The parents grieve to part;
Affection bids us all to weep,
Though not with hopeless heart.
We weep for joy that thou hast gained
That bliss beyond the grave!
And now with Jesus thou dost rest
Who died thy soul to save!

Father, grieve not! thy child has gone
To rest in peace above!
She bids thee follow in her steps
To that sweet home of love!
Mother, wipe off the falling tear!
Though deep may be the wound,
Rejoice that thou hast given a saint
To be in glory crowned!

O father, mother, follow her,
That sainted child of heaven!
Rejoice that she a rest has gained
Which earth could ne'er have given.
Ye daughters of the church, look up!
Why stand ye weeping so!
Go forth to battle as she did,
And gain the victory too!

Sweet sister, daughter of the church,
And child of heaven's King,
Though hard it seems to part with thee,
With joy thy praise we sing!
With angels may we all rejoice
That one more saint is blest,
Snatched from the toils and cares of earth,
In Jesus' arms to rest!

Rest, then, sweet maiden, child of heaven,
Where sorrows are unknown!
May we all reap the precious seed
Which thou on earth hast sown,
Farewell, pure daughter of the church,
'Till we shall meet above,
And with the Lamb once slain shall rest
In an undying love!

Constables and Illegal Liquor Selling.

The following we clip from the Kittanning *Union Free Press*, as we think it worthy of more extended circulation.

Judge Logan, of this Judical District, recently made the following decision regarding the duties of constables in making arrests for the violation of the liquor law:

Your duty is to return, as violations of the license, all sales of vinous, spiritous, malt or brewed liquors, or any admixture thereof, by unlicensed persons, within your knowledge, unless such sale be by the manufacturer or importer, in the cask or barrel, or by druggists, for medicinal or manufacturing purposes. Druggists, however, selling such liquors as a beverage or for purposes other than medicinal or manufacturing, would be violating the law and would be proper subjects of return.

It is your duty to the common law, to make return of sale of intoxicating liquors on Sundays, to minors, and to persons of intemperate habits, and of these we do not now so particularly speak.

That you have knowledge is of course essential to making a return for selling liquor without license, as well as in all other subjects of return. It would, of course, be a gross outrage for a constable to return a particular person as having committed a particular offense, if the officer knew nothing about such offending. I will be excused for referring particularly to this matter of requisite knowledge in the present connection, as from the inquiries made this seems to be your main difficulty. To describe it minutely may not be easy, but a few general rules can be stated which may relieve you from embarrassment in the ordinary discharge of your duty.

If you have such information as would convince your judgment and influence your action in any other every day business transaction, of concern to yourself, then you have requisite knowledge on which to found your return. If you have information from a respectable source, of a character not sufficient to satisfy your judgment, but such as would, in a matter of your own personal interest, put you to inquiry, then it is your duty to make inquiry as to the alleged violation of law, and pursue it with reasonable ways and diligence until you have determined its truth or detected its falsity. It is not necessary that you be absolutely convinced; it is enough if you are reasonably satisfied, one way or other, as to the facts alleged.

It is not essential that you have knowledge from actual sight of passing out the drink and receiving the money, to justify a return for selling liquor. If you have knowledge of such facts and circumstances as in themselves reasonably and satisfactorily point to the violation of the law, this, itself, is knowledge of the violation of the law. Do you know of persons going into places of common resort and coming out intoxicated, or in such condition as results immediately from the use of intoxicating drinks, and this repeatedly? Have you knowledge from credible citizens that liquors are being bought and sold in violation of law by any particular person? Does the common voice of the community assert that liquors are being unlawfully sold at any described place in your borough or township? And do the circumstances within reach of your observation corroborate such declaration or such rumor? If so, gentlemen, and your judgment is satisfied that the law is being violated, you have such knowledge as will justify a return; or, if your judgment hesitates, you are possessed of such information as should provoke you to inquiry, which should be pursued, not by artifice, but by reasonable and usual ways and means, until you are sufficiently advised to determine your action.

Passing Away.

How beautiful the calm, blue sky,
With all its wealth of fleecy clouds,
Enlivened with the sun's bright ray,
They seem to me like angels in their snow white robes!
But soon, ah soon they pass, all pass away.

How beautiful the bright, green earth,
With myriads of sweet-scented flowers;
Enjoy their fragrance while you may,
For lo! they wither, though we prize them highly now,
And like all pleasures here they pass away.

How beautiful the little ones,
Who cheer our pathway with their love;
Think you their lovely forms decay,
Their innocence, their sweet, angelic smiles of joy?
Oh yes! too soon, we know they pass away.

Oh earthly joys! oh earthly hopes,
With all their flat'ring promises,
And now, oh with what sore dismay—
We recollect our hearts were bound as with a chain—
So soon to break, dissolve, and pass away.

Despair! will all things perish then?
Is there no hope for broken hearts?
Will naught our tears, our prayers repay?
O weary soul! trust now in Christ; though earth shall pass,
Yet His dear words shall never pass away.

CARRIE HOLSINGER.

Carlton, Nebraska.

Guilty Concerning Our Sister.

What makes it so difficult for a woman, after her first lapse from virtue, to retrace her steps? Clearly that savage, unjust and unchristianlike public opinion which excuses a whole life of dissipation in one sex, and turns contemptuously away from the other, leaving her alone with the unpardonable and the irreparable. But in thus judging moral delinquencies we use these "partial balances" and "false weights" which are an "abomination to the Lord." Why are *his* sins "the venial errors of youth," and *hers* "innate depravity' and 'hopeless degradation?"

Ah! but there will be a fairer reckoning yet, and before the bar of heaven men and women will stand on the same moral plane.

Evidently, then, before much good can be done for the fallen glory of womanhood, there must be a complete and general *resume* of the judgment which society has passed upon it. But toward this change of opinion *every one* may contribute their mite. The dictum of the press will do much, and pure, noble women, with hearts over which the spirit of love broods, can do vastly more.

The purer, the higher in social rank, the more refined and delicate, the more are they the anointed saviors of their sex. Nor need they fear that the whitest fame will contract any soil. Do not God's sunbeams visit the filthiest alleys and the most loathsome dwellings? And are they defiled or injured by their gracious mercy? Is it not well known that women of the Romish and English Churches habitually go amongst the most depraved as missionaries and nurses, and yet *are innocent.*

But excellent as this way is, it is not all that is wanted. When Christ cured the leper he put his hand upon him. We must come to them as mother to daughter, as sister to sister, as friend to friend. We must trust them, and trust them largely, in order to make them worthy of our trust.

There is scarcely a wife in any large city who does not have it in her power to help some fallen sister up and on again. But they won't do it. Chemists say there is iron in the blood, and the way one woman treats another is abundant proof of it.

It is the duty of all who have the means and position to do it, to search out individual cases and try and redeem them. The recompense is a very great one. "He which converteth the sinner from the error of his way shall save a soul from death and shall hide a multitude of sins."

Therefore, if you see a fallen sister on the way of life, don't "pass by on the other side," for, alas! this life so wasted already is all she has to front Eternity with.—*Selected*

The more we become acquainted with Jesus and with ourselves, the more we seek to be like that blessed One.

For the COMPANION.

God's Love to Man.

Upright and pure our parents were,
When first from God they came,
No toil, no fear, no pain they knew,
No grief, no sin, nor shame.

When Eden's Garden first received,
This happy pair in love,
With peace and joy, and perfect bliss,
Prepared for heav'n above,

This happy state they might enjoy,
Had man his God obeyed,
Had not the enemy of souls,
The plan of ruin laid.

He in a serpent's form appeared,
And tempted mother Eve,
To eat of that forbidden tree,
And knowledge she 'd receive.

Behold the fear attach'd to sin,
To seek a hiding place,
They hear the voice of God within,
Afraid to show their face.

The weight of sin, they must have felt,
And knew not what to do,
Death was the penalty to pay,
To disobedience due.

They disobeyed God's just command,
God drove them from within
And placed an angel at the gate,
That none should enter in.

Transgression by our parents, brought
Death unto man below,
And the displeasure of his God,
And fill'd his days with woe.

In this condition God look'd down,
And view'd his fallen state,
He pitied him, he sent relief,
And opened wide the gate.

O what a love the Father had,
When his dear SON he gave,
To suffer death upon the cross,
That man through him might live.

Then let us look to Calvary
Where our dear Savior bled,
See the great drops of blood that stood,
Upon his sacred head.

O what a dreadful thing is sin,
What sorrow it has cost,
And if continued on therein,
The soul is surely lost.

How careful then we all should be,
Who have professed his name,
To crucify him not again
Nor put to open shame.

Jesus, the sinner's only friend,
This debt of love did pay;
He came to do his Father's will,
And open up the way.

Now mercy's gate stands open wide,
And sinners bade "Come in,
Repent, believe, and be baptized,
And wash away your sin.

"The way is plain, the path is straight,
But you, your cross must bear,
If you would wish to enter in,
And have a CROWN TO WEAR."

O sinner, why will you delay,
The gospel truths you've heard,
God would not have you die unsaved,
Wont you believe his word?

You'll not be sorry when in death,
To have a faithful friend,
One that has promised to be with
You, even to the end,

Then at the resurrection morn,
Your body risen be,
To dwell with all the glorified,
In an eternity.

ISAIAH G. HARLEY.

Philadelphia, Pa.

For the COMPANION.

Baptism—A Review. No. 1.

I had thought that I would not impose upon the readers of the C. F. C. any more, by sending in my weak essays; but after reading a little work on baptism, written by R. L. Brooks, of Upshur Co., W. Va., I do not feel like withholding my pen, and trust, that while Brooks' little work is received, and sanctioned by many, my weakness may convince one.

And after reading his work with the scrutinizing principles of the gospel, we feel abashed to see humanity assume the authority to abrogate the divine behests of heaven.

It will not be my design here to reiterate much of his work; but briefly notice a few of his devious dogmas, and try to show that immersion is baptism.

Third, and lastly, to briefly notice trine immersion as the only legitimate mode of administering the ordinance.

The gentleman seems to labor excessively hard to impress the minds of his readers, that sprinkling and pouring are the only true modes, while the apostle tells us there is but one mode. He also strongly vindicates the devious act of sprinkling infants. And after his excessive labors are over, in his synopsis he makes the broad assertion that water cannot constitute Christian baptism. I would ask, in what element is it then performed, if not in water, and why is it that he does maintain in his work throughout, for the element of water with which he performed the administration of his modes of sprinkling, and pouring? His argument is very inconsistent, and his practice more so. Because he will vindicate the practice of sprinkling, and pouring, and repudiate the administration of immersion, yet if his applicant will insist upon it; he will go with him down into the water, and baptize him as he calls it, and both come up out of the water. I am taught by the apostle to the Romans; "For whatsoever is not of faith is sin." Oh! inconsistent man; why wilt thou practice immersion, and yet preach against it? On the third and fourth page of his work, he speaks of the baptism of the eunuch by Philip: "And they went down, both into the water, both Philip and the eunuch, and he baptized him. And when they were come up out of the water," Acts 8: 38. "If going down into the water, Philip and the eunuch both went under, and while under, Philip pronounced the words of consecration. If so I guess the eunuch never heard them." He farther states that "in the propheey the eunuch was reading, just six verses before the words given, it is said, 'So shall he sprinkle many nations.' Isa: 52: 15. It would be strange to hear a man preach immersion from a text that reads sprinkle."

I am well aware of the fact that the passage referred to, and a similar passage in Ezekiel 36: 25, are strong holds which our antagonists use to prove sprinkling as a baptism: but there is no sane mind, who will read with care and attention, the two passages referred to, but can see, that each prophet has direct reference to the Savior of the world. The prophet Isaiah records it, as though the Father was speaking. See 52: 13, 14, 15. "Behold my servant shall deal prudently, he shall be exalted, and exalted and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: so shall he sprinkle many nations: the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard, shall they consider." And the prophet Ezekiel records it as though he himself was speaking, for he says: "Then I will sprinkle clean water upon you, and ye shall be clean, from all your filthiness, and from all your idols, will I cleanse you."

It is clearly seen by any considerate mind, that the two passages referred to, have no allusion to baptism; but is a something which is to be performed in due time by the great Head of the church. It is so plain that it demands no comment.

We have neither time nor space to examine all his frivolous arguments; but

will briefly notice some of his most prominent ones. Hope that our readers will bear with us in quoting some of his language from the apostle to the Galatians 3: 27 as he gives it: "For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." After quoting the above, he further says: "If water baptism does all this, no wonder the founder of the Dunker church, nullified marriage."

We are taught that the God of heaven was to set up a kingdom, that should never be destroyed. We are also taught by the Savior that upon this rock, will I build my church, and the gates of hell should not prevail against it. We understand from the Savior's language to Nicodemus: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." There is no considerate mind: but what can understand that the term kingdom, implies three grand particulars: first a king; second, a law; and third, subjects. And we believe that the church of Christ, which he came to set up, and establish, which begun at Jerusalem, and was to be preached to all nations, and which is preached to this day, is the kingdom to which he had reference when talking to Nicodemus, and if so we believe that he left visible and tangible marks by which it could be designated from all other kingdoms. Then if the Dunkers, as R. L. Brooks calls them, are obedient subjects to those visible or tangible marks, which were left for them to observe, Christ must be the founder, which we acknowledge and preach. And would to God that the Rev. Brooks would teach the nations, and practice himself the institutions of the kingdom which Christ instructed his apostles to teach all nations to observe. Does it not look as though the Rev. Brooks was speaking reproachfully of our King, when he accuses him of nullifying marriage? for we find in John's record of the gospel that he, (Christ) and his mother were invited to a wedding in Cana of Gallilee, and he converted water into wine for their comfort, and a manifestation of his power. We verily believe that marriage is of divine authority, and is sanctioned by the King of kings and Lord of lords.

We now pass to the seventh page, where he says: "Summing up the whole matter, we find in the book that Moses, Solomon, Isaiah, Ezekiel, Joel, Zachariah, Peter and Paul, all preached pouring and sprinkling." And farther says, that "the friends of immersion have virtually acknowledged that they cannot sustain the doctrine by the old standard Bible, and set about making one that will prove it." We would remark just here, that those good men, of whom the writer speaks, all did preach obedience; but not one of them preached sprinkling or pouring, as a baptism.

This sprinkling and pouring, of which the prophets and apostles speak, is evidently a something which the God of heaven is to perform himself in due time. And the baptism of water, which we will try to investigate is a something to be literally performed by mortal man.

He further says, that "some hold that none should be baptized but believers," to which I readily concede; for I believe it a sinful act to baptize an unbeliever, because we are taught that they that gladly received his words were baptized, both men and women, and not one passage have we to instruct us that infants are to be baptized, or that they were baptized in a primtive day.

And I do here maintain that the Son of God, visited this mundane system, for the purpose of removing the original sin, and to bring his Father's will for the observance of man, and to be the great sacrificial offering to appease the wrath of a sin-avenging God. I maintain that infants are all in the kingdom (church) until they arrive to the years of accountability, and then it is they leave the kingdom (church) by disobedience, and there is no other way of re-entering the kingdom, save strict and due obedience to the word of the Almighty God.

I believe that it is admitted by all, that baptism is the initiatory rite into the church, which I believe it is, and if so, how inconsistent to initiate infants into a something to which they already belong.

"Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven." The Savior farther says: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

I will now proceed to examine immersion as promised in the onset, by looking for a few moments, at the language of the Son of God, to a Pharisee, a ruler of the Jews, named Nicodemus.

"Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." The language before us now, is plain and explicit, and has emanated from the fountain head,—from the lips of the God of heaven. There is no language that ever issued from the lips of God or man, that can be more plain, than the language before us. In the name of reasons, what does the word born, imply, or what does it signify? What is the definition of the term? Well I understand it to mean, emerge from, and out of, into a new state of being. It is an evident fact that nothing can emerge from and out of, without first being submerged. Submerge implies go into, and emerge come out of. And the term born itself conveys the idea to the mind at once, that the thing or person spoken of as being born, was first concealed, hid from sight, buried or immersed, before it could be born. It is impossible for anything to be born, without first being submerged from sight, concealed from the eyes of the world, buried or hid from view, and to be born is to emerge, come forth from its place of concealment, into a new state of existence. "Except a man be born of water," says the Savior. This fashion of sprinkling and pouring water as a baptism, which men have got into, is far from filling the language under consideration, as the material sun is from this mundane system. And should this come before the eyes of any of my competitors who repudiate the ordinance of Christian baptism, I trust that they may weigh the matter correctly, ponder it deeply, meditate solemnly, and consult God, for we have his word, which is our counsel.

(*To be continued.*)

A. STAUNAKER.

Selected by S. W. WITT.

The Blessed Story.

My children have you ever heard
That sweet and blessed story,
Recorded in the sacred Word,
About the Lord of glory;

Who left his home in realms above,
Was cradled in a manger;
And seeking sinners in his love,
Wandered a weary stranger?

They say his words are full of grace,
All human speech excelling;
That those who meekly sought his face,
Found peace beyond all telling:

That he forgave the guilt and sin
Of those who came confessing,
And that the poor and sad could win
His smile, and share his blessing.

For his own name and mercy's sake
He healed the broken-hearted;
And bade the mourning souls partake
The favors he imparted;

Till parents to his presence came,
With children round him pressing,
Attracted by his wondrous fame,
And seeking for his blessing.

He lived a life of toil and care,
A life of sad sojourning;
A life of weeping and of prayer,
Of labor, and of yearning;

He died upon the cursed tree,
To save a sinful nation;
He died to win for you and me
A full and free salvation!

Rural Village, Pa.

Look on death as a sunken fence, and look over and beyond it to the other side.

Christian Family Companion.

DALE CITY, Pa., Oct. 14, 1873.

Our Trip to Armstrong County,—The Discussion.

On Friday morning, Sept. 26th, we left our home, to make a trip to Armstrong Co., Pa., to take part in the discussion of several questions, relating to our faith and practice. We had a pleasant trip, and arrived safely at our destination on Saturday evening; and found our parents, kindred, and old friends and neighbors in usual health, with a few exceptions.

Sunday, the 28th, was appointed to meet to finally arrange the propositions for discussion; and to talk over points of agreement and disagreement, so as to gain time, and not annoy the people with unnecessary talk. The day passed by, but our friend did not make his appearance.

Monday, the 29th, at 10 o'clock A. M., was the hour fixed for the discussion to begin. At the appointed hour, there was a fair congregation present; but as our friend had not yet come, there was a general feeling of disappointment, and some dissatisfaction. We waited half an hour, and then began to counsel with his chosen assistant moderator, as to what course to pursue; but before we had concluded, our friend made his appearance. This was some relief; but as our propositions were not in proper shape, we could not proceed. We called on our friend to offer his apology and postpone the discussion till 2 o'clock P. M. An apology was offered, and the postponement made.

Next we repaired to the house of friend Henry Sowers, had a talk about the business before us, dined, and then we came to terms, while our friendly moderators, (brother J. P. Hetric and Elder Isaiah Shoemaker,) drew up rules for our observance during the debate.

We agreed to discuss the following three propositions:

1. Christ did *not* eat the legal, or Jewish passover with his disciples on the night of his betrayal. Beer affirms.

2. The bread and wine, to be observed by the disciples of Christ, in remembrance of him, constitute the Lord's supper. Adams affirms.

3. The Lord's Supper, to be observed by the disciples of Christ, is a full evening meal. Beer affirms.

It will be seen, by examination, that the first proposition is negatively stated. This we did not regard as being quite fair, especially as our opponent had given the challenge; but as he was neither willing to acknowledge his error nor to affirm that Christ did eat the legal passover in that night, we expressed a willingness to affirm the negative.

At the hour appointed we were at our places. The congregation was not very large, but all seemed to be interested. Our assistant moderators then selected J. L. Stiffey, a young minister of the M. E. body, to be their foreman, who served acceptably during the entire discussion.

It was agreed to have three sessions per day, forenoon, afternoon, and evening, each session to be two hours in length: the speeches were limited to thirty minutes each.

The discussion of the first proposition was prolonged till the close of the afternoon session on Tuesday, which session was made three hours, instead of two, thus giving nine speeches to each.

In the evening we entered upon the second proposition, and, according to our understanding, exhausted it; but as our opponent asked for the first hour of the morning session to be given to this question, we consented. We however assured him that he could do no better in the morning, and we could do no worse.

On Wednesday morning the question was resumed, but it ended as we had predicted—nothing new was offered to support the proposition. One hour was then devoted to the third proposition.

The afternoon session was again prolonged, in order to bring the discussion to a close. The general attendance was not very large, but a good interest was manifested, and, we think, good feelings (with but a slight exception) prevailed. As to the merits of the discussion it does not become us to speak; but this we say: it was quite satisfactory to ourself, and we closed with unshaken and increased confidence in the truthfulness of our positions. We hope to give our readers a notice of the discussion by some of those in attendance. May the Lord bless our weak efforts to the glory of his name, is our prayer.

Thursday, Oct. 2nd, was spent in visiting and in attending to some business.

On Friday morning brother J. B. Wampler took us to Kittanning, on our way home. We left Kittanning at 3:15 P. M., but about five miles south we were detained, in consequence of a conflagration in the morning, by which eight oil cars, and part of the railroad track, were destroyed. Through this detention we failed to make the connection at Pittsburgh. We lodged at the St. James Hotel. Next morning we left Pittsburgh at 8 A. M., and arrived at Dale City at 12:32 P. M. Found all in usual health. Thanks to the Lord for his guidance and protection; and to our brethren and friends for their kindness.

J. W. B.

The Editor's Western Trip.

On the 8th inst., at five o'clock a. m., the editor of the COMPANION, accompanied by his wife, left Dale City to make their Western tour. We hope they may have a pleasant and prosperous journey; and be permitted in safety to return.

In No. 40, under the head of "Our Western Trip," brother Holsinger says: "Mail matter will reach us by being addressed to Cedar Rapids, Iowa, in care of Daniel Holsinger, up to the last of October." This we conceive to be a mistake, as Daniel Holsinger's address

is not Cedar Rapids, but MARION, LINN Co., Iowa. Those wishing to write in care of brother Daniel Holsinger, will please note this fact. However, Cedar Rapids is in the same county, and the editor will receive mail matter addressed to the latter place.

We wish to say to our readers in this connection, that our manuscript box is calling for a number of essays on a variety of subjects. Will not our worthy contributors, who had laid by their pens during the busy season, grasp them now with fresh and high aspirations, and at once furnish us with the matter needed to make our paper interesting and instructive? Here is an opportunity of doing good—of working in the Lord's vineyard. Here you can use your talents, improve them, and be the means of accomplishing good. Here you may win members to the body of Christ, and add jewels to your crown of rejoicing and unfading glory. Here you may portray the beauties and excellencies of the Christian graces, and distribute the fruits of the Spirit. You may instruct the ignorant, admonish the wayward, reprove the guilty, restore the erring, comfort the disconsolate, strengthen the weak, feed the hungry, revive the despondent, and encourage the faithful. Here is a wide field open, and you are invited to enter and labor for the Good Master. His discipline is mild, his demands are reasonable, his service is pleasant and healthful, and his rewards are abundant, sure and satisfying. We hope that many of our contributors will respond soon.

J. W. B.

The following is from the *Church Advocate*, a religious paper published in the interests of the Church of God, more commonly known as Winebrennarians. From this it would seem that Elder Dennis who had called for the Maine Mission has gone with this people. May we not hope, that, as he has made one step toward the truth, he may yet be won? And may not this circumstance have a tendency to arouse us to the importance of having tracts, &c., to spread the knowledge of the truth? [AE.]

"To the brethren and sisters of the Church of God in North America—Dear brethren, we send you Christian salutation, wishing you grace, mercy and peace from God the Father and our Lord Jesus Christ. We have abundant reason to be thankful for the kind, Christian visits of Elder George Sigler and Dr. George Ross, in March last, to open up the way for that able servant of the Lord Jesus Christ, Elder P. Loucks, who came to us last June, and has nobly defended the doctrines of the Bible, primitive Christianity and the faith and polity of the church of God. His preaching was well received by the great mass of the people. I had the privilege of conveying him to different places and to quarterly meetings, where he was well received by all. And while he was preaching and portraying the necessity of more Christian union, both in effort and feelings, the loud amens, and that is so, were heard in many parts of the congregation of some two thousand people, at the Hartford quarterly meeting. All excepting a few that would be captains and lords over God's heritage are praying and desiring your co-operation in sending us more preachers, to stay on the ground with us permanently, and labor with us and for us the coming fall and winter, for the upbuilding of the Redeemer's kingdom and the salvation of precious souls. There are a number of our ministers that are wanting ing to engage in protracted means of grace this fall and winter, with those that may come to build up the cause of primitive Christianity and the principles as taught by the Church of God. They ought to be here by the first, or as early as the middle of September next, and bring with them as many as three or four hundred of the histories and Church Polity, and some one or two hundred of the sermons on Baptism. They are called for and wanted. Also a few copies of all of your other books would sell well here, and be a means of introducing your Christian publications amongst us. When they come I will go with them or direct them to the most feasible places of doing the greatest amount of good, and where they will be well cared for in all these Christian efforts to establish the principles and doctrines of the Church of God amongst us.

May God direct us in all our deliberations and co-operations, is the prayer of your unworthy brother in Christ. JOHN DENNIS.

Inquiry:

At the time the Annual Meeting was held near Salem, Virginia, we had expressed to that place a box of the Debate on Immersion. We failed to sell the books, except a few. We then gave the box into the charge of some brother, who said he lived in that neighborhood, and who was to report what he could do with them. He has never reported, and now we are unable to find out who he is. As we remember there were other brethren by when we gave them over into his charge, we make this public inquiry whether any of our readers know anything of the transaction, or of the books. Perhaps they are still lying at the meeting-house at which the meeting was held. We should regret very much to lose the books, as they are worth a considerable amount of money to us; and our southern trip has already been a great loss to us.

Expenses of Last A. M.

A number of brethren have been making inquiry in regard to the expenses of last Annual Meeting, how much has been paid, how much remains unpaid, who has paid, and who has not, &c. We would recommend that those who have the matter in hand make a full statement of the receipts and expenditures up to date, and publish said statement in the COMPANION. Let the congregations which have paid, be published with their respective credits. Some of the amounts yet unpaid are needed.

Answers to Correspondents.

MATTHIAS FRANTZ: According to our Book, the subscription to "Pious Youth," volume three, had not been paid. So if we send him the COMPANION in lieu of it you would owe us one dollar.

ISAIAH M. FOUCH. Will you please give us your address.

J. H. STARKEY'S address used to be Charleston, West Va., but bills sent to that address are being returned. Will some one give us his present address, or send us $7,05?

J. D. NEHER. No, sir; we have not got them.

DANIEL EVANS We make no charges for such notices. What will you have for the 50 cents?

J. B. SHARRETTS: Elder George Wolf's address is Lathrop, San Joaquin Co., Cal. It was formerly Stockton.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be writ en upon **one side** *of the sheet only.*

Physician Heal Thyself.

"And he said unto them, ye will surely say unto me this proverb, Physician, heal thyself." Luke 4 : 23.

Reading the C. F. C., No. 37, page 589, over the signature of Mary Rohrer, I read : "Our paper has had quite a revival since the A. M. I am glad to see quite a number of new correspondents ; and among them brother D. P. Sayler. But I hope he will trim his rod before he has occasion to use it again, especially with mine own sex." But before I got through the reading of the "scratches of her pen," I found that she herself had left long, rough and ugly knots on her rod which she so uncharitably used on the head of one of "mine own sex" ; who, perhaps, if she were conversant with all the facts, she would not have stigmatized as she did. I thought, "Physician, heal thyself." But to learn to see ourselves as others see us, is a lesson hard to learn, and but few learn it.

In the same No. and on the same page, I find a "Letter to Sister Hannah Knouff" over the signature of C. H. Balsbaugh," in which he says: "Brother Sayler is a modern Tishbite, very zealous for the Lord his God, and must needs call fire down from heaven, once in awhile. He is leonine, vigilant, fearless, and his corrections abound in adjectives which are terribly caustic."

Many who are familiar with the New Testament scriptures, are not sufficiently so with the Old Bible History to remember who is meant by the "Tishbite" here set forth as my prototype ; an explanation is necessary. When Moab rebelled against Israel after the death of Ahab ; and Ahaziah had fallen through a lattice in his upper chamber in Samaria, and was sick, he sent messengers to inquire of Baal-Zebub, the god of Ekron, whether he should recover of this disease. "But the angel of the Lord said to Elijah, the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, Is it because there is no God in Israel, that ye go to inquire of Baal-zebub the god of Ekron?" Now therefore thus saith the Lord, Thou shalt not come down from that bed, but shalt surely die. And Elijah departed. When the messengers reported this to him, he inquired of them what manner of man he was, who had said this, they said he was a hairy man. and was girt with a girdle of leather about his loins ; and he said, it is Elijah the Tishbite. He then sent a captain with fifty men to bring Elijah to him. The captain approached him and said "Thou man of God, the king hath said, 'Come down.' Elijah answered, 'If I be a man of God, then let fire come down from heaven, and consume him and his fifty." Please read the history of it in 2 Kings 1st chapter. This was the ancient Tishbite, and I am to be the modern, I deny it, there is no analogy.

"And his (my) corrections abound in adjectives which are terribly caustic." As this will not be understood by all the readers of the C. F. C., an explanation is necessary. Adjective, in grammar, is a word used with a noun, to express a quality of the thing named, or something attributed to it, or to limit or define it, or to specify or describe a thing, as distinct from something else. It is called also an attributive, or attribute. Thus in the phrase, a *wise ruler*, *wise* is the adjective or atttribute, expressing a particular property of ruler. (Webster). Now if the reader will please look up Vol. 17, page 97, and August No. page 225, and Vol. 18, No. 5, pages 97 to 112 inclusive. And Vol. 20, No. 11, pages 322 to 345 inclusive, of the *Gospel Visitor*, he will find letters written by brother Balsbaugh, and in them it will appear who calls down fire from heaven, and whose corrections abound in adjectives which are terribly caustic. How appropriate the proverb, Physician, heal thyself. I wish, however, not to be understood to mean that there was *too much fire*, or *too much caustic* in brother Balsbaugh's corrections ; under the circumstances I believe it is not only what the man of God ought, but will do ; and what brother Balsbaugh says of me I can well apply to him, and I here reproduce them, and say of him, "Brother (Balsbaugh) is a modern Tishbite, very zealous for the Lord his God, and must needs call fire down from heaven once in awhile. He is leonine, vigilant, zealous, and his corrections abound in adjectives which are terribly caustic. He is the man of the Lord's host, a full armed Boanerges, with a moderate mixture of Barnabas in his temperament." Thus we stand in the same relation one to another. In the letters referred to brother Balsbaugh contends for the faith and practice of the brethren. In my letter to sister Hannah I did the same thing ; and in reding, each of us see fire and caustic in the other's letters. As physicians then let us heal ourselves, and not judge one the other.

To those who seem to busy themselves about my first to sister Hannah Knouff, I would say, don't worry your brains about it ; sister Hannah and I know each other from childhood ; and if she would see, or know anything in me not agreeable to her views she would be as ready to pitch into me as she was to let Elder Eby hear from her. Personally we are intimately friendly ; knowing each other since we know anybody, and the sister does not live in the church I love and respect more than I do sister Hannah. But when she takes the position to discuss a religious subject in a public periodical, she lays herself open to criticism and correction as do others. This she did in an attack on something that brother Eby had said or done she did not approve of in an article in the C. F. C. In the attack she declared herself a defender of certain ones in a departure from that faith and order I, with my fathers, have espoused as the faith and order God will accept ; and is the faith and order my fathers have believed, obeyed and defended in an uninterrupted or unbroken line of descent without change of name for one hundred and thirty-three years. In contending for that faith and order to be perpetuated I know no one after the flesh ; and sister Hannah in her attack on Elder Eby brought herself in direct conflict with the faith and order I both believe and defend, and of course cannot escape my criticism and correction ; in it, however, there was no unkind feeling personally. Sister Hannah's tender heart and sympathy overcomes her in opposing anything, and departurists from the faith and order she and I believe to be true can readily persuade her. This tender feeling is natural with her, having inherited it from the mother's side of her family. While my

inherited nature is *uncompromising firmness.* So I say again, don't worry yourselves about sister Hannah and brother Sayler's business; they understand it best themselves; don't meddle with it, and you wont be hurt.

D. P. SAYLER.

"Inconsiderate Brethren."

In the COMPANION for September 16th page 590, a brother writes for the benefit of us "inconsiderate brethred." As he seems to think that I am the most inconsiderate I will try to heed his admonitions and at once *consider* what he has written.

"I have been mortified," &c., To be mortified is to be humbled. Humility will do us no harm, brother.

"But such a wholesale faultfinding as is contained in an article written by S. M. M., in No. 35, current volume, I had not seen."

This is the wholesale you refer to, viz: "I cannot see one article of the twenty-seven of any practical utility to the church." Now as I was so "inconsiderate" as not to see the worth of these articles which have cost nearly $200 each, you ought—if their cost indicates their value—to be able to show their worth so clearly that even the "inconsiderate" might see.

"Brethren, this should not be." "Inconsiderate brethren" must not *consider* the decisions of our A. C., but accept and believe *without any consideration whatever.*

"What impressions will such proceedings make upon the minds of the people?"

Proceedings *that will not bear consideration* will not make very favorable impressions "upon the minds of the people."

"What will the world think?" That the Brethren are searching the Scriptures to see if these things be so.

"When a question is once decided, every brother and sister should be satisfied until it could be brought up in regular order."

There is no necessity of bringing up a question "in regular order" *if every brother and sister is satisfied.* Who would bring it up?

"If we had less confidence in our own wisdom and more in that of our brethren," * * *

If we had more confidence in God and his word, and less in man, there would not be so many creeds, nor ordinances for "inconsiderate brethren" to consider.

"I would always submit to the decisions of our Annual Meeting."

I know a "good catholic" must believe in the infallibility of the Pope, but did not know that a brother showed his "imprudence and insubordination," by not believing in the infallibility of our Annual Councils.

"I could see no plan to please one who sweeps away every decision of our late Council, unless the brotherhood would appoint him to decide all the questions himself."

Brother, do not concern yourself about pleasing me. You and I are but dust, and it is not meat that the brotherhood spend time and money to please us.

If I swept the decisions away, why did you not sweep them back again? Why did you not tell us the benefits the church and the world have received from our Annual Councils? The aid given the Brethren's school, and the Sabbath-school. Aid given poor churches for the building of meeting-houses. Number of books and tracts published and distributed. Number of missionaries that have been equiped and sent to preach, &c., &c. Yes, brother, holding up the good that has been done will do more to stop the "fault-finding" you complain of, than all you can say or write in favor of believing an ordinance for no other reason than that it was so decided by our A. M.

S. M. MINNICH.

The Death Penalty.

I noticed in last number of C. F. C. an article written by D. P. Sayler, headed thus: "Is there any Repentance unto Salvation for Murderers?" On this subject I beg leave to differ with the writer. He says in one place, "That the willful, deliberate and premeditated killing of a fellow being, is a sin for which the law of God and the Commonwealth require the life of the criminal." In another place he says: "Believing as I do, that the sin of killing must be atoned for, by the life of the criminal" &c., we are glad to see and notice the fact that the religious press has taken up the subject of capital punishment, and is discussing the question of putting men to death by hanging. Some honest old Mosaics and Puritans stick to the old way of revenge, and according to their interpretation of the Scripture still demand "an eye for an eye and a tooth for a tooth." Some such men think if there were more men hung there would be less murder. We have not been able to take that view of the subject, since we have noticed where the death penalty has been abolished there is less crime and violence than before. For instance, Michigan abolished the death penalty in 1846, and for twenty-seven years no execution has taken place, and we have the best testimony that murders are less frequent and conviction more speedy, than when the gallows flourished in that State. Rhode Island abolished capital punishment in 1852, and for 21 years it has enjoyed greater tranquillity, with more safety to human life, than ever before. The people of these States are among the wisest our country affords. Wisconsin comes next. In 1853 she swept from her Statutes the law of vengeance. Twenty years confirm the wisdom of her course. Last comes Iowa, on the 20th April, 1872, her Legislature repudiated the law of blood for blood and life for life. Here is the experience of five States. Look at them; are they not peers of any other? If these be facts, and we have no reason to doubt their being facts, it is pretty good evidence that it is time hanging was abolished. I think there is a better method of dealing with criminals than brother Sayler would. I think hanging is unchristian, unsuccessful, and even barbarous. Restraint is one thing and revenge is quite another. In general, punishment should be inflicted for the purpose of maintaining law, for the good of the people, for their improvement and welfare. The people demand protection and not revenge. I think the people only need more correct Christian views on this subject. The prisoner should be educated and reformed; to teach him self-control should be the true object. His resources should go toward defraying the expense of his keeping, teaching, and training. The idea of revenge should not enter in. The aim should be to make better men and women of them, and fit them for the other world, and not to plunge them into eternity, prepared or not. It is cruel and wrong. The question is, shall we hang, kill, or imprison for murder? When we consider that the best men are liable to slip and fall, and yield to temptations sometimes, it ought to

teach us charity, and induce us to help the weak, and instead of making them worse, try to make them better. God bless every effort made in behalf of poor sinners, and especially criminal sinners. Forgiveness is godly; revenge is ungodly.

May God in his mercy put into the hearts and heads of men to come to right conclusions, and in their appreciation of justice let them not forget mercy. If my views are not according to divine truth or the true interpretation of the Gospel, I will be thankful to receive correction on this subject, as I wish to seek after the truth. L. A. Dosch.

Brookville, Ohio.

Response to Brother M. J. Thomas.

Dear brother, in obedience to your request I will pen down a few ideas by way of exchanging thought with you, as well as with many others who are readers of the COMPANION. Our object should ever be to gain light, as well as give light. I had expected you would give me more light on the subject under consideration, with some scriptural testimony, or I should not have asked you the question. I did not know whether you are young or old in the Master's cause. That has nothing to say. But to the subject. You say in the second question, I asked and referred you to the scripture I did, it would seem to you as though I doubted the immortality, or future existence, of the soul. My dear brother, I did not say anything on either side. I believe all that the Bible holds forth. I only said I could not reconcile those passages of scripture, with the language you made use of, such as the soul is immortal and cannot die. I see a vast difference between having an existence, or to be exempt from death. And so it seems to be with the subject of mortality and immortality. The word immortality I believe does not occur once, before Christ rose from the dead. Then it occurs in the following six places: Rom. 2: 7; 1 Cor. 15: 53-57; 1 Tim. 1: 17; 1 Tim. 6: 15, 16; 2 Tim. 1: 10: Here we learn by old brother Paul, that he depended wholly on God, through Christ his Lord, for immortality; and outside of him (Christ) I can find none promised to the human race, the heathen not excepted. Without Christ all were under sin and death, no matter where their existence is, hence we learn from the apostles that the gospel was also preached to the spirits in prison, as also to them that are dead. It seemeth that the rich man had an existence after he was buried, yet he was separated from God, who is our life through our Lord Jesus Christ; and to be separated from God, by sin, is death in the deepest sense of the word. Now, dear brother, do not think hard of me if this does not agree with your view; for I am very ignorant, as far as natural philosophy is concerned, on this subject; what little I do know of it I learned from the Bible. So if the heathens had immortality dwelling in them, before Divine revelation, I was simply ignorant of it, and should like to learn it. I want to rightly divide the word of truth; hence we must first learn rightly to understand it. May we all have grace to serve acceptably, with reverence and Godly fear, is the prayer of your unworthy brother.

JOHN FORNEY, Sen.

Falls City, Neb.

Letter From Paris.

HOTEL LONDRES, PARIS,
Sept. 8th, 1873.

DEAR FATHER AND SARAH: I have often thought of writing you, but we have been traveling so much lately, that we have had but little time to write. I think I wrote you last from Munich. From there we went to Insbruck, then to Linden, then crossed Lake Constance to Romanshorn, Switzerland, and to Zurich, where we spent several days There I made some inquiries for the name of Longenecker, and Eshleman, and they told me the Longeneckers were from near Lake Constance, and the Eshlemans from Zurich; but I did not see any of them. From Zurich we came to Luzerne. Then we took the tour of Lake Luzerne to Fluelen, then over the St. Gothard pass to Andermatt; then the Furca pass to the Rhone river; then over the Grimsel pass to Lake Riens, and Interlachen. From there to Berne, a very old town. Then to Freybourg, and Lussane, on Lake Geneva, down the lake to the city of Geneva, where we spent two very pleasant weeks. We like Switzerland very much better than we did Germany. On last Friday at five o'clock we left Geneva for Paris, and arrived here in this beautiful City on Saturday at four, after twenty-three hours' ride on the cars, very tired.

This is by far the most beautiful city we have seen in Europe. It is so large, we have not seen very much of it, but every part of it we have been in, is so fine. The buildings are so very fine, and the streets are the finest I ever saw. The parks, and gardens, and boulevard, are the finest I ever saw. We think Philadelphia is beautiful, but it cannot compare with Paris. However, we see a number of buildings that were destroyed by the late war. And still more that were destroyed by the Communes. It seems a shame they should destroy their own city in that way. We now expect to stay in this city perhaps a month. There is so much to see here. We always hear in America, that Paris is such a fearfully wicked city. Of course we do not know about that, but the people are very nice looking, more so than in any other city we visited, and it is the cleanest and neatest city we have been in. The streets are very wide, and paved very beautifully. It looks to me as though it were with cement of some kind. Last night we had a rain, and this morning I saw the men sweeping the water on the sides to run away. A person being in Paris would think it was the best governed city in the world; everything seems to move on like clock work.

We have all been so well all summer; we are so strong and walk a great deal. Olive often speaks of it. If she would visit you now, she could understand nearly all the German they could talk to her. Lannie can carry on a conversation in German. So can Howard, but Lannie can speak it the best of the three. But here they speak French. We get along very nicely, as Olive speaks French quite well, and the boys are very anxious to learn it. For my part I never expect to learn to speak French.

We expect to go to London from here. I do not know what our address will be there, but when I do I will write you again. I would like so much to hear from you, but it takes so long to get an answer from America, that we will not likely be here long enough to get one *here*. We now expect to sail for America early in December; we would like to get home before Christmas. I am beginning to think very long to get home.

However, I am so much stronger and healthier than I was when I left home. Olive is so much stronger. We have had a very hot summer, but since we came to Paris it is quite cool. It seems quite fall-like. I see that the leaves on the trees in the parks are beginning to color. I think it is quite early for that. It was very hot in Geneva last week, but that is so near Italy. We are now twenty-three hours' ride north-west of Geneva. I will close for this time. Remember me kindly to Yoder's family. The children join me in lots of love for yourself and Sarah. From your daughter, N. L. SPROGLE.

Brother Holsinger:

In a recent No. of the C. F. C. I noticed a communication, or rather an inquiry from a brother in Iowa, about the origin and use of tobacco. We think no one will hesitate to say that all things were created for some useful purpose, that tobacco was created by the same hand and is a member of the vegetable kingdom, as are thousands of other plants, and all have been wisely designed for some purpose, and no special mention made in the scriptures of how or what use it should be applied to. It is known to contain several medicinal properties, and as such it may become useful, but we do believe that the habitual use of it, is injurious to the system, and, like opium (the product of the poppy) the continual use of it enslaves the appetite, weakens the nerves, stupefies the brain, and hastens its victim to an untimely end.

The brother wishes to know whether the use of tobacco will debar any one from heaven. We all have our failings, but it is our duty and should be our desire to live as near to the example given us as possible, and when we are convinced of an evil and persist in its continuance, we do wrong. We would kindly say to the chewers of the weed, empty out the recesses of your pockets, and abandon its use; there will be no cavendish or meerschaum to destroy the pure air, or soil the white robes in the celestial world. And concerning the fashion of dress, we agree with a certain lady writing on that subject, that the present style of woman's dress "is in bad taste, bad hygiene, and bad morals." Our convictions are that dress should be made to promote health, to secure comfort, and please society, and to avoid undue extravagance.

E. W. FRICK.

Announcements.

Lovefeast in the Black Swamp congregation, Sandusky Co., Ohio, on Sat. Oct. 25th. The meeting is to be in the new meeting-house on the farm of Noah Henricks. Those coming on the Cleveland and Toledo Railroad, stop at Fremont; those from the west, stop at Lindsey. There will be conveyance to place of meeting on Friday. SAMUEL FINK.

LOVE-FEASTS.

Near Greenfield, Howard county, Kan. Oct. 18, and 19.

Bachelor Run, Carroll Co., Ind., Oct. 25.

Monocacy, Md., October, 17.

Meadow Branch, Md., Oct. 27.

Beaver Dam, Md., Oct. 25.

Dry Creek, Linn county, Iowa, Nov. 1, and 2.

Six miles west of Cussles station, Merced county, Cal.

Salomony Arm, Huntington, Ind., Oct. 28.

Buffalo, Valley, Union county, Pa., Oct 30.

Fairview, Appanoose county, Iowa, Oct. 31.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In Franklin Grove, Lee county, Ill., Sept. 17th, Sister MARY BROWN, wife of brother Joseph Brown, aged 80 years 6 months and 8 days. Moved from Adams county, Pa., in 1856. Lived together 51 years and 6 months.

A. M. DIEHLDORFF.

LIST OF MONEYS RECEIVED for SUBSCRIPTION BOOKS, etc.,

Jacob Etter	$10 00	Wm Daily	5 00
E C Packer	50	B Harshbarger	8 50
John Knisley	6 50	A Metzler	05
Hannah Power	1 50	A H Cassel	75
H. Broadwater	85	Daniel Evans.	50
John Entsler	50		

WE will admit a limited number of selete advertisements at the following rates
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On and after August 14th, 1873, Passengers Trains will leave Bridgeport as follows, viz.:

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HUNTINGDON EXPRESS, at 2: 55 P. M.

RETURNING.

EXPRESS, leaves Bedford at 10: 40 A. M. arriving at Bridgeport at 11: 52 A. M.

ACCOMMODATION, leaves Bedford at 1: 40 P. M., arriving at Bridgeport at 3: 20 P. M. In time to connect with P. & C. trains for Dale City, Somerset, &c.

W. H. BROWN, Supt.

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Champaign Co., Ill.

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For the COMPANION.

What is Love?

"God is love; and he that dwelleth in love, dwelleth in God, and God in him." 1 John 4: 16. Love is a chief attribute of Jehovah, the length, and breadth, and height, and depth of which are beyond our comprehension; for they are infinite. Between the three persons of the Godhead, love is unutterably full, perfect, and blissful; towards holy angels and Christians, God's love is an infinite, Fatherly complacency and affection; toward sinners, it is immeasurable compassion. It is shown in all his works and ways, and dictates his holy Law, but is most signally displayed in the Gospel. 1 John 4: 10. "Herein is love." Holy love in man would make the whole heart and soul supremely delight in and obey God, and cordially and practically love all beings according to their character—the good, with fellowship of soul, and the evil, with a Christ-like benevolence. Such a love would meet and fulfil all the ends of the law. Matt. 22nd, Rom. 13th. Without it none can enter heaven; and as the affections of every unrenewed heart are all mixed with sin, being given to forbidden objects, or selfishly and unduly given to objects not forbidden, we must be born again in order to see God; John 3: 3. How, then, shall this being born again of the water and of the Spirit, as the Savior himself says, be accomplished? Do you remember, on a certain occasion, the discourse of Jesus with Nicodemus, a member of the Jewish sanhedrim, at first a Pharisee and afterwards a disciple of Jesus? He was early convinced that Christ came from God, but was not ready at once to rank himself among his followers. He first appears as a timid inquirer after the truth, learning the great doctrines of regeneration and atonement. We see him cautiously defending the Savior before the senhedrim; and at last, in the trying scene of the crucifixion, he avowed himself a believer, and came with Joseph of Arimathea to pay the last duties to the body of Christ, which they took down from the cross, embalmed, and laid in the sepulchre; John 19: 39. Nicodemus, approaching the Savior by night saith unto Jesus, "Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him." When we, then, as a people, have arrived to the years of maturity and understanding, Christ in his infinite mercy enjoins on us a work to be done—simply that "we must be born again, not of corruptible seed, but of incorruptible, which is good and pleasing in the sight of Jesus. Then to become heirs of God, and joint-heirs with Christ, and subjects of his blessed kingdom, of which it is said, "Eye hath not seen, nor ear heard," the things which God has reserved for his children, let us not depend too much upon earth and earthly things, for they must pass away, nor wealth, nor riches, for "the love of money is the root of all evil." Let us, then, as Christians, deny ourselves of the fashions, and customs, and vanities, and the deceitful lusts of the world, which so easily betray us. May we then cast our cares on Jesus, for he careth for us.

P. LANDIS.

For the COMPANION.

The Dead-line.

During the late war, it was sometimes the custom to bring a large body of captured soldiers together to be left in charge of a small number to guard them; but to make this number effective, a line was marked around the captives, who were made to understand, if they ventured too near this line it was at the peril of their lives. Some wanted more liberty than the narrow enclosure afforded them, hence ventured as near the line as they thought prudent, but too often paid the penalty by death; hence this line was called the Dead-line. The church of Christ is also surrounded by a Dead-line. Some of the members are dissatisfied with the narrow limits allowed them, and, in the exercise of judicious liberty, as they think, venture too near the confines of this world. They do not mean to step on dangerous ground, only to see how near they

might go and be safe; but, alas!

"There is a line by us unseen,
That crosses every path,
The hidden boundary between
God's patience, and God's wrath."

The line is crossed, the soul is lost!

During my journey to the A. M., I was introduced to the daughter of a much beloved brother. She was intelligent and very amiable. On parting I said, "I was glad to call her friend, but would feel more happy to call her sister." Blushing, she said, "Why I have been a sister these three years." Her being so near the dead-line was the reason I made the mistake; for how could I tell to which side she belonged?

A young brother, reared by pious parents, went to a neighboring town to learn a profession. Being without guilt himself, he suspected none in others. He found the society of the young in that town agreeable. They would be a little fast sometimes, he thought, yet they were good fellows, and, not to seem too odd, he would take lemonade when they took brandy. His dress, too, must be made as near the fashionable mode as can be without offence to the church. One day I saw him come out of a saloon, and when he met me he requested me to endorse for him at the bank. His coming out of the saloon, and having no one to support but himself, did not please me, and I refused. Another brother endorsed to whom he owes the money yet. He soon after took one step too near the dead-line and *fell* I fear, never to rise.

Young brethren and sisters, I too am young, and have been near the dead-line of worldly folly once; and, like one who has heard the bullets whistle past his ears, I warn you to keep far enough away from the DEAD-LINE.

S. Z. SHARP.

Maryville, Tenn.

Christian Study.

I would have you, beloved friends, dwell deep in the matter of Christian study. He who knows himself a sinner, and Christ a Savior, is certainly justified; but we desire to be something more than saved. The babe in grace is the Lord's child; but we do not wish to be always infants; there is a time when we should be more than children. Christ's babes should grow up to be men in Christ Jesus; and my earnest entreaty to all professors, both old and young, is, "Let us seek deeply to study the word of God, that by feeding upon it we may grow." An instructed Christian is a more useful vessel of honor for the Master, than an ignorant believer. I do not say that instruction is all, far from it; there is much in zeal, and, with but slender knowledge, a man full of zeal may do a great deal; but if the zealous man has knowledge in proportion, how much more will he achieve? Dig deep in your researches into the Scriptures, beloved friends. I am always afraid lest any of you should take your doctrinal views from me, and believe doctrines merely because I have taught you to do so. I charge you, if I preach anything that is not according to the Lord's word, away with it!—and though we, or an angel from heaven, preach any other gospel than the gospel of Jesus Christ, away with it!—do not regard our persons for a moment, in comparison of divine authority. Study the character of Christ. Do not merely know that he is Christ, but who he is—whose Son he is, and what he is, and what he did, and what he is doing, and what he will do, and all the glorious hopes which cluster around his first and second advent—all the precious truths of the covenant of grace, and the glorious attribute of eternal love. Do not be afraid of what are called the "deep things of God." I do not mean that you, young beginners, are to give your thoughts o them, to the exclusion of the simplicities of the gospel; but at the same time, when you know the Lord savingly, go on to know yet more and more. Comprehend with all saints, what are the depths and heights. Entrench yourselves in the precious truths of God's word—no bulwarks are so strong.—*Spurgeon.*

Charity saves food and clothing. Carry an armful of wood, or haul a whole load it you can spare it, to some poor family, and the exercise will warm you so that you will not consume so much. The thought of the comfort you thus bestow on the poor, will warm your heart and your heart will warm your body, so you will not need so many clothes. Go and try it.—*Pleasure Boat.*

Always in haste, but never in a hurry. Leisure and I have taken leave of each other.

Selected by Geo. Hollsopple.

Judge Not.

"Who art thou that judgeth another man's servant! To his own master he standeth or falleth."

How do we know what hearts have vilest sin?
How do we know?
Many, like sepulchres, are foul within,
Whose outward garb is spotless as the snow,
And many may be pure we think not so,
How near to God the souls of such have been;
What mercies secret penitence may win—
How do we know?

How can we tell who sinneth more than we?
How can we tell?
We think our brother walketh guilty,
Judging him in self righteousness. Ah, well!
Perhaps if we had been driven through the hell
Of his untold temptations, we might be
Less upright in our daily walk than he—
How can we tell?

Dare we condemn the ills that others do?
Dare we condemn?
Their strength is small, their trials not a few,
The tide of wrong is difficult to stem,
And if to us more clearly than to them
Is given knowledge of the good and true,
More do they need our help, and pity, too—
Dare we condemn?

God help us all, and lead us day by day,
God help us all!
We cannot walk alone the perfect way,
Evil allures us, tempts us, and we fall—
We are but human, and our power is small;
Not one of us may boast, and not a day
Rolls o'er our heads but each hath need to say,
God bless us all!

For the Companion.

Union.

"United we stand; divided we fall."

Union with God and his people here on earth insures salvation without a doubt. Then the question how to get into this union becomes important. The laws of a country tell us how to get into union with the people of that country, and so the law of God, which is to bring about this union between God and man, and man and man, explains to every one how to form this union. "God so loved the world that he gave his own Son, that whosoever believeth on him shall not perish but have everlasting life"; no distinction made, "whosoever will, let him come"; "Ho, ye that thirst come"; "all ye that are heavy laden, come"; how then will "we escape if we neglect so great a salvation?"

Reader, these are all quotations which ought to engage our thoughts from time to time. In order to be happy forever, we certainly must come into union with God, and in order to obtain this relationship we *must* comply with his requirements. God gives us his law, not to trifle with, to pick out what suits our taste or fancy, but to obey it in every respect. This union with God insures not only eternal life beyond the grave, but it will bring us into union with God's people here already in this world. Look at the drunkard, the adulterer, the thief, the swearer, and the many different characters in which man may serve Satan; after leaving his service and complying with God's will, they all agree on one common platform. There is no division in points of the doctrine of salvation; all are satisfied that God is no respecter of persons; all are brethren; all work for the interest of the church. They love one another; there is no prejudice, no hatred, no jealousy, for they remember that all are brethren; no seekers after popularity; no trying to please man only, for they glory in nothing but in Christ and his cause; no boasters of what they have done, or of what they will do, for they know that at best they are but servants of God, and that to him they look for their reward; no peace breaker, no going to law with one another, for Jesus decides all difficulties for them; no self-esteem, for at all times they know they are but dust. These all are principles, not of Christians, but of Satan's servants. The true Christian knows this, and therefore guards against being entrapped in any of them. Brethren, let us all consider this well, and let us all learn our duty; and if we learn it, let us by no means forget to practice it.

God loves union among his people. For this Jesus prayed. See John 17. And if God wants us to be in union with himself and with one another, he certainly has an object in view. Then why must we be in union with God? Hear what the Lord says: "Without me you can do nothing." This, without any further comment, shows to us the necessity of being in union with God. Then why the union among his followers? Christ says, that they should be one, even as he and the Father are one. Only for a moment imagine that there is only one Christian in this world. Who does imagine that he could stand against all the temptations of this wicked world? But then turn around and behold a church of believers, steadfast, immovable, all in union, and who can annihilate their faith? Well may the apostles exclaim, "If God be for us, who can be against us?" Then we must come to this conclusion: it is for our own good, if we are in union among ourselves. Oh! Brethren, I have often thought, if we are in union with God and his people, Satan and his angels may hurl their darts, but in vain. Skeptics may pick at what we write or say, yet it will be beneath the dignity of the profession we make, to mind slanders and misrepresentations made by persons who do not even claim to be Christians. They cannot harm us. They may do a good deal of boasting; they may parade their ignorance of the pure religion of Jesus, from week to week, in local and political newspapers, which should not be noticed by any one professing to belong to a Christian church; for it is well known that a person is known by the company he keeps.

Let us, then, consider it our duty to see to it that we are in union with God. This we can do by doing his will. And then let us be in love and union among ourselves. "By this shall all men know that ye are my disciples, if ye have love one to another." But will the world see this if we are at strife with one another? The matter is important. "How can we love God, whom we see not, if we hate our brother, whom we see? If we stand united on the platform of the Gospel, we shall gain the day; if Satan accomplishes his object in dividing us, and leading us astray, what will be our doom? Satan's delight and our misery, are certainly inseparable.

Now, brethren and sisters, let us all, every one of us, think of this prayerfully. It is true, we at times wound the feelings of our fellow members, but can we not, like good children, forgive each other heartily? Must we be ruined ourselves, in order to gratify Satan's wishes? Oh, God of heaven forbid this! Make us feel that we all need forgiveness from thee. Lead us all into peace and union with thee and with one another; and when our eyes are opened once to see our own good, we will give thee the praise and honor for all.

M. Hady.

The Four Seasons.

BY EUGENE J. HALL.

SPRING.

From beyond the purple clouds,
Through the mild and balmy air,
Starts the April sunshine down
On the world so fresh and fair,
'Mid the verdure, here and there,
Flow'rets peep with golden eyes;
Sparkling rain-drops gently fall,
Like a blessing from the skies.

In the field, the farmer toils;
Singing gaily, at his plow;
In the budding woodlands, near,
Hear the robins carol now.
All the earth seems glad and bright;
Winter's storms are gone from view.
Nature, from her rest, awakes
Once again to bloom anew.

SUMMER.

Through the sultry summer skies,
Light clouds slowly come and go,
Peacefully their shadows fall
On the dreamy world below.
Merrily the crickets sing.
In the meadows green and fair.
Summer roses are in bloom
And their fragrance fills the air.

Softly sweeps the southern wind,
O'er the fields of waving corn;
Joyfully along the air,
Sounds the welcome dinner horn,
And its echoes die away
'Mid the leafy wood near by,
Where beneath the trees at noon,
Lazily the cattle lie.

AUTUMN.

Gloomy clouds are flying past,
And the cool October breeze,
Sighing with a mournful sound
Through the branches of the trees,
Scatter Autumn's golden leaves
Roughly o'er the world so dear.
Summer's sunny days are past,
And the wintry storms are near.

Faded are the flowers now,
And the earth seems bleak and lone;
To a more congenial clime
Have the swallows homeward flown.
Gathered is the golden grain
From the stubble fields below.
Soon will weary nature find
Rest, beneath the winter's snow.

WINTER.

From the north the chilling winds,
With a solemn moaning, blow
O'er the dark and dismal world,
Covered by the fleecy snow.
Autumn's glory long has fled,
And the trees, so tall and bare,
Stand like sentinels, alone,
In the cold and frosty air.

See the crystal icicles,
Clinging to the frozen eaves,
And the cold, white window panes
Covered o'er with phantom leaves.
And the thrifty farmers, now
Seated by the cheerful fires,
Take their comfort and their ease,
While the good old year expires.

The Dead of Paris.

Brother Holsinger; for the benefit and information of the readers of the C. F. C., I send you the following which I cut out of the *Baltimore Daily American*, of Tuesday, Sept. 2nd, whose editor and proprietor, Charles C. Fulton, a gentleman of wealth, is with his daughters traveling over the European continent, and being an accomplished writer, furnishes a continued "Editorial Correspondence," in which he furnishes the readers of his paper with more reliable European manners, style and habits than they ever knew by any other source. Being in Paris, the nursery of fashion, he gives a paragraph on burials there. To an American the burial of the poor there is perfectly revolting. And the backward immersionist, who grounds his reasons for the backward action on the idea of burying the dead on the back, will find his strong reliance not very strong after all.

D. P. SAYLER.

THE DEAD OF PARIS.

'The whole business of burying the dead, and furnishing coffins, carriages, and all the requisites for funerals, is in the hands of an incorporated company, no one else having the right to interfere with the business. In fact it is, like the tobacco business, a source of large revenue to the Government. The monopoly is granted to this incorporated company under the title of *Entreprise des Pompes Funebres*, whose principal office is at 10 Rue Albert, whilst it has branch offices in each of the arrondisements with which the city is divided. The officers of this company take charge of the body and prepare for the funeral, just upon such a scale, and at such expense as the family may desire. Their schedule of prices are such as to suit the purses of all parties, and they are required to bury the very poor gratuitously. A "first-class funeral" is set down on the schedule as costing 7,181 francs (about $1 500), the cost of each article and expense being enumerated. There are nine other classes, the lowest costing 18 francs and 75 centimes, including the religious ceremonies. There are, however, no legal limits to the cost of first-class funerals, as it altogether depends upon the means and desire for funeral pomp of the family. The horses, hearses, carriages and drivers are all of a different character for each of these ten classes, the difference being in the age and spirit of the horses, the good looks of the drivers, the quality of their clothing, the harness of the horses, the ancient or modern build of the carriages, &c. The hearse is graded from a splendid structure down to a hand cart, and the extremely poor are merely furnished with a hand-barrow to enable the friends to carry the body on their shoulders to the grave. The quality of the grave clothes, the coffin, and everything else is graded to the price, as it may be ordered, from class No. 1 to class No. 10. Beside getting the dead poor buried without cost, the Government receives from the company 8$3\frac{1}{2}$ per cent. on the produce of funeral ornaments, and 15 per cent. on all articles furnished. The revenue from these sources is quite large, and as the cemeteries are also the property of the city government, the dead, as well as the living, have to contribute their quota to beautifying Paris. The dead poor are only allowed to occupy the ground for five years, when their bones are sold for agricultural purposes, and the space they occupied given to some new claimant for the privileges of the soil. There are three kinds of graves in the cemeteries even for those who pay for the right of sepulture. There are some who purchase the perpetual right for their friends to occupy the soil, but it is generally conceded for five years or more, subject to renewal. If not renewed, the bones are taken up, and the ground prepared for lease to some new comer. In the common graves, or as they are called *fosses communes*, the poor are gratuitously buried four and a half feet deep in coffins placed close to, but not on top of each other. This economizes space, as well as

saves labor in their removal when the five years have expired.

This will all seem revolting to the American reader, but it is not half so bad as the vault system at Naples, where there are three hundred and sixty-five vaults, one for each day in the year. One of these vaults is opened every day in succession, and the dead poor of that day, ranging from twenty to fifty, men, women and children, tumbled in naked, head foremost, a cart load of lime thrown upon them, and the round slab on the mouth of the vault sealed until its turn comes again next year. The most revolting sight we ever witnessed was the throwing the bodies in one of these vaults, the number being twenty-three. They were brought out of the chapel, stripped naked, all ages and sexes, taken by the heels, and lowered down, head foremost, through the narrow circular opening. In order to scatter them around in the vault, whilst suspended by the heels, they were made to vibrate back and forward, and when sufficient momentum had been obtained to place them where desired, they would strike against the walls with a dull thud, and the man would walk leisurely back for another body. He actually proposed to open and allow a peep into a vault that had been closed two days for a franc, which was respectfully declined. The sight he desired to exhibit was the revel of the rats among the bodies, which are said to swarm from one vault to another as soon as the new bodies have been deposited and the opening sealed. These European countries are bad locations for the poor man to live in, and still less satisfactory for him to die in.

Among the items of city receipts last year in Paris are the following: Dues on burials 696,000 francs ($120,000); sale of lands in cemeteries, 1,546,000 francs ($255,000.) We do not, however, find any return for the sale of human bones, which is probably a perquisite to the grave digger.

"They Shall Hunger no More."

Rightly considered, this is one of the most beautiful and comforting promises in all God's word, but we are too apt to lose the force of it, from the idea generally attached to it, of its reference to purely physical hunger. There are many of our Savior's dear children who have known what it is to feel all the pangs of unsatisfied craving for the bread of this life, but the most of us have had no such experience, for from childhood we have never lacked a sufficiency of good, wholesome food, and so in reading these words as a part of the description of our future glorious home, we do not feel as if they were meant for us, and thus pass them by often unheeding.

But a little thought and attention will convince us that exemption from physical hunger is but a small part of the blessing promised, and who of us is so blessed as not, at times at least, to hunger sadly in spirit, mind and heart? Indeed, we can scarce be Christ's disciples, if we do not know something of spiritual hunger; the "hungering and thirsting after righteousness" upon which he himself pronounces a blessing. We must often long for more of his grace, and love, and Spirit in our hearts, for a greater likeness to him, and holiness in inner and outer life. And we hunger for a sight of his blessed face, for "the King in his beauty," that we may "see him as he is," crowned in glory, yet ever, always, our loving, sympathizing Savior. Then shall we find plentiful provision for our longing souls.

Again, how many of us know what it is to hunger in mind, to thirst after knowledge. There is so much to be learned, and so little time to learn it in! Our minds are at best so weak, and we can comprehend so little of nature's mysteries that we try in vain to solve. And with some of us the infirmities of the flesh weigh so heavily and the days are so full of cares, for the dear ones at home, or the struggle for bodily subsistence, that there is scarcely any time or strength left for the acquiring of that knowledge, for which we so ardently long. But, friends, let us take courage, and learn all we can here, knowing that when we reach our eternal home our minds, with every other part of our natures, shall be satisfied, and go on improving from age to age.

But such deprivations are, after all, easy to bear compared with heart hunger, and who that has attained years of maturity but knows something of this? Who has not buried some dear friend, or wept over the separation from those dear as life itself, or worse still, mourned over the ruin of some darling one, who might have been the greatest blessing and comfort earth could offer? Who have not seen bright, beautiful hopes of happiness or usefulness blasted in a moment, and buried the ruins in his own heart? How many are there that have no graves in them? And think of the many lonely ones, to whom God in his providence has denied the joys of kindred and home, and whose whole lives are a constant struggle to submit cheerfully to his decree, and still the passionate cries of their hearts for the love that is so bountifully bestowed on others. Surely to such this passage speaks most eloquently. "They shall hunger no more." No more of these intense longings, these unsatisfied cravings after holiness, knowledge and happiness. No more struggles for perfect submission to and unfailing trust in our Savior, but the feeling with light, and joy, and unutterable bliss, of spirit, mind and heart. Does it not make us feel like crying out,

"O mother dear, Jerusalem,
When shall I come to thee?
When shall my sorrows have an end?
Thy joys when shall I see?"

—*Church Advocate.*

For the Companion.

Baptism—A Review. No. 2.

The writer feels his unworthiness and inability; but, according to promise in a former article, I would refer the reader to a few more passages in that blessed book called the Testament of the Son of God—that perfect law of liberty, which, if properly and strictly complied with in this life, will grant us the privilege of basking in the light of eternal felicity, and to pluck of the ambrosial fruit from the tree of life while eternity rolls its ample round. It makes no difference how poor we are, nor how ragged, nor how weak or frail, nor how rejected and despised of men, nor how unworthy, through the worthiness of Christ and hearty obedience to his will, shall we be made worthy beyond the grave. Oh, rejoice, ye destitute of the world, Christ for our sakes became poor, and through his poverty shall we be made rich! Why then should we despond and lose sight of the prize beyond the tomb? for our light affliction is not worthy to be compared with the glory that shall be revealed.

But to the subject. "And then went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins." Mark

1 : 5. "And were baptized of him in Jordan." Matt. 3 : 6. "And Jesus, when he was baptized, went up straightway out of the water." Matt. 3 : 16. "Jesus came from Galilee, and was baptized of John in Jordan." Mark 1 : 9. We are taught that, in the month of two or three witnesses every word shall be established. We have given two or three; and from the construction of the passages, any child that can read, who was not taught otherwise, would gather the idea that baptism was performed in the water, and not out of the water.

I will now give some more testimony. See Acts 8 : 38, "And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him."

Is it not plain, and conclusive, that baptism was, and is to be, performed in the water, and under, as we will try to show? The inspired apostle, in writing to his Roman brethren, calls baptism a burial. It seems as though he wanted them to keep in memory how and why they were baptized. He says, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death." Rom. 6 . 3, 4.

The language is explicit, that they had been buried with Christ, not in the sepulchre. No, any one admits that; for Christ was buried alone in the sepulchre. How then? The apostle says, "In baptism;" "that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." We understand from the passage, that there is to be a likeness; that is, we are to represent his death, in a likeness in baptism; which can only be done in baptism by immersion. "Knowing this," says the apostle, "that our old man is crucified with him."

For farther evidence, see Heb. 10th chapter. The apostle there plainly tells us how we shall enter into covenant relation with God. He says, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the veil, that is to say, his flesh; and having an high priest over the house of God, let us draw near with a true heart." Yes, friendly reader, if you have never yet come to God, come with a true heart; not like Baalam, and many others who desired their own way, but like Saul of Tarsus, who said, "Lord, what wilt thou have me to do?" "Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled (not the head, as Brooks will have it, but our hearts sprinkled) from an evil conscience, and our bodies washed." Brooks says, "No washing in baptism;" Paul says, "Our bodies washed with pure water." Dear reader, there is a wrong somewhere. Paul says he is "a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God;" Brooks says he is a minister of Christ, called to preach the gospel. Both claim to be ministers of Christ, and yet differ so much in their instructions. The apostle says, 'One Lord, one faith, one baptism"; while Brooks tells you, "sprinkling or pouring is baptism." These are evidently two different modes; because they are administered after two different forms, or fashions. And he will reluctantly immerse an applicant, when insisted upon, and call it baptism; which is, undoubtedly, the third form of performing the ordinance of (what he calls) baptism.

The apostle means, when speaking to the Ephesians, (4 : 5,) "One God and Father of all," one faith and practice with all his children; because we are taught to be in the unity of the faith, that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine.

It is passing strange, that men of intellect and talent, who believe in the ubiquity of God, and accept the New Testament scriptures as his Will and Testament, and profess to be ministers of Christ, yet assume the effrontery to abrogate the divine behests couched therein. Yes, dear reader, the apostle evidently meant just what he said—"One Lord, one faith," and one mode or manner in which the holy ordinance of Christian baptism should be performed.

I will notice, for the benefit of the reader, another passage, which I think unmistakable for all earnest and honest seekers after truth. The apostle, in his exhortation to constancy, and to beware of philosophy and vain traditions, says to the Colossians, 2 : 12, "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Here we understand that the Colossian brethren were buried in baptism; that they were obedient to the heavenly call; that they had represented the death and burial of the son of God in baptism, which can only be done by being born of water, as was said of Nicodemus, emerging from, as we understand it. As stated before, there is to be a likeness in baptism; for if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Peter has it "The like figure." I would here ask the question, What is a likeness? Were I to tell you, dear reader, that I had your likeness, you would at once know what I meant by the word likeness; you would know at once that I had a something which represented your person to me, because it looks like you: it is your likeness, it represents to me your visage, your form, size, your very person throughout. I know how you look, because I have your likeness; it looks just like the person it represents. Even so, we are taught, we should represent Christ in baptism, that as we have been buried with him in baptism, or by baptism, even so we also should walk in newness of life. The apostle says, "knowing this, that our old man is crucified with him." As Christ tabernacled here in the flesh, and was crucified upon the cross, and was buried, or interred in the tomb, and again brought forth to life by the resurrecting power of God, even so must the subjects of his kingdom first be obedient to the crucifixion of sin, or, in other words, be crucified from the life of sin, buried in baptism, and rise to a newness of life, that we henceforth should not serve sin.

I would remark here that the word crucify means to kill; and when any thing is killed, it is dead, and when anything is dead, it does not exist with any vitality whatever. I do not understand the term death to mean extinct, annihilated, but simply a separation; hence it is that those who wish to enter the kingdom must be obedient to the heavenly call. They must crucify the old man, as it is termed. Sin must be dead, or sepa-

rated from the body. And now a burial must next take place; and a resurrection to a newness of life, or, as the Savior says to Nicodemus, "Born of water,"—emerge from and out of into a new state of being. How beautifully do all harmonize,—both the water birth of which the Savior speaks, and the burial of which the apostle speaks,—when viewed with the scrutinizing principles of language. Yes, friend Brooks, to become legal heirs, legitimate children, we must enter the kingdom according to the directions which the king has given us—"born of water and of the spirit."

I am aware of the fact, that it is a very popular doctrine in the world, that the Spirit birth must precede the water birth; but I will take the Savior's word for it. He says, "Born of water and of the Spirit." And as we have submerged ourselves into the spirit of disobedience, from the unrrow way into the broad way, so now must we emerge from and out of that disobedient spirit and walk in newness of life, after we are risen from this burial, or baptism, which we are trying to investigate. I maintain that the two births, of which the Savior spake to Nicodemus, are so closely connected, that they take place about the same time, and is to be an act upon the part of the person just entering the kingdom. The gift of the Holy Ghost is a something which belongs to the functions of the office of the triune God in the conversion and salvation of man, which will be disposed of, and shed upon us, at his own good pleasure either before or after baptism, as God himself may see fit. And let me further say, that when one has received the gift of the Holy Ghost, that person has received a Spirit which will lead him into all truth; he will not reject a part of the truth, but will accept and obey the truth as it is in Christ Jesus, as Peter tells us, "seeing you have purified your souls in obeying the truth thro' the Spirit." We see from Peter's language, that it is through the spirit that the truth is obeyed. So we say again, that when a person receives that good Spirit, he leads him into all truth—will cause him to obey all the truth. One might ask, what is truth? The Savior in his ardent devotions to his heavenly Father, says, "Sanctify them through thy truth, thy word is truth." We also understand from the Savior that the words which he spake were not his, but the Father's which sent him.

A. STALNAKER.

To be continued.

To Thee.

I bring my sins to thee,
The sins I cannot count,
That all may cleansed be
In thy once opened Fount.
I bring them, Savior, all to thee;
The burden is too great for me.

My heart to thee I bring,
The heart I cannot read,
A faithless, wandering thing,
An evil heart indeed.
I bring it, Savior, now to thee
That fixed and faithful it may be.

To thee I bring my care,
The care I cannot flee;
Thou wilt not only share,
But take it all for me.
O loving Savior, now to thee
I bring the load that wearies me,

I bring my grief to thee,
The grief I cannot tell;
No words shall needed be,
Thou knowest all so well.
I bring the sorrow laid on me,
O suffering Savior, all to thee.

My joys to thee I bring,
The joys thy love has given,
That each may be a wing
To lift me nearer heaven.
I bring them, Savior, all to thee.
Who hast procured them all for me.

My life I bring to thee,
I would not be my own;
O Savior, let me be
Thine ever, thine alone!
My heart, my life, my all I bring
To thee, my Savior and my King.

—*Sunday Magazine.*

For the COMPANION.

On Friends Departed,

We lay our friends away with tearful and aching hearts, and think, "When will the time come when we shall meet beyond the river to part no more?" To-day we have our friends, and to-morrow they are gone. The fell destroyer comes to rich and poor, high and low; all are taken and borne away to worlds unseen by us. The grass may grow and the flowers may bloom over the graves of our departed ones, and we are left alone to mourn their loss. The husband may lay his wife in the grave; the mother, her child; and the sister, a kind and affectionate brother, and feel that their place can never be filled; and all the while they are only ties to draw us onward where death can never come. We know that the things of this life will wither, and fade, and pass away, as though they had never been. The heart may yearn for kindred and friends, but let us remember that they are only lent to us, and soon all must pass away.

Say not thou wert not born to die
By sudden means and ways,
While thick around thee dangers lie;
Nor count thy living days.
For often times when we most feel
From death and gloom secure,
The phantom in our midst will steal,
And death knocks at the door.

CARRIE L. ROELKEY.

DISCONTENT.—Some people are never content with their lot, let what will happen. Clouds and darkness are over their heads, alike whether it rain or shine. To them every incident is an accident or calamity. Even when they have their own way, they like it no better than your way, and, indeed, consider their most voluntary acts as matters of compulsion. We saw a striking illustration the other day of the infirmity we speak of in the conduct of a child about three years old. He was crying because his mother had shut the parlor door. "Poor thing," said a neighbor compassionately, "you have shut the child out." "It's all the same to him," said the mother; "he would cry if I called him in and then shut the door. It's a peculiarity of that boy, that if he is left rather suddenly on either side of a door, he considers himself shut out, and rebels accordingly." There are older children who take the same view of things.

ATTENTION.—A child should be early instructed to be attentive to the wants of others—more especially to those of his mother. He should, for instance, be taught, on her entering the room, to offer the chair he is sitting upon to his mother; or, if he be old enough, to hand her a chair; to open the door for her either upon her entrance or upon her exit from the room, to be attentive while his mother, or any grown-up person, is speaking, and not to interrupt them in their conversation. These little acts of courtesy are very engaging in a child. There is something very winning—especially in a child—in attention to the wants and to the feelings of others. Attention is like good words—"worth much and costs little," and is the distinctive qualification of a gentleman.

Christian Family Companion.

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Woman's Sphere and the Covering Question.

Considerable space has been given in our columns to the discussion of the proper head-covering for the sisters; and if all must be allowed to relieve themselves on this subject, much more must yet be given. Some of our readers are becoming wearied with it, and think the discussion would better be dismissed, at least, for a while; and, in fact, we think so ourselves. We do not see why so much space should be given to so little purpose. This we say, not because the articles on this subject were not interesting, but because there are certain facts that will not yield to anything and everything that may be said to the contrary. Facts are stubborn things, as every one must discover who opposes them. Will our readers indulge us, while we indite what may or may not be of service to them?

1. That the sisters ought to wear a modest covering on their heads, especially when praying, or speaking to edification, is a fact so clearly stated, that no amount of reasoning, fair or unfair, can change it. It has been attempted for ages, and in all sorts of ways, but it is still there, and will be there, while the sacred scriptures shall endure.

2. Some understand Paul to refer only to married women; and that they should wear a covering in token of their subjection to their husbands. Who invented this theory we do not know; and why any one who can read for himself should accept of it, we cannot tell. This we know, that Paul did not teach so, unless woman and wife are synonomous terms, and "*Every woman*" means only married women. Paul does not once mention husband or wife in the entire context. He is not discussing the relation of husband and wife, but of the sexes—*man* and *woman*.

3. Head, as used in 1 Cor. 11: 3, *ctabibi*, means one that has rule and pre-eminence over others. Thus God is the head of Christ; Christ is the head of the church, and "of every man;" and so is the husband the head of the wife, and the *man* the head of the *woman*. See Eph. 5: 23; 1 Cor. 11: 3. God, the Father of all, is the head of all; but under him Christ is "the head over all things to the church," (Eph. 1: 22); and under Christ, the *man* is the head of the *woman*, and the *husband* the head of the *wife*. Here are facts and principles as irreversible as the laws which govern the universe. God, the Father, as the originator of all, is the natural and rightful Governor of all; Christ, as the Mediator, the Redeemer and Savior, is the natural head—the rightful Governor—of the church—the proper ruler over all mankind, as he died for all. While we are heirs of God, and joint heirs with Jesus Christ, he, though our elder brother, is our head; hence we must worship God in the name of Christ. Thus far there is no difference: "There is neither male nor female; for ye are all one in Christ Jesus;" Gal. 3: 28. But it is clear, that, under Christ; *man* is the head of the *woman*. This headship of man over the woman is natural, fixed, and unchangeable; arising in the creation of man and woman. *Man*, "is the image and glory of God; but the *woman* is the glory of the *man*;" "*man* is not of the *woman*, but the *woman* of the *man*; neither was *man* created for the *woman*, but the *woman* for the *man*." 1 Cor. 11: 7—9. It would be as easy to reverse the order of creation, and set aside the decrees of the Almighty, in anything else, as to do away with this natural, God-decreed headship of man over the woman. Upon this unchangeable relation between the sexes, between the man and the woman, is based the headship of the husband over the wife; and not until you can pluck the sun from his centre, or the moon from her orbit, or interchange their comparative glory, can you change this relationship between man and woman.

As the sun and moon are equally necessary in their spheres, to accomplish the purpose of the Almighty in their creation; and as neither can fill the place of the other or the place of both; so are the sexes alike important in their proper spheres, and neither sex alone can accomplish the design of God in their creation, and neither can fully fill the station of the other. This is clearly set forth in the 11th verse, "Nevertheless, neither is the man without the woman, neither the woman without the man, in the Lord." This text also fixes the fact, that Paul is not speaking only of husband and wife, but of the sexes; for, in the Lord, a *man* may be without a *wife*, and *vice versa*.

4. Every righteous government regards the just rights and claims of the governed, and protects its subjects against oppression and wrong. The government that does not respect the just claims of its subjects and shield them from oppression, injury, and violence, is unrighteous, rotton, and unworthy of the name of a government. So every just head, ruler, or governor will have respect to all the rights and just claims of his subordinates and subjects. He who has no respect for the welfare, the happiness, the peace and prosperity of those over whom he bears rule or pre-eminence, is unjust, unrighteous, and is unworthy the name of head or ruler; and hence the man who disregards the rights and just claims of the female sex, be he married or unmarried, sacrifices his right to the title of man, or head of the woman. Woman is the subordinate and weaker sex, and hence, in the married relation the woman is the weaker vessel. Peter says, 1 Peter 3: 5—7, "After this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection to their own husbands: even as Sarah obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement. Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered." This comparative relationship between husband and wife, be it remembered, is in harmony with, and grows out of, the natural and created relation of the sexes, man and woman.

5. According to the principles developed in the third and fourth sections, man, as the head of the woman, must give honor to her, respect her rights, regard her purity, and protect her virtue; and while the woman is subordinate to man, and must regard him as her rightful and created head, she has upon man the power, the just right, to claim his protection. This headship of man over the woman, and the consequent power, or claim, that the woman has upon the man, is aptly and properly set forth by the covering on the head of the woman.

This covering, therefore, is more than a token of subordination: it as a token of the power belonging to the woman, to claim the protection of her head, the man. When a woman places the covering on her head, she thereby says: "While I am willing to move in my proper sphere, this covering is a token that I have the power to claim protection in it." In accordance with this, Paul says, (verse 15), "For this cause ought the woman to have power on her head, because of the angels." The angels are our ministering spirits, and it is to their joy when we perform our duties to God and to one another: it is to their joy when man and woman move in their natural and proper spheres, and mutually discharge their obligations.

6. Having now shown the principles which demand an artificial covering on the head of the woman, we will proceed with some comments on the 11th chapter of 1 Corinthians.

Verse 1. Paul admonishes them to follow him as he follows Christ.

2. He commends them for their remembrance of him, and of his teaching.

3. He reminds them of the facts, that the man is the head of the woman; Christ is the head of every man, and God is the head of Christ.

4. "Every man praying or prophesying, having his head covered, dishonoreth his head, (Christ)."

"By worshipping God with an artificial covering on his head, he signifies that he acknowledges another head, under Christ, which is not the case, and hence he dishonors Christ.

5. "But every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head, (the man,) for that is even all one as if she were shaven."

By worshipping with her head uncovered, she sets forth, that she disclaims man as her head, under Christ, placing herself in his sphere, and thus she dishonors the man. Notice, "*every woman*," not only married women.

"For that is even all one as if she were shaven," The hair, the natural covering, sets forth the headship of Christ, and should be worn by both; but as the woman is the weaker vessel, she should have more of the natural covering, and this she can only have by the man shortening his hair. But for either of them to shave their heads, is signifying that they disown Christ as their head. If a woman shaves off the natural covering, she dishonors Christ; and if she wears no artificial covering, she dishonors man, her head under Christ: it is the same in reference to the headship of man, as shaving is in reference to the headship of Christ.

6. "For if a woman be not covered, let her also be shorn or shaven; but if it be a shame for a woman to be shorn or shaven, let her be covered."

If a woman wears no artificial covering, and thus dishonors the man, let her also be shorn, and signify that she stands on a level with man, or let her be shaven and thus set forth her insubordination to Christ; she may as well declare the latter as the former, as both are immutable. But if it be a shame for a woman to be shorn to signify her equality with man, or to be shaven (as a harlot) to show her insubordination to Christ, let her wear an artificial covering to signify that she is moving in her proper sphere, and claims the protection of the man and of Christ.

7. "For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God; but the woman is the glory of the man."

These obligations arise from the relationship which man and woman sustain to each other and to God. As man is the image and glory of God, and his only head under God is Christ, he should not wear an artificial covering: the natural covering sets forth that fact. But as "the woman is the glory of the man," not only is Christ her head under God, which is shown by the natural covering; but man is also her head under Christ, hence she ought to cover her head to signify that fact.

8. "For the man is not of the woman, but the woman of the man."

If man were of the woman, then would he be the weaker vessel, and he then should cover his head; but as the woman is of the man, she is subordinate, and ought to cover her head.

9. "Neither was the man created for the woman, but the woman for the man."

Not only the order of the creation, but the purpose of God in the creation, places the woman in a subordinate sphere; hence she should glory in it, and move in it, and signify it by covering her head.

10. "For this cause ought the woman to have power on her head, because of the angels."

As the man is the head of the woman by creation, it is his right to rule and her duty to be subject; but it is his duty to honor her and to protect her, and she justly claims this honor or care: therefore the woman ought to wear the token of this relation and power. This she ought to do because of the ministering spirits, whose joy it is to see the man and woman move in their natural and proper spheres, performing their respective and relative duties.

11. "Nevertheless, neither is the man without the woman, neither the woman without the man, in the Lord."

In the Lord, a man or woman may be unmarried, but their relationship is natural, their spheres are fixed; hence they are not transferable nor changeable. This being the case, neither can take the place of the other, and neither can fill the purpose of God in the creation of both; and therefore as members of the body of Christ, they should keep in their proper places and perform their respective and relative duties.

12. "For as the woman is of the man: even so is the man also by the woman; but all things of God."

God has created all things, including man and woman in their spheres, and hence is the head over all things. He governs all and offers protection to all. The woman is of the man, and is subordinate to man; but the man is by the woman and is under obligations to her: for this reason they should stand by each other, and perform their duties to each other and to God. Let the woman be subject to her head, but let him govern righteously, and protect and honor her as the weaker vessel; and thus let them discharge their duties in their spheres, glorifying God under Christ their head, and receive his protection and blessing.

13. "Judge in yourselves: Is it comely that a woman pray unto God uncovered?"

Let your own reason now decide this question. Consider the order of creation and the purpose of God in the creation of the woman for the man; think of the woman's natural and subordinate state, and of the natural and created headship of man; and tell me, Is it becoming for a woman to worship God without covering her head? No, your reason recoils, and says, "She ought to cover her head, in token of her relation to man, and her claims upon man."

14. "Doth not even nature itself teach you, that if a man have long hair, it is a shame to him?"

Taking a full view of the creation, do you not see that man is in a pre-eminent sphere? Do you not see that it is suitable that he should have less of the God-given covering to represent his standing? Do you not see that wearing long hair is a token of effeminacy? Do you not understand, that, by wearing long hair, as the woman does, he shows that he is laying aside his dignity and assuming the sphere of the weaker vessel? Does not all this teach you that it is a shame for the man to wear long hair? It ought to teach you this lesson; and you ought to be able to see it.

15. "But if a woman have long hair, it is a glory to her; for her hair is given to her for a covering."

Long hair is a glory to the woman; for in her natural state she is subordinate to man, and it is becoming for her to have more of the natural covering than man has: thus she sets forth her true relationship to God, under Christ and the man. "Her hair is given to her for a covering." As the hair betokens that man and woman are under Christ; and as the woman is also subordinate to the man let her have more of this natural covering. This is suitable, becoming; therefore let the man shorten his hair, and the woman have long hair.

16. "But if any man seem to be contentious, we have no such custom, neither the churches of God."

If a man will have his own way; if he will not shorten his hair to set forth this relationship; if he will wear long hair and signify that he is one of the weaker vessels; if he will disregard the dictates of reason, give him to understand, not only that it is a shame to him, but that he is violating the custom of the apostles and of the churches organized by them. Knowing this, if he has any respect to the voice of nature, and to the custom of the apostles and the churches of God, he will be more considerate and prudent.

But there is a spirit of insubordination at work, not only in the world, but also in the church; and those who are influenced by it have many questions to ask, and objections to offer: they seem to be afraid of doing too much. Some of these quibblings we shall notice, not that we expect to stop their cavillings, but to comfort and encourage those that are willing to be submissive. As Paul reasons from the nature of the case, we shall also be directed by reason.

1. Should this covering be worn all the time?

We answer, as this covering is to be a *token*, it should be worn by the women whenever they expect to be seen. Again, as the relation shown by the covering is fixed and immutable, the token should be worn constantly. This being so, it is easily seen how unbecoming it is for the woman to pray or prophesy with her head uncovered.

2. Should unmarried women wear a covering?

Paul is not speaking of husband and wife, but of man and woman; hence the unmarried are under the same obligation to wear the covering.

3. Should the married and unmarried wear the same kind of covering?

Reason would teach us, that it would be prudent that there should be a difference either in the fabric, color, or form of this token covering, so as to signify whether a woman is married or unmarried.

4. What is the proper covering?

In the days of the apostle it was a cumbrous veil; but it is no more to be contended that the same inconvenient covering must be worn now, as it is that all other garments must be of the same fabric and form then worn. The covering should be convenient, and according to the spirit of the gospel and our holy religion, it must be plain and modest. Any covering that does not possess these characteristics is not a proper nor acceptable covering. Now for the cap. Is a plain cap convenient? It certainly is more convenient than any other covering ever worn by woman. Is a plain cap a modest covering? The most foul-mouthed infidel will not say it is not, if he speaks his convictions. On what grounds then can the cap be objected to? On no reasonable or scriptural grounds. It is only objected to by such as have an inclination to worship the goddess of fashion. Let any other covering be adopted, and, if there be no change to conform to ever-shifting fashion, in a very few years the covering will seem as singular as the cap; and in addition to its oddity, it would, no doubt, savor somewhat of the ridiculous. Not only the members of the body of Christ, but very many interested spectators, have, after witnessing our orderly observance of the Lord's supper, testified to the unparalleled modest appearance of the sisters. This display of modesty is so great, that respectable spectators, through its admiration, lose sight of oddity.

"God is a God of order;" and all his works are conducted by wisdom and in an orderly manner; and hence, if the Scriptures did not say, "Let all things be done *decently and in order*," even nature should teach us, that it would be prudent and right to have order, and not confusion, in the covering. The following is the argument: In the worship of God everything should be done decently and in order; but the covering of the woman's head is required in the worship of God: hence, the covering of the woman's head in the worship of God should be decent and *in order*.

Again: the covering must be plain and modest, to be acceptable; but the cap is a plain and modest covering; therefore, the cap is an acceptable covering.

There might be other convenient, plain, modest coverings; but, if we use more than one kind, we destroy the order. We do not say that there never should be a change of the order; but this we do say: when we have an established and acceptable order, we should not change it without some good reason. No reason can be good, unless that which is proposed is *better* than that which is established: if it be only as good and *not better*, there is no argument for the change. Now we confidently assert that the contentious spirits have never yet proposed any other order as convenient, plain, and modest as the cap, to say nothing about *better*. In fact, they have never proposed any other, and the only apparent design is, to oppose order.

5. Would not plain bonnets, such as are generally worn by our sisters, answer the purpose?

Bonnets are not worn for that purpose; and we cannot see how they would answer a purpose for which they are not worn. Bonnets are worn by women for the same purpose that men wear hats—to protect from the sun's heat and the inclemency of the weather. This purpose, when properly made, they answer very well; otherwise, they are merely for show. Worldly women do the same, but

the idea of wearing them in token of this headship of man never once enters the mind. If our sisters, then, were to wear bonnets to set forth this headship, who would know it, unless we should teach the world, that our sisters do not wear bonnets for the same purpose for which they are worn by other women? And if we were to teach so, who would believe our report? It is simply preposterous.

Now we close our article without recapitulation, and with it ends the discussion of this question in our columns, until something is discovered that will be of advantage to the brotherhood. But we admonish our brethren and sisters to be united in this time-honored, well-founded, and becoming custom of the churches of God. If the talent and labor, that are wasted in fault finding and unwholesome quibblings, were judiciously employed in the defence and propagation of our holy religion—the religion of Jesus Christ—we would be strength where we are weakness, souls would be won and saved, and God would be glorified. J. W. BEER.

Autumn.

See how fast the leaves are falling,
Trembling, quivering, to the ground.
'Tis the voice of nature, calling
In a solemn, warning sound.

It is autumn. Only a few months have passed since our ears were greeted by the sweet notes of the feathered harbingers of spring. Then our hearts were cheered, and we were delighted with the prospect of mild, sunny days. Soon the forests and fields were robed in vigorous, sprightly green; and all around, in their varied beauty and fragrance, flowers met our admiring vision. God is good. He causes the earth to put on her rich vernal robe, to raise our spirits from the desponding effects of a severe and gloomy winter.

But, how changed! The rich green has well nigh disappeared from the mountains, hills, and vales—from fields and forests; the flowers—the many colored and fragrant flowers—are blighted; and the beautiful spring and summer birds have left us for other climes, and their pleasing notes have died away. Nature has put on a robe of many colors, but their arrangement gives an appearance of sadness. Still we should not despond; for God is ever good, and he has given into our hands very many gifts, to sustain us through the coming sterile days of autumn and winter.

In the foregoing we have a picture of life—of its bright hopes and blighted prospects. "Man that is born of woman, is of few days and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also like a shadow and continueth not." "For we are but of yesterday, and know nothing, because our days upon earth are a shadow." Thus spake patient Job, who, of his own existence, said, "My days are swifter than a weaver's shuttle."

"Youth," it is well said, "is the spring-time of life." Then are our hearts light and cheerful, our spirits joyous, and our prospects bright and promising, our hopes run high, and we are happy. The busy spring-time and the laborious summer of life pass by; and God bestows upon us innumerable and invaluable gifts. These are to fit us for a happy old age, a hopeful death, and a blissful eternity.

The autumn of life steals over us—the decline comes on before we are aware of it. Then come the winter of old age, and the chill of death. Oh, how solemn! Our lives may be spent in usefulness, our peace with God may be made, our calling and election sure; yet there is something solemn,—though sweetly solemn,—in the thought of dying. As we approach a great precipice or cataract with mingled feelings of awe and admiration, so, when we approach the hour of dissolution, when we behold the descending curtain that is to hide us from the scenes of earth, emotions of a solemn character fill our hearts. But if we have filled the design of our benevolent Creator the see motions are mingled with a joyous satisfaction, making this solemnity very sweet. As former generations have passed, so are we passing away. Soon we shall give place to others, our names shall be forgotten and we shall dwell in the land of silence. Those who are most attached to us, will think and speak of us for a short time, and then even they will cease to think of us, except by association. In the land of forgetfulness, long years may roll over our mouldered ashes. But these years of silence shall have an end; for we shall arise. The winter of time shall pass away, and the spring of eternity shall follow. If we now enjoy the blossoms and good fruits in God's earthly garden, then, in the blissful spring-time of the immortal year, we shall hear the songs, not of birds, but of holy angels. Then shall we experience what is now only foreshadowed. This world is beautiful, but that is beauty. The tree of life shall be nourishment, the waters of life refreshment, and the flowers that bloom in the paradise of God are not merely beautiful and fragrant, but they are beauty and fragrance. The atmosphere shall be all peace, and the breezes of the celestial land shall be holy delight. The song of the holy choir shall satisfy the emotions that are only excited here by the best efforts of the most skillful musicians. There shall be no changing seasons there, and "there shall be no night there." There shall be no autumn, with pinching frosts, to mar the beauty of the better land; the flowers shall never fade, the leaves shall never fall, and the fruits shall not decay.

J. W. B.

Editor's Western Tour.

We had expected correspondence from the editor for this number, but from some cause are disappointed. By last accounts they have arrived safely at Waterloo, Iowa. Sister Holsinger was not quite well. We hope she may regain her health and enjoy her visit. We hope, too, to have a lengthy and interesting correspondence from the editor for the next number.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be writ en upon **one side** *of the sheet only.*

Important Questions.

Brother Holsinger:

Will you or some other brother answer through the columns of the C. F. C., the following questions:

Is it not contrary to the decisions of our Annual Meeting for the brethren to hold Sunday-school picnics or festivals? And if so, what should be done with brethren who say they are bound to have them, and go on and hold a picnic, after being told that it was contrary to said decisions? We think it about time this worldly conformity receives a scathing rebuke, for we can scarcely tell our young members from the world, either in dress or behavior. I have had brethren to say to me, "It is fashionable to hold Sunday-school picnics; and we must have them too." And if you oppose them they will point the finger of scorn and cry, "Old Fogy." Have the brethren generally come to this that we must fall down to the goddess of fashion? God forbid.

Amos S. Chamberlain.

Notes of Travel.

Started from home to attend several Lovefeasts. Took dinner at Jeremiah Lister's at Humbert, and stayed all night with brother Livengood, near Salisbury, and was well cared for under his kind hospitalities. From there I went to my old home, where I was raised, and tried to preach for them on Saturday at ten o'clock. Tolerable good turnout, and good attention. Brother Ezra Berkley and I went to visit my mother's grave. She was buried Sept 2d, 1831; then went home with brother Garn and took dinner, and spent an hour or so very pleasantly, and then started for my brother-in-law, Jacob Shrock's. Stayed all night, next day, and next night, and a pleasant time we had.

On the 30th day of Sept., I went to and dined with brother Rayman, and saw my niece that I had not seen for a long time. Took dinner there, and spent a few hours very pleasantly. Then I returned to the Berlin lovefeast, where we met with a great many brethren and sisters, and friends. Brother and elder Tobias Meyers officiated. Brother Blough informed me that 230 sisters communed, and that many brethren, if not more. After meeting went with brother John Myers, near the meeting-house, and stayed all night. Next morning took breakfast at the meeting-house. Went with Tobias Myers to the poor house and visited the sick, and was treated kindly by the steward of the house. Thence to Somerset, and spent the night with brother Meyers again, and had a pleasant time under their kind hospitality.

Next morning, the 2d day of October, went to the lovefeast at Middle Creek. Large congregation. Brother Tobias Blough officiated. He is from Qui Mahoning congregation. After meeting I went to brother Jacob L. Miller's, and stayed all night. In the morning went back to the meeting-house and took breakfast. We had good order during services in the house: the best I ever saw there.

From there I started for the Indian Creek meeting-house. Stayed with brother Frederick Murray all night. Spent the night pleasantly. The next morning started for the meeting house. Preaching at ten o'clock. Good attention. After dinner was over, there were two received into the church by baptism. Evening services at half past four o'clock. A full house, and the conduct was not praiseworthy with the outsiders; otherwise we had a very good meeting. Tobias Meyers officiated at the meeting, assisted by Josiah Berkley and Felty Blough from Middle Creek congregation, Ephraim Cober from Berlin congregation, Abram Summy, from Jacob's Creek, and Elder Adam Snyder from Middle Creek. The church seems to be in a prospering state. Home with brother Daniel Meyers. Took breakfast there. Met some of my old acquaintances that I had not seen for thirty years. From there to the meeting-house. Preaching at ten o'clock; a full house, good attention. After preaching went with brother Henry Felger and took dinner and enjoyed myself happily while there.

Left there at half past three o'clock, accompanied by brother William and sister Murray, to Springfield. On my way I was informed that we would pass by the home of sister Martha Davis, and the elder sister of brother Jacob Murray, deceased, and had a very pleasant time. I learned that they wanted preaching there by the brethren. For this I will answer hereafter. Landed at brother Murray's, in Springfield, at six o'clock. Was informed that the Methodists were holding their quarterly meeting; and brother Murray and I went up to the place of preaching. We learned something new.

The minister took his text in Ecclesiastes—"What thy hand findeth to do, do it with thy might." He made a great oration. One comparison I must mention: "There was a certain highway. On that road there was a place where the road forked. All ministers that traveled on that road would take the wrong road, and come to the same place they started from, and so they had gained nothing. So another started out and was determined to get to the place of the appointment. On his way there he came to where there was a family living, and his faith failed him. He concluded he would inquire of the woman, of his whereabouts. She told him of this road; and that when he came to the place where the road forked, he should meditate, and whichever way the spirit directed him, he should go. He did so, and happened to come to the right place. And he advised his friends, saying, wherever the Spirit led them they should pursue with all their might." But he never once warned his hearers to "try the spirit," lest it might lead them to destruction. His whole discourse was intended to show that, whatever way a man would choose, he would come out right. O, brethren, sisters, and friends, let us try the spirits, whether they be of God. Let this suffice for the present.

I lodged at brother William Murray's, and was well cared for. I pray the Lord to reward them, and all I was with, for their hospitality and kindness.

Next morning started for home, where I arrived about sundown. Found all well. Thank be to the Lord for his loving kindness.

Jacob Beeghly.

Somerfield, Pa.

My dear brethren and sisters; I have been much grieved since our last Yearly Meeting, while reading the Companion. There is too much fault found against the counsels our dear brethren have tried to give us out of love, and we hope they were guided by the Holy Spirit. If so, we do not only speak against our brethren, but also against the Holy Ghost. Were it not for our Yearly Meetings our Brotherhood would not long hold together; but there would be many different orders. Let us not speak evil of one another. I once heard a very worthy old brother say, "If we have nothing good to say about each other, we had better be still and say nothing." Let us be careful and love each other fervently, for if we truly love one, we are not apt to speak evil of him. Love is the principal part of religion. Love is charity, and without charity, we are told by the apostle we are nothing. Would to God we possessed more of that Christian love. We would then get along much better in this world, and it would prepare us for heaven. Oh! it is a very weighty matter to appear before the judgment seat of Christ, and give an account of all our doings. Who shall be able to stand? When I carefully examine myself, I almost lose my hope; but what shall I do? If I give up I know I will be lost. So I will form a new res-

olution to live a little nearer my God; pray him to guide me with his Holy Spirit. Oh! let us pray for one another, so that we may all work out our soul's salvation with fear and trembling, is my prayer.

E. S.

Brookville, Md.

Brother Holsinger and all the brethren and sisters, greeting: "Grace to you, and peace from God our Father, and the Lord Jesus Christ." As some time has passed since I addressed you through the medium of the press, and it is through the kind providence of God that I am still spared, and have the privilege of reading the COMPANION, I take it upon myself this good Sabbath morning to communicate a few lines for its precious columns. I feel as though I ought to write something about our good communion meeting, which closed one week ago, being on the 20th and 21st of September, at the house of brother Henry Bashor, (my father's). There was a number of brethren, sisters, and friends from adjoining counties. The speakers were Elders A. J. Correll, from Holt Co., and Samuel Blocher of DeKalb Co., and D. D. Sell and Daniel B. Gibson of Clinton county. Truly we had a feast of good things. I don't know that I ever heard better preaching than we had on Saturday night. There was a large crowd of spectators present; and it was a great curiosity for the most of them, as it was the first meeting of the kind that was ever held in this neighborhood. The majority of the congregation seemed to be interested; but there always are some that go to such places for amusement. But the time will come, when "every knee shall bow, and every tongue shall confess," &c.

There was one baptized during the meeting. It was also a great sight, for some, to see our way of baptizing. On Sunday morning the funeral of brother Benjamin Bashor's little boy was preached by elders Correll and Sell. There were many tears shed on the occasion; and we hope there were lasting impressions made on the minds of many fathers and mothers, that were present, who have lost their precious little ones in this life. May they set a new resolution, and come out from among the world, and prepare to meet their dear ones that have gone before to a better world than this. We know that, when they die in their infancy, they are far better off than here; and we also know that preaching funeral's is not to benefit the dead, but the living; and we trust all that were present were benefited by that funeral discourse.

I will yet say, that I think all the members of this arm of the church enjoyed the meeting. I can say for myself I enjoyed it well, except one thing, and that was the absence of one that is dear to me, and whom I greatly desired to be present; but it could not be. I hope and trust the good Lord will yet spare his life, until he has made his peace with Him. "For this I hope and for this I pray." The grace of our Lord Jesus Christ be with you all.

LOUISA J. WILLIAMS.

Whitesville, Mo.

Sabbath-Schools.

There is much said for and against Sabbath-Schools, so I will do for it what I can. I have often wondered why so many are against it. If it does not succeed so well the first season, we shall not look for the fruits too soon. If all would try to help us much as they could, how much better it would be. But some parents are afraid to take a part, and they do not even allow their children to go; and this is a great hindrance.

The Annual Conference has granted it; and we promised to submit to it, and now do not. This is putting ourselves into a dangerous position. There is much written about Sabbath-schools, but no scripture has been brought against it. Scripture is what we want; and not what that able speaker says or writes. One says he can't find "Thus saith the Lord" for it; neither did he find "Thus saith he *not*." St. Mark 6: 2, "And when the Sabbath day was come, he began to preach in the synagogue, and many hearing him were astonished," etc. Is not Sabbath-school teaching in the synagogue? That is what we are trying to do. We will not give up yet, but ever ask Jesus to stand by us in whatever we do. I wish all to attend Sabbath school, to read the Holy Scriptures, and learn to love Jesus. We may perhaps thereby gain one soul, which is worth more than the whole world.

LYDIA ANGLEMYER.

Locke, Ind.

Fine, Costly Houses and Barns.

EDITORS OF THE COMPANION.—*Dear Brethren.*—You will probably think it strange, that I once more resume my pen to write you a line for the C. F. C. My only apology for writing now, or rather for not writing before, is, that I have not been taking your paper for the past year, and that, I was part of the time unable to write. My present object in writing is, to expose error and vindicate truth; or endeavor to bring light out of darkness.

In current volume of C. F. C., page 510, I find an article over the signature of Elias K. Buechly, headed "Queries Answered." The query is, "Is it consistent with the gospel of Christ, for brethren, and especially ministering brethren, to build fine, costly houses and barns?" The querist seems especially to desire an answer by brother H. D. Davy. Brother Beuchly takes it upon himself to answer the query; and as his answer fails to satisfy my mind, and, as I believe, also the mind of the querist, I take this opportunity of calling him back to a review of his article. I do so, from the fact that I think he has clearly evaded the spirit and meaning of the query, by getting into *fine* technicalities.

I have introduced the word fine in an emphatic manner, in the above sentence, as a qualifying adjective, in order to see whether the brother would not understand its import, in this particular case, at least, to be something different from merely *finishing* anything.

The brother first takes up the word "fine" and disposes of it by giving *finished* as its primary meaning, according to the definition given of the word.

Now I have no objection whatever, to the definition given to the word, for that is one of its meanings, but I have a very serious objection to the advantage he takes of this one meaning, to evade the force of the brother's query. If brother Beuchley has only one idea in his mind associated with the word *fine*, and that one idea, the completion, or finishing of any fabric, no matter in what style it may be done, then in that case he is certainly excusable in giving the answer which he has to the query; and consequently we hope that our efforts will not be in vain to him, in assisting in the enlargement of his ideas upon the subject.

I now purpose to ask brother Beuchly a few questions, which I hope he will not consider impertinent or offensive. When we speak of the *fine* arts, do we simply understand, the art of *finishing* a job, as making rails, clapboards, bricks, chairs, &c., which are articles of usefulness? or do we mean something fanciful and gorgeous in appearance, and which is mainly for the gratifying of the "lust of the eye and the pride of life?"

It is very apparent to all, that the word fine, when employed as a qualifying adjective, is susceptible of various meanings; as, when we say of a person, "He is a fine man," or "She is a fine woman." Thus used, we simply mean that they are good people; but when we say, "He is a fine gentleman," or "She is a fine lady," we mean to convey the idea, that they are rather on the stylish order, and gaudy in appearance. When we speak of a garment as being fine, we have no allusion to the texture of the material; but when we speak of cloth or thread as being fine, we mean that it is fine in texture.

When we read of the rich man in the parable, "who was clothed in purple and fine linen," we understand the word *fine* to describe the texture of the cloth, and the word purple, to denote the gorgeous

appearance. When we read in the Psalms of David: "The commandments of the Lord are pure, enlightening the eyes, and are more to be desired than gold, yea, than much fine gold," we understand that the value of the thing is under consideration, without regard to finish or texture.

But not to be farther tedious, as I think the examples given are amply sufficient to show the point at issue, I will proceed to the examination of the next word—"costly." This word, the brother passes rather lightly, simply remarking, that "to build a good, comfortable house or barn, will certainly be more or less costly." Here, again, I think the brother has failed to come up to the point, according to the expectation of the querist. The query is, "*Fine, costly* houses and barns." I have already shown, while treating upon the word fine, that the proper meaning of the word depends entirely upon the nature of the thing to which it is antecedent; and so with the word costly, which is also an adjective. I will here give a few examples:

A man buys a pen-knife for three dollars. We say it is costly, and bordering on extravagance. Another buys a fine family Bible at twenty dollars. We again say it is a *very costly* Bible, and are apt to accuse him of extravagance. But another buys a fine horse at one hundred dollars. We say, he is a very cheap horse. But he sells him to a neighbor for five hundred dollars. We then pronounce him a costly horse.

A man builds a good, comfortable, convenient, commodious barn, at a cost of one thousand dollars. We say it is a good, cheap barn. But as riches increase he gets in the condition of the foolish rich man of scripture notoriety: he has not where to store his goods, and he says, "I will pull down my barns and build greater ones." So he builds a barn at a cost of five thousand dollars. We say, "Superfluity and extravagance."

Now this is not an overdrawn picture; because there are brethren,—or those who call themselves brethren,—now live in various portions of the United States, whose barns cost not less than five thousand dollars, and some probably double that amount; while their dwelling houses are almost like princely mansions. They are living in all the luxury and splendor that human heart can desire; while there are poor, honest, hard working brethren and neighbors, living in the immediate vicinity, in far worse houses than the meanest stable on their farms. Here are the poor, repining in poverty, their children growing up in ignorance, probably not a book to read, if they should (through the philanthropy of the commonwealth, in the establishment of a common free-school system,) have gotten sufficient education to be able to read. And probably they are not able to take the COMPANION, or any other religious paper; while their brethren, living hard by, are spending hundreds of dollars in ornamenting, or if you would rather have it, in *finishing* off a *fine, costly* barn. But this is not all: hundreds, yea thousands and tens of thousands are destitute of the preaching of the word, as the brethren say, "in its purity.

Now brethren, if we believe the doctrine we preach, could we not employ our spare money to a much nobler purpose than expending it in building *fine, costly* houses and barns? If God has blessed us with an abundance for our natural wants, and something over, let us be careful that we do not employ it for the gratifying of our own lusts.

(*To be continued.*)

Annual Meeting for 1873.
Report of Finance Committee.

Moneys received from the churches.

Elklick,	$160.07
Keim & Livengood, mostly from Elklick,	119.47
Berlin,	221.75
Shade,	48 75
Quemahoning,	65.00
Conemaugh,	57.60
Cowanshannock,	19.25
Duncansville,	23 00
Montgomery,	1.50
Manor,	13.37
Indian Creek,	28.75
Clarion,	26.00
Middle Creek,	136.00
Jacob's Creek,	44.75
George's Creek,	173.00
Ten Mile,	10.00
From sale of tent lumber, &c.,	320.62
Other sources,	4.44
Total,	1775.77
Amount paid out by Treasurer	$1819.95
Amount due Treasurer	44.19
Expenses of A. M., about	$3000 00
Received from churches,	1775.77
Western District Pa., Dr.,	$1224 23

Finance Committee,
Per S. D. LIVENGOOD.

REMARKS.—It will be seen from the above report, that the Western District of Pennsylvania is in arrears over twelve hundred dollars. It will also be seen that some of the congregations (see Elk Lick) have paid the full quota of $1.50 per member, according to the demand made. Now what shall be done? The remainder must be collected, or the Western District pronounced insolvent. This ought not so to be, when the true avails of the weakest congregation of the District is, perhaps, not less than twenty times as much as the entire expenses of the A. M., and some of the wealthier congregations can count their millions. The report will show where the money should be raised, but it will be thankfully received from any source. Remit to S. D. Livengood, Dale City, Somerset Co., Pa.

J. W. B.

Query.

Is it right for the sisters to judge in the church; in church council? Is it in accordance with 1 Cor. 14: 34, 35; 1 Tim. 2: 10, 11, 12, 13, 14? I wish some old brother to give an answer. R. H. WHITCHER.

Pittsburgh, Ind.

Annual Meeting Tent.

EDITOR C. F. C., please say to the Brotherhood, that the purchasing of a tent is a failure for the present. The proposed donations amount only to about four hundred dollars. Only thirty-four churches, out of the many, reported as having considered the matter.

DANIEL VANIMAN.

Virden, Ill.

Announcements.

The lovefeast in the Elklick branch, Somerset county, Pa., will be, the Lord willing, on Saturday, the 25th of this month, commencing at 3 o'clock p. m. and to continue over Lord's day.

C. G. LINT.

LOVE-FEASTS.

Bachelor Run, Carroll Co., Ind., Oct. 25.

Beaver Dam, Md., Oct. 25.

Dry Creek, Linn county, Iowa, Nov. 1, and 2.

Six miles west of Cussics station, Merced county, Cal.

Salomony Arm, Huntington, Ind., Oct. 28.

Buffalo, Valley, Union county, Pa., Oct 30.

Fairview, Appanoose county, Iowa, Oct. 31.

MARRIED.

On the 2nd of October, at the residence of Francis Pike, by the undersigned, Mr. Simon Myers, and Miss Mary E. Nalley, both of Washington township, Polk county, Iowa. May peace and happiness attend their happy union.

D. E. BRUBAKER.

By the undersigned on the 2nd of October, Mr. Montgomery Scott, formerly of California, and Miss Sarah Berkley, of Westmoreland county, Pa.

D. D. HORNER.

By the undersigned, August 3rd, brother E. M. Williams and Miss Mary E. Palmer, of Merced county, Mo.

DANIEL EVANS.

By the undersigned, at his residence, Oct. 1st, Mr. James Edwards of Rayne township, and Miss Catharine Ober, daughter of Elder David Ober, of Cherry Hill township, Indiana county, Pa.

JOSEPH HOLSOPPLE.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Conemaugh branch, Cambria Co., Pa., John Shaffer, son of brother Levi Shaffer, aged 3 years 4 months and 25 days. Funeral services by the brethren, from Matth. 18: 3.

Also in the same congregation, infant daughter of friends Wesley and Susan Gosserd, aged 1 year 1 month and 20 days. Funeral services by the writer.

JOS. S. BURKHART.

In the Indian Creek branch, Westmoreland county, Pa., on the 15th of August, friend Mary Snyder, aged 72 years 10 months and 15 days. Disease, palsy. She was a member of the Methodist church. Funeral discourse by the writer, from Heb. 9: 27, 28.

Also in the same congregation, Daniel Fisher, son of brother Adam and sister—— Fisher, aged 21 years 1 month and 15 days. Disease, fever. Funeral discourse from (book not given,) 11: 35.

D. D. HORNER.

Departed this life, August 30th, at the Union Tannery, Juniata county, Pa., Mrs. Sue M. Bartley, wife of Samuel B. Bartley, daughter of friend Samuel and sister Sarah Stem, aged 30 years 3 months and 12 days. She leaves a kind husband and three children to mourn their loss. The deceased was a pious member of the Presbyterian church. She was beloved by all who knew her. Her loss we deeply mourn; but "the Lord giveth, and the Lord taketh away. Blessed be the name of the Lord!" Oh, how hard it is to part with such a loved one!

S. STEM.

In the Manor congregation, Cambria county, Pa., Sept. 11th, Lula May Zigler, infant daughter of brother Abraham and sister Sarah Zigler, aged one year 1 month and 23 days. Disease, Cholera Infantum. Funeral services by the brethren, Elder Samuel and Daniel Brallier, from Luke 18: 15, —31. May the Lord comfort and strengthen those bereaved parents, that they may live faithful until death, so that they can again meet their dear little one in the eternal world, where pain, sickness, sorrow, and separation are known no more.

In the Lower Deer Creek arm of the church, Carroll county, Indiana, September 21st, Ira Young, son of brother Reuben (deceased) and sister Fannie Young, aged 6 years and 29 days. Thus in the short space of about six months, our loving sister has been bereaved of a kind husband and a darling little son. No doubt she feels the loss of them very much, but she need not sorrow as those who have no hope. If she lives faithful until death, she can again meet them in the eternal world, where sorrow and separation are known no more.

J. D. MISSELMAN.

In Grayson county, Texas, Floelly Wertz, daughter of brother Philip and sister Barbara Wertz, aged 7 years and 9 months. Blessed are the dead in the Lord. Jesus said, "Suffer little children to come unto me, for of such is the kingdom of heaven."

T. B. CANANT.

In Middle Fork congregation, Clinton Co., Ind., Sept. 18th, our much loved sister Lydia Skiles, wife of brother John Skiles; aged 65 years 8 months and 13 days. Lived with her husband 47 years less 4 days, and had been a faithful member of the church 45 years and 25 days; had 8 children, 40 grandchildren, and 2 great-grandchildren. The loss of our departed sister is sensibly felt by all who knew her. She was a trusty mother in Israel, always ready and willing to administer to the needy. To say the least, in her death the church has lost a faithful and lively member, the afflicted neighbors and friends an often visitor, the children a cheerful mother, and the husband an affectionate wife. Funeral services by Elders I. Billheimer and L. Cripe.

J. D. NEHR.

In the Tuscarawas congregation, Ohio, of remitting fever, Sept. 24th, Martha Lurella Cogan, daughter of S. and M. A. Cogan, aged 2 years 3 months and 23 day.

GEO. V. KOLLAR.

LIST OF MONEYS RECEIVED for SUBSCRIPTION BOOKS, etc.,

D B Teeter	2 50	H Ritter (per Henry Baughman)	1 50
Samuel Wise	1 25		
J H Shook	14 5[illegible]		

WE will admit a limited number of select advertisements at the following rates
One insertion, 20 cents a line.
Each subsequent insertion 15 cents a line.
Yearly advertisements, 10 cents a line.
No standing advertisement of more than 20 lines will be admitted, and no cuts will be inserted on any considerations

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Nimlesilla,
9: 41—5[illegible]. Summit Co., Ohio.

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Ornamental trees and plants. Choice garden and field seeds, &c. A splendid stock of the choicest varieties. Send for descriptive catalogues and priced list. All trees well packed so as to carry to any part of the United States.
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Manufactured by E. P. Needham & Son. 143, 145 & 147 East 23d St., New York. Established in 1846. Responsible parties applying for agencies in sections still unsupplied will receive prompt attention and liberal inducements. Parties residing at a distance from our authorized agents may order from our factory. Send for illustrated price list.

Pennsylvania Railroad.

BEDFORD DIVISION.

On and after August 14th, 1873, Passenger Trains will leave Bridgeport as follows, viz.:

MT. DALLAS ACCOM., at 7: 50 A. M.
HUNTINGDON EXPRESS at 2: 55 P. M.

RETURNING.

EXPRESS, leaves Bedford at 10: 40 A. M. arriving at Bridgeport at 11: 52 A. M.

ACCOMMODATION, leaves Bedford at 1: 40 P. M., arriving at Bridgeport at 3: 20 P. M. in time to connect with P. & C. trains for Dale City, Somerset, &c

W. H. BROWN, Supt.

AGENTS WANTED FOR
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VOLUME IX. DALE CITY, PA., TUESDAY, OCT. 28, 1873. NUMBER 43.

The Beautiful Gate.

Lord, open the door, for I falter;
I faint in this stifled air,
In dust and straitness I lose my breath;
This life of self is a living death:
Let me into thy pastures broad and fair,
To the sun and the wind from thy mountains free;
Lord, open the door to me!

There is a holier life, and truer
Than ever my heart has found;
There is a nobler work than is wrought—within
These walls so charred by the fires of sin,
Where I toil like a captive blind and bound:—
An open door to a freer task
In Thy nearer smile I ask.

Yet the world is Thy field, Thy garden;
On earth art Thou still at home;
When thou bendest hither Thy hallowing eye,
My narrow work-room seems vast and high,
Its dingy ceiling—a rainbow dome;
Stand ever thus by my narrow door,
And toil will be toil—no more.

Through the rosy portals of morning,
Now the tides of sunshine flow
Over the earth and the glistening sea,
The praise Thou inspirest rolls back to Thee.
Its tones through the infinite arches go;
Yet crippled and dumb behold me wait,
Dear Lord! at the beautiful gate.

For the COMPANION.

"Let us Walk in the Old Paths."

"Thus saith the Lord: Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, we will not walk therein." Jer. 6: 16.

Having read the COMPANION for about two years, I have become convinced that there is an element in the church that is drawing away from the "old paths;" and it seems, to some extent, that, when such brethren and sisters are counselled, or in other words, rebuked in patience with all long suffering, they will not hearken, but in return will contend that it is prejudice or superstition, in brethren who will stand firm to the "old paths" which are in accordance with the gospel.

Now we will be as brief as possible, and give a few hints at such things as indicate a drawing away from the "old paths."

One thing is, a favoring of brethren being elected to the offices of the nation under whose laws we are living. This is certainly a drawing away from the "old paths," and conflicts with the spirit of the gospel; for the spirit of Christ teaches us, all through the gospel, to abstain from the appearence of evil. The Church is the ground and the pillar of the truth. So they understood it at the beginning, and so the true followers understand it yet. It is better to abide in the kingdom of light than to mix in with the kingdom of this world.

It is also said, by a certain brother, that brethren should use more charity; so much so as to hide mourner's bench religion—a tradition instituted by whom? I answer.by man. Does reason itself teach us that we should leave the word of the Lord and serve an invention gotten up by man? No, the word of the Lord forbids it; for that word, in short tells us that we should neither add to nor take from. Then how can charity hide such a man-made idol as mourner's bench religion? This,then, being the case, there would be danger in persisting in such a course, for we would soon get out of the "old paths." Charity is good, and very profitable when applied as the gospel directs.

And again; we hear some few denouncing the proceedings of our Annual Meeting; some taking up each query and answer, and passing their judgment upon them against the decision of those assembled in General Council, adding, that the more weightier matters of the law are passed by. To such I would say,keep in the "old paths," for it is better to hearken than to institute new paths. Let this suffice; and let us all, both old and young, labor zealously to keep in the "old paths," and hearken unto the Lord. If we love Jesus, we will keep his commandments.

Yours in the spirit of love.

A. S. CUP.

UNLESS the people can be kept in total darkness, it is the wisest way for the advocates of truth to give them full light.—*Whately.*

For the COMPANION.

Who is Able to Stand?

"Who is able to stand before this Holy Lord God?" 1 Samuel, 6:20.

God is essentially, infinitely and eternally holy; and his holiness influences him, and appears in all he does. His holy eye observes the least violation of his law; his holy heart loathes all impurity; his holy law condemns every transgression; his holy arm will punish every offender; and his holy covenant saves myriads of immortal beings from their sins. The Lord is righteous in all his ways, and holy in all his works. His holiness makes him a consuming fire to sinners, and produces the question, "Who is able to stand before this holy Lord God?" Not the formal professor, the presumptuous pretender, the proud legalist, or the unsanctified church member—these will not be able to stand. But only those who now fall at his feet in penitence, flee to Jesus as the refuge for the guilty, trust in his glorious atonement for peace, rely on his precious promises for support, plead at his throne of grace for daily supplies, are clothed in his righteousness, united to his person, and lovingly look for his appearing. Sinner! you must appear before this holy Lord God: how will you be able to stand? Reader! whoever you are, examine into your state; be wise in time nor rest without good ground to conclude that you will be able to stand. Believer! see to it that your evidences are bright, that your preparations are complete, and that you have no just cause for fear. Set the foot on the Rock of Ages, obtain grace to sanctify your soul, and trust in Jesus alone; so shall you be able to stand. Oh! my soul, see to it, that in that great, and terrible day, the day of wrath, thou wilt be safe. Ponder the question, "The great day of his wrath is come, and who will be able to stand?" "Thou, even thou art to be feared; and who may stand in thy sight when once thou art angry?" Ps. 76: 7.

C. BOWERS.

Lake, Ohio.

Invitations.

Do you know why more men do not come to Christ? It is because men are not invited that they do not come. You get a general invitation from your friend: "Come around some time to my house and dine with me." You do not go. But he says, "Come around to-day at four o'clock, and we'll dine together." And you say, "I don't know as I have any engagement: I will come." "I expect you at four o'clock." And you go. The world feels it is a general invitation to come around some time and sit at the great gospel feast, and men do not come because they are not specially invited. It is because you do not take hold of them and say, "My brother, come to Christ, come now, come now!" How was it that in the days of Daniel Baker and Truman, Osborne, and Nettleton, so many thousands came to Jesus? Because those men did nothing else but invite them to come. They spent their lifetime uttering invitations, and they did not mince matters either. Where did John Bunyan's pilgrim start from? Did he start from some easy, quiet, cosy place? No; if you have read John Bunyan's *Pilgrim's Progress*, you know where he started from, and that was the City of Destruction, where every sinner starts from. Do you know what Livingston, the Scotch minister, was preaching about in Scotland when three hundred souls under one sermon came to Christ? He was preaching about the human heart as unclean, and hard, and stony. Do you know what George Whitefield was preaching about in his first sermon, when fifteen souls saw the salvation of God? It was this: "Ye must be born again." Do you know what is the last subject he ever preached upon? "Flee from the wrath to come." Oh! that the Lord God would come into our pulpits, and prayer-meetings, and Christian circles, and bring from us our fine rhetoric and profound metaphysics and our elegant hair splitting, to the old-fashioned well of gospel invitation.—*Talmage.*

The Compassion of Jesus.

What a pattern to his people, the tender compassion of Jesus! He found the world he came to save, a moral Bethesda. The wail of suffering humanity was everywhere borne to his ear. It was his delight to walk its porches to pity, relieve, comfort, save. The faintest cry of misery arrested his footsteps—stirred a ripple in this fountain of infinite love. Was it a leper—that dreaded name which entailed a life-long exile from friendly looks and kindly words? there was one at least, who had tones and deeds of

tenderness for the outcast. "Jesus, being moved with compassion, put forth his hand and touched him." Was it some blind beggar on the Jericho highway, groping in darkness, pleading for help? "Jesus stood still, and had compassion on them and touched their eyes." Was it the speechless pleading of a widow's tears at the gate of Nain, where she followed her earthly pride and prop to the grave? "When the Lord saw her, he had compassion on her, and said, weep not!" Even when he rebukes, the bow of compassion is seen in the cloud, or, rather, that cloud, as it passes, dissolves in a rain-shower of mercy. He pronounces Jerusalem "desolate," but the doom is uttered amid a flood of anguished sorrow.

Reader, do the compassionate words and deeds of a tender Savior find any feeble echo and transcript in yours? As you traverse, in thought, the waste of human wretchedness, does the spectacle give rise, not to the mere emotional feeling which weeps itself away in sentimental tears, but to an earnest desire to do something to mitigate the suffering of woe-worn humanity? How vast and world-wide the claim on our compassion! now near, now at a distance; the unmet and unanswered cry of perishing millions abroad, the heathendom that lies unsuccored at your own door, the public charity languishing, the mission staff dwarfed and crippled for lack of needful funds, a suffering district, a starving family, a poor neighbor, a helpless orphan; it may be, some crowded hovel, where misery and vice run riot, or some lonely sick chamber, where the dim lamp has been wasting for dreary nights, or some desolate home which death has entered, where "Joseph is not, and Simeon is not," and where some sobbing heart, under the tattered garb of poverty, mourns, unsolaced and unpitied, its "loved and lost." Are there none such within your reach, to whom a trifling pittance would be an angel of mercy? How it would hallow and enhance all you possess, were you to seek to live as almoner of Jehovah's bounties. If he has given you this world's substance, remember, it is bestowed not to be greedily hoarded or lavishly squandered. Property and wealth are talents to be traded and laid out for the good of others—sacred trusts, not selfishly to be enjoyed, but generously to be employed.

"The poor are the representatives of Jesus, their wants he considers his own," and will recompense accordingly. The feeblest expression of Christian pity and love, though it be but a widow's mite, or a cup of cold water, or the kindly look and word when there is neither mite nor cup to give, yet, if done in his name, it is entered in the "Book of Life" as a "loan to the Lord;" and in that day when "books are opened," the loan will be paid back with usury.—*Bonar.*

Principle and Prejudice.

Principle is to be distinguished from prejudice. The man who should endeavor to weaken my belief of the truth of the Bible, and of the fair deductions from it of the leading doctrines of religion, under the notion of there being prejudices, should be regarded by me as an assassin. He stabs me in my deepest hope; he robs me of my solid happiness; and he has no equivalent to offer. This species of the truth and value of scripture is within the reach of all men. It is my strongest. It assures me, as fully as a voice could from heaven, that my principles are not prejudices. I see in the Bible my heart and the world painted to the life; and I see just that provision made which is competent to the highest ends and effects on this heart and this world.—*Cecil.*

If we would become heavenly-minded, we must let the imagination realize the blessedness to which we are moving on. Let it calm you and ennoble you, and give you cheerfulness to endure. Let us think much of rest, the rest which is not of indolence, but of powers in perfect equilibrium; the rest which is deep as summer midnight, yet full of life and force as summer sunshine, the Sabbath of eternity.—*Robertson.*

All endeavors aspire to eminency: all eminencies do beget an admiration. And this makes me believe that contemplative admiration is a large part of the worship of the Deity. Nothing can carry us so near to God and heaven as this. The mind can walk beyond the sight of the eye; and (though in a cloud) can lift us into heaven while we live. Meditation is the soul's perspective glass, whereby, in her long remove, she discerneth God, as if he were nearer at hand.—*Owen Feltham.*

The Blessedness of Giving.

It is one of the sayings of our Lord, recorded by no evangelist, but quoted by Paul in his speech at Miletus, and thus preserved and handed down to us: "It is more blessed to give than to receive." Unquestionably, the saying has its chief significance in the moral and spiritual influence of giving on the giver. A gift is often of great value to the receiver. Many times it brings light into the home of darkness, relief to the desponding and lifts a heavy burden from the crushed heart. But a richer blessing is sent back on the giver. If from a Christian motive he has reached forth his hand with pecuniary aid, that hand brings back what is more priceless than gold. In this way, then, and in this way only, can accumulated wealth become the means of moral and spiritual good to its possessor.

If these words of Jesus are true—and all experience confirms their truth—then should the rich give while they live. Testamentary legacies are well. They benefit the receivers. They help the causes to which they are devoted. But the giver suffers an immense loss. None of the blessedness of giving comes to him. He is sleeping in his grave—has passed beyond the discipline of earthly acts—before his wealth is distributed. The luxury and the spiritual benefit, the enlargement of soul and the increase of human sympathy, that come from deeds of noble generosity are not his. He is not the cheerful giver whom God loves. He holds on to his wealth with a grasp that only death can loosen.

Here, for instance, is a man advanced in life, who has fifty thousand dollars to give to charitable objects. He knows he can have but a few months longer to live. He is considering what disposition he can make of this sum. Shall he distribute it now, or shall he give it by will after his death?

If by will, he has the pleasure of retaining it in his own hands till death, and thus gratify that love of possession which is inherent. And, besides, the money will do as much good ten years hence as now. The needs will be as great then as they are to-day. Foreign missions, home missions, the cause of education, all the great causes of Christian benevolence, will be as imperatively demanding help. Why then, not distribute these fifty thousand dollars by testamentary legacies? Because the blessedness of giving is thus, in a great measure, lost. And the loss is a great one. The money does its blessed work for others, not for him. He deliberately throws away the means of great moral and spiritual benefit to himself, or rather barters them for the selfish gratification of the love of possession. Wisdom then dictates,, a regard for his own highest good dictates, that the man supposed should look around him, select the objects to which he will devote his money, and with his own hands distribute his fifty thousand dollars—every one of which will send back a more than compensating good.—*Watchman and Reflector.*

For the COMPANION.

Christian Uniform.

In the C. F. C., page 570, is a lengthy article headed "Christian Uniform," by Levi Andes, with which I cannot fully agree. Brother A. in that article says, "There is far more talked of Christian Union than Christian Uniform." He appears to have no heart in this much talked of "Christian Union;" and instead of working, yes, wishing, hoping and praying with God's people, for that great and happy end, he would rather show his zeal in the cause of a Christian Uniform, which, according to his language, consists of a "broad-brimmed hat, and a shad-belly coat." I presume he intends that only for the male uniform, the female standard he omitted. Our periodicals are being filled with this uniform question, either directly or indirectly. Pretty much the same with our preaching, no matter what the text is, it must come out in a dress *parade*. And if brother A. is opposed to Christian Union, then let him help to urge this uniform question; it has helped to divide other denominations and it may *help* to divide us.

Is it a wonder that outsiders call us formalists, and think that we want to cut out Christians with a pair of shears? or that we show a greater concern for the shell than for the kernel, if they judge us by our papers, as more is said upon dress than any command in the Bible? Occasionally a lecture on the foolish and useless fashions, would be perfectly in order, and every sensible man would appreciate it, provided we would sometimes give a hint on the other extreme, namely, indecency, impropriety, filthiness, uncleanliness, and slovenly carelessness.

Brother A. thinks, like many other brethren, that the dress is the "sign," or advertisement of what is within; or, to make it still stronger, they call it the fruit of the tree. Suppose we admit that a plain, common, neat dress, such as our plain neighbors wear, (I ask no more,) is a sign of pride, then by what sign do we know slovenliness, stinginess, covetousness, avarice or hypocrisy? Could not a cheap, ill-shaped, careless, homely or slovenly dress be taken as a "sign" for one or all of the above violations? Yes, and even more; a man with a slovenly, slouchy uniform may be *proud* like the Pharisee, and thank God that he is not like other people.

Now brethren, you judge us, (which is positively forbidden,) by a sign that you say stands for pride; yet a brother may wear a sign that may indicate a more sinful nature in several ways, to say nothing of the damper and effect it has upon the church and the great cause.

Show me a man that is "greedy of filthy lucre," covetous, miserly, stingy, a lover of the "root of all evil,"—money, one who would not give a dime willingly to any benevolent cause, or even for the spreading of the gospel, for the support of the church, or a poor and needy minister, one who watches close, and sees many faults in others, then I will show you a man that wears a cheap and humble attire.

Dear brethren and sisters, do not understand me to say, that a cheap and humble attire is always a sign for one or more of the above mentioned evils. O no, I am not a seeker after signs; I am only trying to hold up *both sides of the picture*. According to an old adage, "It is a poor rule that does not work both ways." But this rule appears to work but one way. There appears to be no law against the filthy sloven, who wears perhaps the sign of covetousness, hypocrisy, etc. He can bring a member to an account, can sit in judgment, yes, even help to excommunicate and hold him as a heathen, simply because he has dressed like other and even plain people around him, which is interpreted, *sign of pride*. Oh! when will we stop and think?

Why not speak, write, and make ordinances against the other extreme, indecency? Why not occasionally quote passages like the following: "Let all things be done decently and in order," 1 Cor. 14: 40; "Wherefore lay apart all filthiness," James 1: 21; "Let us cleanse ourselves from all filthiness of the flesh"? 2 Cor. 7: 1.

A brother can fault me for not conforming to the order of the Brethren, for not wearing the "uniform" and my hair properly; in short, he can tell me how to comb, but I have no appeal if he does not comb at all. Oh! in the language of Samuel, "Tell it not in Gath, publish it not in the streets of Askelon."

Do not understand me to find fault with an humble dress, not even the uniform. God forbid! But I do deny the right of making a "uniform" a church ordinance. I hope to meet many plain uniformed brethren and sisters in heaven, when they will come with robes made white in the blood of the Lamb, with

palms of victory in their hands, and crowns of glory upon their heads, to walk the golden streets of the New Jerusalem.

Let the flirt and the sloven be held up alike, the one is despised and the other abominable. We are in danger of forcing the people to the conclusion, that we are opposed to everthing that is nice and beautiful; but in the language of the Revelator, "He that is filthy let him be filthy still."

Now, Bro. A. where is your authority, in holy writ, for a "uniform"? Our condemnation will be as great for adding as subtracting commandments, according to the Bible; and I know of no command, either direct or indirect, in the whole Bible, not even as much as a hint or intimation, by Christ or any of his apostles, by which we can even *infer* that his followers did wear, or shall wear, a "uniform." But the evidence is clearly all on the other side. Peter was not known by his uniform, when he denied his Master. They said, "Surely thou also art one of them, for thy speech betrayeth thee." *Speech* betrayed him, not *uniform*. When we as a church wake up to a full sense of our duty, and go and "preach the Gospel to every creature," according to the great command, then we will not only make a trip to Maine, where we were rejected on account of our "peculiarities," not because we preached the Gospel. Oh, no! Thenwe will get where millions of souls hunger after the bread of life, among many nations in the frigid zone; but we bring with us a "uniform," and even an ordinance that denies them the wearing of a *fur cap*; yet they do and *must* wear fur from *head to foot*.

But let us take our uniform and go an opposite direction, and try it on the many millions of poor benighted heathens in the torrid zone, who never saw the necessity of wearing more than a simple *feather* on the head. There the simple "Duster" would make, perhaps, the most suitable uniform, but *that is denied*. The borders of Christ's Kingdom reach from pole to pole, and embrace every clime, and the plan of salvation is broad enough to accommodate every condition and circumstance of man, and not only a little speck in the Temperate Zone of the United States of America.

I know that I am occupying forbidden ground. May God help me to "give a reason of the hope" that is in me. One thing more in conclusion, on the favorite text of Bro A., and those who agree with him. "Mind not high things, but condescend to men of low estate, &c." Do those brethren try to teach the idea, that all men of low degree wear this uniform? or in order to condescend to the poor beggar we must put on his filthy rags? or does it mean an act of benevolence and kindness, or both? Those of us who are not wearing the "phylactaries" as broad as brother A. would have us, would like to know what he understands by that passage, and whether that is the strongest proof for a "Christian uniform."

C. C. MUSSELMAN.

For the COMPANION.

The Jewish Sabbath.

There are some who contend that we should keep the seventh day as the Sabbath, as given in the law that God gave to Moses on Mt. Sinai, (Exodus 20.) We propose to show that it is not correct; for "Christ is the end of the Law for righteousness, to every one that believeth," (Rom. 10: 14.) "Now the end of the commandment (or Law) is Charity, out of a pure heart," (Tim. 1: 5.) The Law is not made for a righteous man, but for the lawless," for men that are guilty of anything contrary to sound doctrine. (1 Tim. 1: 5.) The law was our school-master to bring us to Christ; but Christ having now come, and we now being justified by faith in Christ, are no longer under a schoolmaster, (Gal. 3: 24, 25.) The same trouble arose in the time of the apostles by some brethren that came from the sect of the Pharisees,(Acts 15: 5). These troubled the brethren, saying, "Ye must be circumcised, and keep the Law; (Acts 15: 24.) Some will say that circumcision was only what they contended for; but, take notice, circumcision was not the law of Moses, (Gen. 17: 10, 14,) but was the Abrahamic covenant. But they contended that they "must be circumcised," *and* "keep the Law of *Moses*." Now the Apostles and Elders came together for to consider this matter, and their sentence was: We give no such commandment, that they should be circumcised; nor that they be required to keep the Law of Moses" (Acts 15: 19, 24.) "For by the deeds of the Law there shall no flesh be justified;" Rom. 3: 20. "But now the righteousness of God without the Law is manifested;" Rom. 3: 21. "Know ye not, brethren, (for I speak to them that know the Law) how that the Law hath dominion over man as long as he liveth;" Rom. 7: 1. "For the woman (the Jewish Church) which hath a husband, is bound by the law to her husband (the Law of Moses) as long as he liveth; but if the husband (the Law) be dead, she is loosed from the law of her husband. Rom. 7: 2. So then, if, while her husband (the Law of Moses) liveth, she be married to another man, she shall be called an adulteress." Now the Pharisees had married their own traditions while their husband was yet alive, (Matt. 15: 9.) hence Christ called them an "adulterous generation;" Matt. 12: 36. But if her husband be dead, she is free from that Law, so that she is no adulteress though she be married to another man;" Rom. 7: 3. "Wherefore, my brethren, ye also are become dead to the Law [of Moses which law was your former husband,] by the body of Christ, [Rom. 7: 4] your former husband having been crucified and nailed to the cross, [Col. 2: 14.] "that ye should be married to another, even to him who is raised from the dead" [Rom. 7: 4.] and they two shall be one flesh." "This is a great mystery; but I speak concerning Christ and the Church- Eph. 5: 31, 32.

The Law was our school-master to bring us to Christ; but when we came to Christ, "we are no longer under a school-master." Gal. 3: 24, 25. Being "led of the Spirit, ye are not under the Law. Gal. 5: 18. "For the Law made nothing perfect; but the bringing in of a better hope did. Heb. 7: 19. "For if there had been a Law given which could have given life, verily, righteousness should have been by the Law" [Gal. 3: 21,] "Therefore, whosoever of you are justified by the Law, ye are fallen from grace;" [Gal. 5: 4.] "For all the Law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself. [Gal. 5: 14].

Again: "Tell me," says Paul, "ye that desire to be under the Law, do ye not hear the Law? For it is written, that Abraham had two sons, the one by a bondmaid the other by a free woman." Gal. 4: 21, 22. "Which things are an allegory; * * * for this Hager is Mt. Sinai, and answereth to Jerusalem, which now is, and is in bondage with her children;

[Gal. 4 : 24, 25.] "Nevertheless what saith the Scripture? Cast out [Mt. Sinai and Jernsalem] the bondwoman and her son, [or the Law and those that are under the Law,] for the son of the bondwoman shall not be heir with the son of the free woman. So then, brethren, we are not children of the [Law of Mt. Sinai] bondwoman, but of the freewoman;" [Gal. 4 : 31.] "And if Christ shall make you free, ye shall be free indeed;" [John 8: 36.]

SAM'L CRONSE.

Clarksville, Iowa.

The Care and Favors of God.

In the third chapter of the First Epistle of Peter, while teaching the duty of wives and husbands, how they should live, he says, "Not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing;" 9th verse. In the 11th verse he says, "Let him eschew evil, and do good; let him seek peace and ensure it." Peter, no doubt, had reason and he felt to say in the language of the 12th verse, "For the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil." 13th verse, "And who is he that will harm you, if ye be followers of that which is good?" What peace of mind do Christians have, when we know that we are living under the promises of God, that we have the promise that he will ever be with us. His eyes never sleep. John says, in the 19th chapter, 31st verse, "Now we know that God heareth not sinners; but if any man be a worshipper of God, and doeth his will, him he heareth." Brethren and sisters, let us think for a moment, what a kind Father we can have, who will stick to us closer than a brother, if we will only hear him and are willing to obey him. We are exposed to difficulties, trials and disappointments —many things that are calculated to destroy our peace with God; but when we are willing to follow him through evil as well as good report, when we are willing to follow him in all of his appointed ways, he has promised to be with us in the sixth trial and in the seventh he will not forsake us. Has not God always been mindful of his people? But his face has been, and is to-day, against them that do evil. But it is not his will that any should perish, but he wants all to be saved.

The children of Israel had the promise of entering into the promised land, if they would keep the laws and statutes of the Lord; but we find that by their disobedience their carcasses fell in the wilderness. Out of six hundred thousand, besides women and children, and those who were not able to bear arms, but two were permitted to enter into the promised land. Here we see that the eyes of the Lord were over his people, but his face was against them that did evil, or, in in other words, against them that did not obey him. He caused the earth to open her mouth, at one time, and swallow them all up alive.

Again we see, when men had become so sinful that they would not hear the word of the Lord any more, he tells Noah to build an ark for the saving of his house, that he was going to send a flood of water upon the earth, that all that would not hear him would be destroyed When the time came that he was to send the waters upon the earth, Noah and his sons, and sons' wives were told to go in, for they were the only ones that had found favor with God, and the door was shut; and then the waters were sent upon the earth, that all things on the dry land that drew the breath of life were destroyed. Here we see that God's eyes were over his people, but his face was against them that disobeyed him.

Now, if God was so faithful to his word under the former dispensations, is it not reasonable that he should be under the new law? Let us hear. Peter in speaking of Moses says, "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul that will not hear that prophet, shall be destroyed from among the people." Acts 3: 22, 23. Also in 2 Peter 1: 19, he says, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." The children of Israel instead of walking in the light, in obeying the commands of God, forsook the right way in following after the ways of Baalam, in worshiping idols instead of offering of the blood of bulls and goats; and we have "a more sure word of prophesy," which is the word of God as revealed unto us by his Son, that through his sufferings, his death on the cross, now whosoever will call upon the name of the Lord shall be saved. But we should be careful how we take heed unto that sure word of prophecy. There is a possibility, and also a probability, of us living under the displeasure of God. We are taught in one place, that God is angry with the wicked every day. It is not his will that any should be lost, but he wants all to be saved; for there is salvation for all, if we will only accept of the teachings of the Savior and the apostles.

Brethren and sisters, there are many things and ways that we can do and say, that are not pleasing in the sight of God our Heavenly Father. We very often displease him in our talk, such as jesting and joking, idle talking, in not having our words seasoned with salt, and having them on heavenly things. Our conversation and conduct does not show the light it should: does not show that we have been with Christ and learned of him. Often, when we get to the house of God at the appointed time to worship God, we think if the enemy of our souls will have to stand at bay it is then. But how often have we seen brethren, when assembled at the house of God, talking about their worldly affairs, instead of talking of the prospects they have of the future and for that meat which perishes not.

Their introduction properly would be, "How do you do?" "Well, have you commenced harvesting yet?" "Are you done harvesting yet?" "When I sow wheat again I shall do so and so; I think I can improve my ground." And now how is it brethren, are we worshiping God to divine acceptance? We think not. We are told by the apostle, that "he that knoweth to do good, and doeth it not, to him it is sin." Should we not, then, take Jesus and the apostles for our guide? We say, Yes. Wherever we find that the apostles were assembled to worship God, we find them engaged in prayer. The apostles knew very well, that, whenever they assembled in the name of Jesus, the eyes of the Lord were over them, and his ears were open unto their prayers. We should not lay out what we are

going to do to-morrow, but let every day provide for itself. We have six days to labor and do our daily work, which is necessary for us to do in order to sustain our bodies; which we can do, and it is our duty.

We are commanded to labor. But while we are laboring to raise something to sustain our frail bodies, we should not forget that spiritual, which is far better than the world can give. We see that these worldly things are perishable. They may give us happiness to some extent, but they are perishable; but the spiritual food which we receive, will last forever: it will not only give us peace in this world, but in the world to come. And, dear reader, the only way we can receive that food, is, by being found in the line of our duty: when we are permitted to enjoy health and strength, to do our labors through the week; and when the Sabbath day comes, let us devote that day to the honor and glory of God, being in his service, speaking of heaven and heavenly things; begin the day with God by calling our families around the family altar of prayer, teaching them while they are young, that they may never depart from the truth. And when we come to the house of prayer, let us be engaged in prayer for our ministering brethren, that a door of utterance may be open unto them, that they may be able to hold for the word of truth in its purity and simplicity; praying for the unity of the church, that there be no derisions amongst them, that we might all earnestly for the faith once delivered to the saints, that we might be bound together with a seal that the world cannot break; praying for the conversion of a sinful world. In short, let us be up to our every duty, that we might show to the world, and to those around us, that there is a reality in the religion of Jesus Christ. I have written for my good, as well as for others, hoping that we would be engaged in prayer, that those of us who are weak might live with you all in that way, that the eyes of the Lord might be on us, and his ears open to our every prayer.

G. W. North.

The Evangelical Alliance.

The World's Evangelical Alliance, which has been holding its Sixth General Conference in New York, October 2–12th, was organized twenty-seven years ago. A Convention of about 800 persons—clergymen and laymen, professors of theology and eminent authors, from France, Belgium, Germany, Switzerland, Italy, Turkey, Great Britain, Ireland, the United States, Canada and other countries,—met in London, August, 1846. Belonging to fifty distinct ecclesiastical organizations, they nevertheless, agreed, after five days of able and eloquent discussion, on the following platform of doctrine, as a Basis of co-operation:

"That the parties composing the Alliance shall be such persons only as hold and maintain what are usually understood to be Evangelical views, in regard to the matters of Doctrine understated, namely:

"1. The Divine Inspiration, Authority, and Sufficiency of the Holy Scriptures.

"2. The Right and Duty of Private Judgment in the Interpretation of the Holy Scriptures.

"3. The Unity of the Godhead, and Trinity of Persons therein.

"4. The Utter Depravity of Human Nature, in Consequence of the Fall.

"5. The Incarnation of the Son of God, His work of Atonement for sinners of Mankind, and His Mediatorial Intercession and Reign.

"6. The Justification of the sinner by Faith alone.

"7. The work of the Holy Spirit in the Conversion and Sanctification of the sinner.

"8. The Immortality of the Soul, the Resurrection of the Body, the Judgment of the World by our Lord Jesus Christ, with the Eternal Blessedness of the Righteous, and the Eternal Punishment of the Wicked.

"9. The Divine Institution of the Christian Ministry, and the obligation and perpetuity of the ordinances of Baptism and the Lord's Supper.

"It is, however, distinctly declared:—First, that this brief Summary is not to be regarded, in any formal or Ecclesiastical sense, as a Creed or Confession, nor the adoption of it as involving an assumption of the right authoritatively to define the limits of Christian Brotherhood; but simply as an indication of the class of persons whom it is desirable to embrace within the Alliance. Second, that the selection of certain tenets, with the omission of others, is not to be held as implying that the former constitute the whole body of important truth, or that the latter are unimportant."

Regarding a single grand organization, with a common membership in all parts of the world, as unwieldy and impracticable, it was decided to constitute district organizations, each exclusively responsible for its own proceedings. These district organizations have been formed in (1) Great Britain and Ireland, (2) the United States of America, (3) France, Belgium, and French Switzerland, (4) the North of Germany, (5) the South of Germany and German Switzerland, (6) British North America, and (7) the West Indies. The organization in the United States was established January, 1867, with the title, the American Evangelical Alliance; and its constitution declares:

"The objects of this Association are to promote evangelical union, with a view to greater success in Christian activity; to maintain and exhibit the essential unity of the Church of Christ; to counteract the influence of infidelity and superstition, especially in their organized forms; to assist the cause of religious freedom everywhere; to hold up the supreme authority of the Word of God; to urge the observance of the Lord's day; and to correct the immoral habits of society. And, to accomplish these ends, it proposes to act as a *Bureau of Correspondence and Information*, obtaining facts and diffusing them, with such suggestions as may seem pertinent, always avoiding a dogmatic or legislative style, and 'endeavoring to keep the unity of the Spirit in the bond of peace.'"

General Conferences have been held, at intervals of four or five years, in Paris, Geneva, Berlin and Amsterdam; and the recent session in New York is the first convened in this country. It called together a number of distinguished men; though death prevented the attendance of D'Aubigne, from Switzerland, of Guthrie, from Scotland, of Hoffman, from Prussia, and of Mellvaine and Schmucker, from America; while Tischendorf, of Liepzig, was disabled by severe illness, and public official engagements detained Pressense, of Paris, and Van Loon, of Amsterdam. Among the notabilities present, we observe the names of Tholuck, from Halle, of Krummacher, from Brandenburg, of Payne Smith, from Canterbury, of Cairns, from Berwick, of Chriestlieb, from Bonn, of Gosterzee, from Utrecht, of Arnot, from Edinburg, of Rigg, from Westminster, of Parker and Angus, from London, of Dorner, from Berlin, etc. Drs. M. B. Anderson and Alvah Hovey, among our Northern brethren, and Drs. R. Fuller and J. L. M. Curry, among our Southern brethren, are the only American Baptists, we believe, to whom positions were assigned as speakers.

The Evangelical Alliance recognizes the impossibility of *organic union* among *churches*, and professes to cast no censure on the denominational distinctions, by which its members are parted, one from the other, in the ecclesiastical sphere. With that profession and recognition, it claims to be a form embodying *spiritual fellowship* among *Christians*.—*Christian Index*.

The Day is Done.

H. W. LONGFELLOW.

The day is done, and the darkness
Falls from the wings of night,
As a feather is wafted downward
From an eagle in his flight.

I see the lights of the village
Gleam through the rain and mist,
And a feeling of sadness comes o'er me,
That my soul cannot resist,—

A feeling of sadness and longing,
That is not akin to pain,
And resembles sorrow only
As the mist resembles the rain.

Come read to me some poem,
Some simple and heartfelt lay,
That shall soothe this restless feeling,
And banish the thoughts of day.

Not from the grand old masters,
Not from the bards sublime,
Whose distant footsteps echo
Through the corriders of time.

For, like strains of martial music,
Their mighty thoughts suggest
Life's endless toils and endeavors,—
And to-night I long for rest.

Read from some humbler poet,
Whose songs gush from his heart,
As showers from the clouds of summer,
Or tears from the eyelids start.

Who through long days of labor,
And nights devoid of ease,
Still heard on his soul the music
Of wonderful melodies.

Such songs have power to quiet
The restless pulse of care,
And come like the benediction
That follows after prayer.

Then read from the treasured volume
The poem of thy choice,
And lend to the rhyme of the poet
The beauty of thy voice.

And the night shall be filled with music,
And the cares that infest the day,
Shall fold their tents like the Arabs,
And as silently steal away.

Parisian Foundlings.

The following is a continuation of the editorial correspondence of the Baltimore *American*, furnished us by brother D. P. Sayler, of which we published part last week. We regard it as instructive, to be informed of the customs of other nations. And such instruction may be made profitable, even down to the dog story. Brother Sayler prefaces the items with the following:

The foundling hospital of Paris is equally revolting, and betrays a horrid state of morals there and at Vienna. The paragraph on the love of dogs, by the women of Paris and other European cities, is disgraceful to her sex. I will send it along and if the editor thinks it too much of that kind of reading for his people, he will put it in his waste basket.

D. P. SAYLER.

The official returns of the hospitals of Paris show that of the 55,000 births in the city during the past year, 15,366 were illegitimate. The proportion of the illegitimates to the number of inhabitants is not quite up to that of Vienna, which has 9,000 for one million inhabitants, whilst the population of Paris is nearly two millions. In various parts of Paris boxes called *tours* are established, which revolve upon a pivot, and, on a bell being rung, are turned around by the person inside to receive any child that may have been deposited in it, without attempting to ascertain who the parents are. The child is taken to a hospital and cared for, and so soon as a nurse from the country can be procured, is given in charge of one of them. Nurses from the country, of good character, are always applying for these infants, to whom are paid by the city from four francs to eight francs per month, according to the age of the child, care being taken to assign the children to nurses living as far as possible from their birth places. After two years of age, the nurse may give the child up, when, if no other nurse can be found for it, it is transferred to the Orphan Department. Sometimes they become so attached to the children that they retain them. The number of children thus placed out in the country to nurse is about 4,000 annually. The abolition of this humane custom of receiving these little waifs and asking no questions in some of the departments has caused infanticide to become very frequent. As for infanticide before birth, the number is said to have doubled and trebled in some districts, and risen to four and five times its amount in others. The average of foundlings maintained at the Paris Hospital is 4.400. At the age of twelve the boys are bound apprentice to some trade at the expense of the city. A portion of 148 francs is awarded by the city to female foundlings when they marry, provided their conduct has been unexceptionable throughout.

The Hospice des Enfants Assistes, founded in 1640 by St. Vincent of Paul, is for the reception of foundlings. For a child to be received at this hospital, however, it is necessary that a certificate of abandonment must be produced, signed by a Commissary of Police. The Commissary is bound to admonish the mother or party abandoning the child, and to procure for them assistance from the hospital fund in case of their consenting to retain and support the child themselves. Every encouragement is thus given to those who relinquish the idea of abandoning their offspring and consent to support them at home. Of the children received at this hospital those that are healthy are put out in the country to nurse, whilst those that are sick are retained at the hospital as long as requisite. The number of beds in this hospital is about 600, and the number of children annually sent from it to the country is about 3,400. The children are first placed in a general reception room called *La Creche*, where they are visited in the morning by the physicians, and assigned to the different infirmaries. In each of these infirmaries, as well as in *La Creche*, cradles are placed around the walls in rows, and several nurses are constantly employed in attending to them. An inclined bed is placed in front of the fire, on which the children who require it are laid, and chairs are arranged in a warm corner in which children of sufficient age and strength sit part of the day. Everything is admirably conducted, and to all outward appearances the children are kindly and humanely cared for.

THE LOVE OF DOGS.

All over Europe the love of dogs among all sexes is remarkable, although they are made to work in Switzerland and some parts of Germany. Here in Paris it is quite common to see a mother dragging her almost infant child by the hand, weary and fretful, and carrying a dog in her arms, which she will occasionally stop to kiss, or dispose of so as to make it more comfortable. This trait is peculiar to one class, but all seem to have a strong affection for the dog. To see a lady at her door or window without a lap dog is almost a novelty, whilst many of them carry in their arms or lead them by a ribbon in the streets. The corners are posted with handbills of hospitals for dogs, where the best medical attendance can be had, and dog medicines and dog soaps are placarded in all directions. On the boulevards, at night, the dealers in dogs are constantly perambulating with two or three pups in their arms, and ladies will stop and bargain for them on the public thoroughfare. They teach them all manners of tricks, and they are valued according to the education they have received and the intelligence they display. When they travel they take a nurse with them to attend to the wants and comfort of the dog, and these nurses can be seen in the public squares airing and exercising the dogs, and leading them by ribbons. Some idea of the extent of this dog mania may be judged from the fact that the dog tax paid into the city treasury last yer was 420,000, or nearly $100,000. The men, also, have their dogs, but not to such a great extent as females. They are mostly beautiful little animals, as white as snow, and are kept scrupulously clean, more care being evidently bestowed on them in this respect than many of the children receive from their mothers.

Yours, &c., C. C. F.

Zeal, But not According to Knowledge.

A zeal for God but not according to knowledge, is not, it is to be supposed, a true zeal for God at all. It is a zeal that has done more against the cause of God than it ever has done for it.

It was a zeal for God, but not according to knowledge, which crucified the Son of God. That deed was the work of the visible church of the time; led on by its ministers, the priests and chief priests, and represented by its leading members, the self-righteous Pharisees. They professed to be actuated by a zeal for God; by a zeal for his Sabbaths and his name. Blasphemy was the accusation they professed to bring.

It was a zeal for God, but not according to knowledge which led Paul, when his name was Saul, to drag men and women from Damascus to Jerusalem, to imprisonment and death, because they were Christians.

It was a zeal for God, but not according to knowledge, which led the men who commissioned him to that work, to be afterwards equally violent and clamorous for his death when he too was numbered among the Christians. "I was zealous toward God, as ye all are this day," was the language of the Apostle to them.

It was a zeal for God, but not according to knowledge, which, at a later day, doomed the very elect of God to cruel tortures and dark dungeons. The dark ages it lighted with the fires of persecution and condemned the righteous of earth to death. It was such a zeal which inflamed Christians against one another, and arrayed the different divisions of his Church, followers of Christ, under different names, in criminating dissensions and bitter hostility against each other; leading men to say, not, Behold how these Christians love one another! but, Behold how they fight and war upon each other. Not, Behold the peace and good will they bring to men, but, Behold the bloodshed, the threatenings and slaughter with which they bestrew the world, even with the blood of their brethren, and the blood of those whom the blood of a Redeemer was shed to save. Thus instead of glorifying God, they led men to blaspheme his name, to reject his gospel, and to turn their feet away from his testimonies.

We in this later, and lighter day, have a security against such perversions of zeal, which they in former times did not possess. The truth is now well established and well understood, that physical power, that force and violence are not at the service of religion. Every form of violence and physical force, we now well understand religion not only discards but forbids. The power of God is in place of it, that power to which all other power is less than dust in the balance, and which is promised to and annexed to the true exhibition of Christianity, in its loving and beneficent nature as exhibited and prescribed in the gospel. It is the spirit of love and not violence by which the gospel is to be propagated. Not the devastating storms, which bring ruin and calamity to good as well as to evil, and do more evil than good, but the Sun of Righteousness, whose influence is like the natural sun, under whose life-giving and life supporting beams, both the evil and the good, the just and the unjust have the blessings of existence and are wooed to God, whose benign rays are the inspiration of life to the world, and of plenty and beauty to the face of nature. This it is which is the emblem, this the spirit of the religion of Christ.

And it is by exhibiting this religion, by preaching it in word and life in its true character, that a true zeal for God is exerted and manifested. And it is this zeal which needs not the disfellowshipping alliance of human power and bloody violence to give it force and efficacy; but the power of God is behind it to give it a divine efficacy, and to make it accomplish that whereto God sends it.

Let every follower of Christ but preach him crucified, in his word and life, and exhibit in his spirit and actions the loving nature and beneficent spirit of the teachings and works and life of his divine Master, and he will exhibit a true zeal for God, which the power of God stands behind to inspire the divine efficiency and to carry to the attainment of its desired results with a certainty as sure and unerring as that with which the forces of nature bring forth vegetation from the earth, and carry the crops to maturity every year that we live.—*Christian Mirror.*

For the Companion.

Have You Ever Thought?

Our remarks in No. 38, and opening of to day, we will conclude. If not humble followers of Christ, as we should be, we are only an imitation; and if an imitation, a counterfeit; and if a counterfeit, a hypocrite; and if a hypocrite no promise whatever; for the promise is to those who hold out faithful unto the end. "For by one Spirit are we all baptized into one body," and we, "the body of Christ, and members in particular." We being members of one body, the church, and Christ the head, and he being pure, we should undoubtedly endeavor to walk in his foot paths, and be like unto him as much as in us lies. If we do not try to be pure and like unto him, we are in a worse state than we were before our connection with the body of Christ; for if we do not work and bear fruit unto the glory and honor of God, and to the welfare of our everlasting spirits, we are like the fig tree which our Savior came to, when he was hungry, Matth. 21: 19. Now we may learn a very beautiful lesson from the fig tree, that we should bear fruit at all times; for we know not the day nor the hour when the Son of God shall call on us for fruit, and if he find none, he will say, 'Depart from me, I never knew you;" but if he find you bearing fruit, then shall he say, "Come up higher, there yet is room, for in my Father's house are many mansions. If it were not so, I would not have told you." From this we learn that there is room for all who will come and bear fruit, whether thirty, sixty, or a hundred fold, and that we should put all confidence in him; for in him we live, move, and have our being. It is the same God, the Father, who created the heavens, and the earth, and the seas, and all that are therein, and the sun, moon and stars. And finally he said, "Let us make man in our own image, after our own likeness." And so created he them, male and female, in all the innocence that the mighty and majestic powers of God, the Father, could imagine for the happiness of our first parents, upon this earth, God's footstool; wherefrom they fell, and sin passed upon all men. From this we must be made pure, and fit subjects for the kingdom of heaven; and for this cause came Christ into this world, to call sinners to repentance, to the inheritance at God's right hand. And now, since Christ came to call a lost and ruined world to repentance, let us accept it in all honesty and purity of heart, as God has so freely and bountifully provided for our salvation, and not come like wolves in sheep's clothing, deceiving ourselves and others, and making a mock of that great plan of redemption, which Jesus so dearly bought on Calvary's rugged brow.

J. W. Witt.

Rural Village, Pa.

The Pleasant World.

There is a prodigious amount of happiness in the world that man does not see. All around us myriads of living things are tasting the new wine of Summer. The brown toad squats blinking in the sun and is a happy toad. Who can take the census of an acre of grass and daisies? There are big red and black butterflies, downy moths and black crickets; there are grasshoppers and spiders; and these are only the "upper ten"; below these come a countless multitude of creatures too fine for our sight. The next field has a population of its own, and the woods yonder harbor new tribes. The sweet air and the sunshine are for them all; theirs are the flowers of the forests; the oak houses theirs; the daisy is their palace; for them, too, the dew falls, and the clouds bring rain, and the seasons revolve; all are in one great family, for whom one Father cares.

For the Companion.

Feetwashing.

I do not expect to prove, in this article, that feetwashing is an ordinanceto be observed by Christians in the nineteenth century. I will let those who deny the essentiality of the ordinance settle it with Christ, the lawgiver. If the words of Jesus do not mean what they say, of course it is well with the so-called Christian world; on the other hand, if they mean what they say, it certainly will be well with the few Christians who practice Feetwashing, according to the example given by the Lord himself. I confess that, at our lovefeasts, when our ministers try to preach to outsiders on this subject, I feel sorry that they do even as much as undertake to prove what the Lord has commanded in words so plain and unmistakable. Brethren, if the words of the Lord do not convince the world that Feetwashing is a Church ordinance, do you suppose that you can prove it by your arguments, although fair they may be? I think it is altogether unnecessary for us to do so. For example: A father of a family makes his will. He wills a certain sum of money to John, his eldest son, on condition that John shall keep and maintain his mother. Now, if the son keeps and maintains the mother, is he not fairly and honestly entitled to the sum of money willed by the father? All will agree that he is. But on the other hand, if the son refuses to keep the mother, and still claims that he is entitled to the money, what then will he do to accomplish the object? Will he say and agree that the will means as it reads? No, he will engage counsel, and he (the lawyer) has to make it appear that the will reads one way but means another. So in our case. Jesus, after he washed the disciples' feet, says, "If I your Lord have washed your feet, you also ought to wash one another's feet:" and then he says, "If ye know these things, happy are ye if ye do them." What things? Why, those in which he, the Lord and Master, gave them the example. Now, then, if we sincerely obey Christ in what he says and commands, can or will any one say that we will not receive the blessings which he has promised? But, on the other hand, if we refuse to comply with his requirements, and still claim to be entitled to the blessings he has promised, then we must engage the Church, educated counsel, to make it appear that God's will does not mean what it says. We do not often hear sermons preached that the communion is essential; because there are very few Christians who deny it. Then why so much about Feetwashing? Just for the simple reason that we are not unanimous on the point.

What, then, are we to do in the matter? Only one point we should be careful in; that is this, comply with all God's requirements. But let us do so, not only because the Church of which we are a member does so, not because father, mother, and neighbors do so, but because God requires a full service. Let us show to those around us, that we not only do these things, but that we have faith in the word of God. If we show this to the world, it will convince more than all the preaching that can be done. At our lovefeasts, let it be the object of the ministering brethren to admonish the members, who are engaged in obeying the ordinance, so that Jesus may not have cause to say, "These people honor me with their lips, but their hearts are far from me."

Two contending armies are stationed on a field of battle, ready to begin at any time. The signal is given. The generals of the one army take gun and sword to fight the opposing army, while on the other side they are exhorting their men to loyalty, bravery, and pointing them to what shall be gained if they are successful. Which of the two classes would show the greater wisdom? Let us judge for ourselves. Here we are engaged, or at least should be, in the service of our Lord. We certainly need words of cheer, exhortation, encouragement; and if we are loyal to our King, and look forward to the reward which awaits us, we will not only be Christians in form, but in reality. Brethren, let us work together, and our end shall be happy. Will we try to accomplish this? Let each one answer for himself.

M. Hady.

Dale City, Pa.

For the Companion.

The Evil of Tobacco Using.
Did You Ever Think of It?

Reader, you who use tobacco, did you ever think of the evils it genders?

Did you ever think what a great help tobacco using is, to send thousands, on the train of Habit, from habit to intemperance, from intemperance to vice, and from vice to everlasting destruction?

Did you ever think of the thousands of poor children, who are deprived of proper food and raiment, and of proper training and education, on account of tobacco using, whose parents are lounging about with that "Pipe in mouth," fuming away their time and intellect with that noxious weed; or with "quid in mouth,' lounging around the rum shops, and the billiard tables, or ten-pin alleys? Remember, Tobacco Using does not stop with tobacco—it goes on much farther than that—it tends toward intemperance, vice, and destruction, in proof of which we will offer our own observation, and will say, if you show me one inebriate out of ten, who does not use Tobacco, I will show you nine inebriates out of ten who do use tobacco, and who used tobacco before they were given over to strong drink.

Did you ever think of the many poor, hard-working men, who spend from ten to thirty dollars yearly of their hard earned wages to satisfy that despotic appetite for tobacco?

Did you ever think of the account which you perhaps must give to God on account of transmitting a root to your offspring, which may be dreaded as much as a deadly sting of a serpent; and which will be like a millstone hung to their necks to drag them into the bondage of habit, intemperance and vice?

Did you ever think of it, that you shall bring up your children in the "nurture and admonition of the Lord," where, instead, you are bringing them up in slavery to tobacco; in which they are polluting themselves before they know good from evil?

Did you ever think what injustice you are doing your children, when you threaten and flog them for using tobacco when you yourself, perhaps, are an inveterate chewer and smoker? and besides that, you are, perhaps, raising the filthy weed, and are making your children work at it from beginning to end, and are impairing their health and morality without being aware of it. You may think that you cannot make as much money at anything else, as at tobacco raising, and you may think it brings money into the pockets of hundreds of poor people, in giving them employment; but let me tell you that it also takes

money out of the pockets of thousands of the same class of people. We are unable to tell the thousandth part of the evil which tobacco genders.

Let us now raise the curtain a little, and see how distressing it looks to see people around the Communion table, and before they leave it, thrusting a hand into the pocket and taking a chew, and thereby (we might say) defiling the very bread and wine which they have just swallowed in commemoration of a crucified Redeemer. May we not then say they are defiling the temple of the Lord which we should keep Holy. "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service; and be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

LEVI ANDES.

Sowing the Good Seed.

The Lord must take care of it. All we can do is to sow the seed in faith, water it with prayer as the dew of heaven.

"Cast thy bread upon the waters: for thou shalt find it after many days." Some seeds doubtless will fall by the wayside, some on stony places, some among thorns—but other into good ground. Our business is to sow, and keep sowing broadcast, scatter the seed; the Lord will take care of the germination, the growth and the crop; leave the results with him. Paul may plant and Apollos may water, but God alone must give the increase. Do not be discouraged, friends, if the fruit of your labors does not immediately appear. Sow on, pray on. Speak a good word for Jesus, warn the unruly, comfort the feeble-minded, support the weak, be patient toward all men. "Be not weary in well doing, for in due time ye shall reap if ye faint not." "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him."

"Let us do good each day,
To some sad heart, or heart too full of joy;
For gloom with scarce one ray,
And bliss without alloy.
Both need the sympathy we may employ."

One very important method of "sowing the good seed" is through the medium of the press, the circulation of good books, papers and tracts. These will impart light and life, preach when no audible voice is heard, in the house and out of it, by the wayside, at the merchant's desk, in the stage coach, the steamboat, the rail car, the closet, the domestic circle; they preach and keep preaching when we sleep and when we wake. They hesitate not to declare the whole truth, boldly, compromisingly. Many pulpits fail to do this.

Lecturing and preaching are great things, but they are not the greatest. They can do something which the press cannot do; but the press can do much which they cannot do. Printed leaves can go everywhere. They never blush—know no fear—never stammer—never die. They can be multiplied without end. Books and tracts can travel at little expense. They want nothing to eat. They require no lodgings. They run up and down like the angels of God, blessing all, giving to all, and asking no gift in return. You can print them of all sizes, on all subjects, in all places, and at all hours. And they can talk to one as well as a multitude, and to a multitude as well as to one. They require no public room to tell their story in. They can tell it in the kitchen or the shop, the parlor or the closet, in the railway carriage or the omnibus, on the broad highway or in the footpath through the fields; and they dread no noisy or tumultuous interruption. They take no notice of scoffs, or jeers or taunts of noisy folly, or malignant rage. They bear all things, suffer all things. They can talk even when the noise is so great as to drown all other voices. No one can betray them into hasty or random expressions. And they will wait men's time, and suit themselves to men's occasions and convenience. They will break off at any point, and begin at any moment where they left off. And though they will not always answer questions, they will tell their story twice or thrice, or four times over, if you wish them. And they can be made to speak on every subject, and on every subject they may be made to speak wisely and well. They can, in short, be made vehicles of all truth, the teachers and reformers of all classes, the regenerators and benefactors of all lands.

"We want our friends to give this subject their attention. We feel persuaded that the importance of the press, as a means of spreading simple, gospel truth and promoting Christian piety, is not yet fully understood; or if it is, the press has never been sufficiently employed in this great work."

Is it not marvelous to see how few professing godliness avail themselves of the easy and efficient mode of preaching! How seldom do visitors and travellers furnish themselves with these silent messengers of truth, while the enemy of all righteousness scatters widely the poison of romance, lewdness and infidelity.—D. F. NEWTON.—*Christian Chronicle*.

How Long and How Many.

How long do you think it took to write the Bible? Fifteen hundred years. From Moses, who wrote Genesis, to St. John, who wrote Revelation, it was that long, long time.

How many people helped to write it? More than thirty. There were Matthew, Mark, Luke, John, Paul and Peter. There were Moses, Ezra David, Daniel, and Samuel. Some were shepherds, some farmers, some fishermen, some tent-makers, some kings, some judges, some princes; some were learned, some were unlearned; and yet they all agree in what they write. There is not so much as a word of disagreement in the whole book. How could that be? Because God did the thinking of the Bible. The thoughts in the Bible are all God's thoughts. Those thirty men only did the writing. They wrote just what God told them. How many different sections of books are there in the Bible? Sixty-six, all bound together, making one beautiful whole. It is a blessed book. Prize it above all the books in the wide, wide world. Make it the man of your counsel and the guide of your life. Your life can never be a failure if you follow its instructions. You will live to purpose, and save your soul, and not thyself only shall be saved, but others through thee.

Envy is strongly characteristic of littleness of mind; a truly noble and generous man feels no enmity towards a successful rival.

The triumph of wit is to make your good nature subdue your censure; to be quick in seeing faults, and slow in exposing them.

The reason why more homage is paid to wealth than wisdom, says a Russian poet, is because one can borrow wealth, but not wisdom.

Idleness among children, as among men, is the root of all evil, and leads to no other evil more surely than ill-temper.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

Duncansville Congregation.

Brother Henry: Permit me to give your readers a sketch of church news. Our Lovefeast in the Duncansville branch, came off at the appointed time, (7th and 8th of Oct.,) at which time we enjoyed a happy season together. The ministering brethren present were, John Holsinger, from Dunning's Creek, Dan'l Snowberger, from Yellow Creek, George Brumbaugh and Thomas Maddocks, of Clover Creek, W. H. Quinn, of Warrior's Mark, J. B. Sell, of Dale City, and brother Cassel, of Maryland. About eighty members communed. During the time of the meeting, two were received into the church by baptism, and two were reinstated, all of whom were young in years. May the Lord grant that those young members may hold out faithful to the end. The brethren labored faithfully for us in word and doctrine. In all we had a good meeting; and we believe there have been many good impressions left, that will not soon be forgotten.

Now a word to the brethren and sisters. We have enjoyed a feast together. Let us not go away forgetful of the things we have heard and learned, but let us prove faithful, that, when we are called to pass through the dark valley of the shadow of death we may be prepared to enter those joys that are unspeakable and full of glory. Then, in conclusion I would say to us all, with the apostle Paul, "Finally, my beloved brethren, be steadfast, unmovable, and always abounding in the work of the Lord; inasmuch as you know that your labors are not in vain in the Lord.

DAVID D. SELL.

Newry, Pa.

Two Questions Answered.

"BROTHERLY LOVE."

In the COMPANION for Sept. 30th, page 612, brother D. P. Sayler, (he does not call me brother, hope I may not offend him by calling him brother,) writes an article under the title "Judge Not."

The little word *not* seems to have escaped his notice; for he commences judging, and continues judging and condemning from the beginning to the end. The only impression he seems to try to make upon the reader's mind is, that I am a hypocrite with a covetous heart. He says I only "seem to belong" to the church; that I do not believe in the church to which I "profess to belong;" that I would be much nearer home in the Methodist church, and that I have no faith nor sympathy for the Brethren. This is not all—"Those who know him, know his opposition does not stop here.' Indeed! where does it stop?

"I proceed to notice the pretended cause for his tirade against A. M." But he is so determined to pass judgment against me *without a hearing*, that he does not notice one article of the twenty-seven, and point out wherein it is of *any utility* to the church.

He says my article "Utility" was written to justify myself for not contributing for the purchase of the canvas tent. Brother Sayler, had I not written that article, it is probable that the brother who asked me to contribute and myself would have been the only ones who knew I gave nothing. This accusation is no more groundless, however, than your other accusations.

You object to my use of the pronouns. I know I often err, grammatically, as well as in other things. Brother Leedy asked the plain, old brother to contribute. Brother Parker and I talked an hour or more to him, but (may I use "our," here?) "*our* words made no perceptible impressions upon his covetous heart." I lived by the side of this brother for years, and I *know* the picture I drew of his character is only too true.

Your two questions I will try to answer.

1. "When, on a former occasion, brethren came to the church in which you reside, and money was needed to defray expenses, how much did you *then* contribute?"

2. "On that occasion, did this plain, zealous, old brother open his covetous heart and give ten dollars?"

"Then," and "former occasions," are very indefinite as to time. But the time, probably, you refer to, is, when you, with other members of a committee, visited the Antioch church, in August of last year. If this is the time referred to, I can answer. *I did not give one cent.* And if it will be of any advantage to you in elucidating your text, "Judge not," I can also tell you how much I gave on *other* former and later occasions.

I cannot answer your second question so positively; but I am confident that the plain, zealous brother did not *give* ten dollors, and, I think, no part of it. He is not a member of the Antioch church. He was not one of the petitioners for a committee; and, I think, was not at the meeting you speak of. I will dismiss the "giving part" of your "Judge not" article, by saying, that I cannot, in justice to my feelings, give anything to defray expenses wherein you are judge and I am one of the accused. Ponder your article, brother Sayler, and you will understand that my reasons for not giving are well-founded.

Brother Sayler, no one knows, perhaps, better than yourself, that much time and money is expended at our A. M. for little good. You write in the C. F. C. for July 22nd, page 462, "Such boasting is almost offensive;" and "it is to be hoped that the moderator will learn wisdom and improve." Yes, let us all try to improve. Brother Sayler, it is manifest that even you do not have *sympathy* and *faith* in all that is said and done by our A. M. Would this language apply here—"Therefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things"?

Brother Sayler, you and I are not, I fear, in that spirit that the Thessalonians were when Paul wrote, "But as touching brotherly love ye need not that I write unto you; for ye yourselves are taught of God to love one another." Brethren do, from East and West and North and South, write to us in the COMPANION, "as touching brotherly love."

S. M. MINNICH.

Fine Costly Houses and Barns.

Continued from page 170.

After examining the subject in the light in which we have presented it, and, as I believe, the proper light, according to the spirit and letter of the query, I fancy no brother will pretend to say that such things are in harmony with the gospel of Jesus Christ.

But again, it is said, "Have I not a right to do what I will with mine own? Is thine eye evil because I am good?" Those who would claim this scripture as a guarantee to do as they may see fit with the goods which they may have the control of, or, in other words, their own property, I would refer to the parable of the unjust steward. "There was a certain rich man who had a steward," &c. Now all, I presume, will readily acknowledge, that God is represented by this rich man, and that we, as his subjects in this world, are represented by the steward. There is no subject in scripture more clearly taught, than that the "earth is the Lord's, and the fullness thereof." "Jesus knowing that the Father had given all things into his hands." "Ye call me Master and Lord, and ye say well, for so I am." "Ye are not your own, but ye are bought with a price; therefore glorify God in your bodies, and in

your spirits which are his." "And the disciples were together and had all things common; and no man said that aught that he possessed was his own."

From these, and many other similar scriptures, which might be adduced had we time or inclination, we certainly must be convinced of our position, that we are only stewards of God, placed over His goods, just as the steward in the parable was over his master's property; this must be apparent.

If, then, we are the stewards of the Lord, the question naturally arises, What are we to do with, or how will the Lord have us to dispose of, the proceeds of this property which He has placed under our control? In order to be able to give a satisfactory answer to this important, yea, momentous inquiry,—momentous, because in it are the issues of life and death,—it will be necessary to ascertain what is the greatest concern of God in the universe. From every fact and circumstance pertaining to God, in His various attributes, of which we are in possession, we come to the conclusion that the greatest concern of God is, first, His own glory; second, the glory of Jesus Christ, his Son; and lastly, the salvation and glory of His creature man.

It is said of man, that "his chief end is to glorify God." God has been glorified in the maintenance of His word, or law, which declared that man should die, and which was rigidly fulfilled in the person of His Son. Jesus says, "I have glorified thee upon the earth; I have finished the work which thou gavest me to do; and now, O Father, I leave the world and come to thee. Glorify thou me with that glory which I had with thee before the world was. And now, O Father, I am no more in the world; but these are in the world. I pray for them, that thou wouldst keep them through thy truth; that they may be with me where I am, that they also may behold my glory." "I pray not for the world; I pray for them that thou hast given me out of the world, that they all may be one as we are one." "Neither pray I for these alone; but for them also who shall believe on me through their word, that they also may be one in us, that the world may believe that thou hast sent."

From this it will be clearly seen that the greatest solicitude which the Savior felt, even in His darkest hour of trial, was the salvation of the world—"That the world may believe that thou hast sent me." This then was to constitute His future glory; therefore, whatever means can be employed as the most effectual in the accomplishment of this glorious purpose, is evidently the imperative duty of His stewards.

But the question is often asked by those who are intrusted with a great deal of property,—which, as we have seen, does most assuredly belong to the Lord—"How much am I compelled to give for the furtherance of the cause of Christ, in order to not be as the unfaithful servant? Or where is the stopping place?"

In answer to this inquiry I will just make a simple illustration. Suppose one of our fellow-citizens wishes to become President of these United States, and has set his whole heart and soul upon its achievement. He is a rich man, owning vast stores of wealth, and in order to the sure success of his fond desire in the glorifying of his name among men, as President, he places all his vast wealth in the hands of certain agents, or stewards, with the definite understanding that the proceeds of it are to be used for the furtherance of his interests. Suppose him to place in your hands, dear reader, $5,000 in gold, with specific instructions, that you are to have your own and your family's support out of it, but the residue to be faithfully applied to the advancement of his interests in securing his election. He also promises you positively, that, if he finds you can dispose of more to advantage, he will still supply you from time to time, as you have need. This appointment is fully published throughout the land. But it so happens that this rich, good man, has a strong rival, who also has his heart fully set on his total defeat. He also is rich, not in goods and the necessaries of life, but in subjects and territory. The kingdom of this world is the kingdom of darkness—"the Prince and power of the air, the spirit that ruleth in the hearts of the children of disobedience, among whom ye shine as lights." This wicked rival of the good man, in order to defeat him, floods the whole country with his subjects, for the express purpose, that they may be a clog, or annoyance, and a hindrance to the success of the good man's hopes. The steward now enters upon the functions of his appointment, and here are those minions of the bad man surrounding him, and meeting him at every point, importuning him for favors out of the proceeds of the money placed in his hands; and whenever he refuses to supply them, they take advantage of his refusal to work to the prejudice and detriment of his master, thereby very materially retarding his interests. But suppose, that while there are thousands of the emissaries of the bad man, which, probably, through kindness and faithfulness upon the part of the steward, he might win over to the interest of his master, and also many, yea, very many who are already friends, but who are so constituted, that there might be some danger of driving them over to the side of the enemy; these are all in suffering circumstances, and needing the very means which this steward has in his hands to bestow. But instead of contributing to their necessities, he begins to build for himself and heirs "fine, costly houses and barns." His own table groans under the abundance of luxuries and delicacies; and upon his own person and those of his family are exhibited *fine* linen and purple, *fine* hats, and *fine* bonnets, fine *caps* and laces, *fine* boots and *fine* shoes, &c. In his house are paintings and hangings, fine curtains, bedsteads, mattresses, carpets, sofas, settees, couches, lounges, melodeons, organs, queensware and china, glassware and silver, pearls and rubies, &c. Oh! brethren, for God's sake and your own soul's sake, look at the picture. I do assure you that it is by no means overdrawn; but, on the contrary, comes far short of the reality. What do you say of such a steward? Guilty! guilty!! guilty!!! guilty before God!!!! God be merciful to our unfaithfulness. Amen.

I want now, to present this subject under another form of metaphor. I do candidly believe, that if there is any one thing, some of our dear brethren, and sisters too, have erroneous ideas about more than others, it is upon the article of dress, which also is one point in the query under consideration, and which, as brother Benchley very prudently remarks, "demands our prayerful attention."

I don't know whether the brother means, by this remark, that the other parts of the query do not demand our prayerful attention; but from his manner of treating them, and from his introduction of the expression at the point which he did, I inferred as much. If I have misconstrued him in any sense, I here take this opportunity of asking his pardon. My only apology is, (for writing what I have written) that I think the subject of too much importance to be treated lightly.

I have said, that upon the subject of dress I fear we had some erroneous ideas. Some seem to think that it does not matter what kind of garments we have on, so that we have them cut to a certain pattern. Others, to the contrary, contend that it matters not as to pattern, so that they are "modest." Now I do think, beloved brethren and sister, that there is just as great an extreme in one, as the other. I am clearly of opinion from the very best authority,—that of the Holy Scriptures,—that the sin is neither in the pattern nor out of it, neither in the dress cut by it nor that cut contrary to it, but that it consists in a different thing altogether. I have ever since

I have been a member of the church of the Brethren, as those who are acquainted with me can testify, strongly advocated uniformity in dress; but while I advocated it with all my power and the earnestness of my soul, I knew it was an absolute impossibility under the present state of things, and I do earnestly pray, brethren, that the Lord will hasten on the time when the church will be of such a oneness, that it will answer the Savior's prayer, "that the world may believe in the holy religion of the Lord Jesus Christ." But, my dear brethren and sisters, this can only take place when we come back to the purity of the primitive faith; when no man says that aught that he possesses is his own; when none looks upon his own things, but upon those of another; when they esteem others better than themselves. Uniformity comprehends more than simply form or shape. If, then, we would insist on a uniformity, we must insist on some standard, at which we can come to that uniformity. This can only be effected by helping the poor up on a level with the rich, or by helping the rich down on a level with the poor. Now as both these are impossible, there is only one alternative left, and that is, to equalize on the middle ground. Some brethren pay $50, and some even more, for a suit of clothes, some of the sisters probably half that amount. Now $25 will buy any man a respectable suit of clothes in any market in this country; therefore the man might save $25; and this would buy some poor brother a suit just like his; and if, perchance, the poor brother was able to pay $12 50 to buy himself a suit, then he could divide those $25 between two, and thus make a farther uniformity.

But I know that I am spending time and paper in vain, in making these suggestions, because I know they will not be regarded; but I have this consolation, that I have delivered my soul from your blood. "If the people take a man of their coast and place him upon the wall as watchman; if he see the sword coming and warn not the people, and the sword come and take them away, then the blood of the people will I require at the hand of the watchman; but if he warn the people and they perish, then their blood will I require at their own hands, and the watchman has delivered his soul."

"Waken, O Lord, our drowsy sense,
To walk this dangerous road;
And if our souls are carried hence,
May they be found with God."

The idea is quite prevalent in the world, and in the church, that persons have a right to dress themselves in proportion to their means, a greater error than which has never been indulged in by any people. As I have before remarked, that the sin of dressing do s not consist exclusively in the shape of one's dress, but in the excess and extravagance of it. If it were a fact, that what we are in possession of belongs to us exclusively, then, I admit, there might be some show of plausibility in the assertion; but when we consider that we are only the stewards of God, and therefore in honor bound to employ all the means over which we have control to the subservance of his interests, how do we then take that which rightly belongs to another, for the gratification of our own lusts? "For if ye have not been faithful in that which is another man's who will commit to you the true riches?" Therefore the sin lies in our unfaithfulness as the stewards or servants of Christ, in appropriating his blessings to our own special enjoyment, whether it be in building us *fine* houses, *fine, costly* barns, or in *fine costly* clothing without regard to fashion or style.

A man may buy himself a fine cloth suit, with other articles to correspond, for which he will pay $50.00, or a sister, a silk, or some other costly dress, with its correspondings, and they may have them cut in the most ancient style of the brethren, and yet the excess, the extravagance, the *sin* is just as great as though they were made after the latest fashion of Paris. Why so? Because they are in the very same condition of the unfaithful, or unjust steward; they are wasting their Lord's money, which, if properly employed, might have been the means of saving a soul from death, and thereby glorifying the Lord Jesus Christ.

The foregoing remarks remind me of an incident which occurred not long since at a meeting. In my discourse, I had occasion to remark, that there was then and there before me in the church extravagance enough in dress, to send twenty poor children to school ten months, which would be money far better employed than wasting it in superfluous dressing.

In conclusion of what I have to say in this essay, let me again recur to my allegory of the two rivals, the good and bad men. We will again suppose that the good, rich man places one talent in gold, in the hands of every man, thus making the distribution quite equal, so far as money is concerned; but the persons are differently capacitated, having different dispositons of mind. While one man thinks, that he can best promote his master's interest by tilling the soil, another believes that he can do most for the master's interests by talking to his neighbors about his good qualities; therefore while the one spends the time given him in talking, he is making nothing to supply his natural wants, while the other, by the course which he has chosen is making those very things of which the other stands in need. The consequence is, that one is forced from circumstances to dispose of his golden talent to the other, for the things which he has need. The question now is: Is the talent which he has thus acquired, really his own? Has he a right to appropriate it to his own enjoyment, in the building of *fine* houses and *costly* barns? I have now given a very faint outline of my views on this important question; hoping the brethren will examine them carefully and prayerfully, I remain your brother,

JESSE CROSSWHITE.

Report From Spring Run.

The lovefeast in Spring Run congregation, Mifflin county, Pa., commencing Oct. 5th, is now over, and we had a good meeeting. The ministerial aid was al ndant. At this meeting a deacon brother was elected to the ministry, (John S. Hanawalt,) and three persons baptized. Since about the first of April, twenty four have been admitted by baptism, and nearly half as many by certificate.

About two hundred communicants were present, and as a few could not be seated at the tables, several strange members, (especially such as had been or expected to be at another lovefeast) yielded their seats to as many of this congregation.

A movement is on foot to build a meeting-house in Mattawana, which should be a large one, with a gallery, so as to accommodate many members, and also a large number of spectators.

The Spring Run meeting-house should *also* have a gallery. The want of sufficient room to accommodate the people here, is a strong argument in favor of the new meeting-house being a large one. Too many meeting-houses are barely large enough at the time of building, and then as the church increases, and the audience grows larger, the house is too small.

S. W. BOLLINGER.

McVeytown, Pa.

CERRO GORDO, ILL. }
October 6, 1873. }

Brother Holsinger:

In No. 21, current volume, there is an item of church news, by J. P. Replogle, headed, "From Cerro Gordo, Ill." This means Cerro Gordo postoffice, and not Cerro Gordo congregation. As there is some dissatisfaction in the Cerro Gordo congregation about it, you will please publish this explanation, and oblige,

Fraternally,
J. P. REPLOGLE.

BRETHREN EDITORS: I want to tell the readers of the C. F. C. about our lovefeast, on the 4th of Oct., at brother David Kingery's, in Monroe Co., Iowa. I never saw a more quiet, orderly meeting. The old, gray-headed Elders told the people, that although they had been at many such meetings, they had never seen better behavior. The word was preached with power by the brethren from adjoining counties—A. Replogle, D. Sink, Wm. Stickler, S. P. Miller. I

believe every member present felt happy in obeying the ordinances of our Lord and Master; and felt that he was present with his Good Spirit. The brethren and sisters had gathered in from six counties, from all the Southern District of Iowa, except one county, and had not the rain hindered there would have been some from two more counties, as they had made arrangements to come. It was a time of refreshing. Our troubles were forgotten, for the time being, and joy beamed on many faces.

HANNAH KNOUFF.

From La Grande, Oregon.

EDITORS C. F. C.: Now a little concerning our Valley. We are situated in the northeastern part of Oregon, east of, or partly amongst, the Blue Mountains, about 400 miles west of Kelton, on the Central Pacific Railroad, 90 miles east of Columbia River, the nearest place of navigation, and Portland, the chief commercial city of Oregon, is some over 300 miles from this place. The valley proper is 20 by 30 miles in extent, surrounded by low hills and mountains. Grand Round River enters the valley at the south-west, runs across the valley to the east side, thence to the north-east, a distance of 50 miles. The length of the river in the valley would measure over 500 miles. The land is the finest soil, with excellent grazing for stock. The valley is principally prairie. The mountains are covered with pine, fir, tamarick, spruce, and yew timber. We have a fine fruit country. There is quite a number of bearing orchards, none of which have failed to raise abundance of fruit; some have borne for six years in succession. Wheat, oats, barley, are the chief products of grain. Vegetables of all kind are produced in abundance. This has been an unusually bountiful crop year; but wheat is only worth 50 cents per bushel, oats and barley, three-fourths of a cent per pound. There are five first-class flouring mills in the valley, and nine sawmills. Our markets are the gold and silver mines of Eastern Oregon and Idaho. Stock raising is the principal dependence for finance. Stock is raised with but very little expense, requiring but little or no prepared feed in winter. The climate compares favorably with that of the Middle States, except that it is not so cold in winter. The coldest weather in six years was, one day, 6 degrees above zero. The coldest usually is from 17 to 25 degrees. For health it will compare favorably with any part of the United States; and for beautiful scenery, is unsurpassed anywhere. We number about 2,000 inhabitants in the valley. Property valuation, $1,500,000. Choicest unimproved lands can be had for $2.50 per acre; improved, from $5 to $20. Cattle 5 cts. per lb., gross weight; sheep, 3 to 4 dollars each; hogs, 3 to 5 cents per pound, gross weight. Labor $2.00, mechanics $4.50 to $5.00 per day, and other things in proportion. Good schools. Churches of the different denominations, except the brethren. I know of none except my family, this side of the Williamette Valley.

J. W. DICKEY.

Announcements.

LOVE-FEASTS.

Bachelor Run, Carroll Co., Ind., Oct. 25.

Beaver Dam, Md., Oct. 25.

Dry Creek, Linn county, Iowa, Nov. 1, and 2.

Six miles west of Chesies Station, Merced county, Cal.

Salomony Arm, Huntington, Ind., Oct. 28.

Buffalo, Valley, Union county, Pa., Oct 30.

Fairview, Appanoose county, Iowa, Oct. 31.

LIST OF MONEYS RECEIVED for SUBSCRIPTION BOOKS, etc.,

J Eisenhower	1 50	Lizzie Shade	2 25
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W J H Bauman	5 00	Geo Kinsey	10 00
P Miller (per B Beachley)	1 50	John H Schroch	1 25
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VOLUME IX. DALE CITY, PA., TUESDAY, NOV. 4, 1873. NUMBER 44.

Old Age.

A songless bird, a garden without flowers,
A river-bed dried up in thirsty hours,
A sterile field untutored by the plow,
A withered bosom on a withered bough,
A flickering light that fails when needed most
To warn the sailor from a treacherous coast,
A thought that dies ere yet 'tis fully born,
A hope that gleams like poppies 'midst the corn,
Fair idle weeds that flaunter in the sun,
Fair morning hopes that fail ere day be done,
Fair life, so seeming fair, so coldly bright,
Fair life, beloved of Love, and youth's delight—
At early dawn how fresh thy face appears!
The twilight sees it furrowed o'er with tears;
Spring flowers are sweet, but autumn's woods are dry,
Spring birds are silent 'neath a wintry sky;
Spring thoughts the wake to deeds inspire no more,
When the dull daylight fades along the shore;
The ice-blocked stream can bear no precious freight—
The stripped and sapless oak stands desolate,
And the hill fortress that defied the foe
In crumbling fragments fills the vale below.

Yet is there golden beauty in decay,
As Autumn's leaves outshine the leaves of May;
The calm of evening with its roseate light,
The starry silence of the wintry night;
The stillness of repose when storms are o'er,
And the sea murmurs on a peaceful shore;
The brooding memories of the past that make
The old man young again for Beauty's sake;
The hope sublime that cheers the lonely road
Which leads him gently to the hills of God.
—*John Dennis.*

There is a God.

A learned heathen, not being able to see God, required of a missionary proof of His existence. He was asked, in reply, whether he could see his own soul; and whether he had any doubts of possessing one. "Certainly not," said the pundit. "Such," said the missionary, "is the living God; He is invisible to us, but He is everywhere present."

The only authentic account we have of the creation, opens with the sublime statement, "In the beginning GOD created the heavens and the earth." The existence of a great first cause of all things, is assumed. It is self-evident; it needs not to be proven. And yet there is an abundance of proof. *His works prove it.* "The heavens declare the glory of God, and the firmament showeth His handiwork." Psalms xix: 1.

The marks of design, skill and power, superior to any possible in man, prove that God is. An infidel called one day on ATHANASIUS KIRCHER the celebrated astronomer. Seeing a large and handsome globe of the starry heavens standing in the room, he said: This is a splendid globe. Who made it?" "What would you think," replied the astronomer, "if I should tell you it was never made by any one, but came here by chance?" "That," replied the infidel, "is impossible. You are surely jesting." Kircher smiled, and then looked seriously at his friend and said: "You will not believe that this small body originated by *mere chance*, and yet contend that those heavenly bodies, of which it is but a faint and diminutive resemblance, came into existence without order or design—without a maker!" The sceptic saw the folly of denying that chance could make a globe, a watch, a house, or any other human invention, and affirming, at the same time, that it could make a universe. He was honest enough to confess his error. Yielding to his convictions, he shortly after acknowledged the Supreme Being, and became His humble worshiper.

"The spacious firmament on high.
With all the blue, etherial sky,
And spangled heavens, a shining frame,
Their great Original proclaim.
The unwearied sun, from day to day,
Doth his Creator's power display,
And publishes to every land
The work of an Almighty Hand.

"Soon as the evening shades prevail,
The moon takes up the wondrous tale,
And nightly to the list'ning earth,
Repeats the story of her birth;
While all the stars that round her burn,
And all the planets in their turn,
Confirm the tidings as they roll,
And spread the truth from pole to pole.

"What, though in solemn silence, all
Move round the dark terrestrial ball;
What, though no real voice or sound
Amid the radiant orbs be found;
In reason's ear they all rejoice,
And utter forth a glorious voice:
Forever singing as they shine,
The hand that made us is divine."
—*Sel.*

For the Companion.

Childhood.

Childhood is the happiest period of our existence. The little child is pure and innocent. Its soul is not stained as those of maturer age, and it is not exposed to sin and evil devices as those are of riper age. In childhood all is bright and gay. The child and the youth look forth with bright prospects, and all is bright to them. They go out in the world with bright hopes, and think only of the present; the trials and temptations to endure. The child rises in the morning, and goes forth with spirits joyous and free; and at night lies down to sleep and to dream sweet dreams. No marks of trouble or sorrow rest on his brow; No sad feeling reigns in his heart; but the world is all fair to him. The cares and sorrows of this life he does not feel. I have often thought that in our childhood days, when we are attending school, we are having our best days. But when children arrive to manhood and womanhood, they have the trials and temptations of this world to share, and their business to attend to that they are engaged in; and their minds are kept occupied; and the world and their prospects do not seem as bright as they did in their childhood days. Those days are past and gone, and can never be recalled. Then we think of the happy moments we have spent in our childhood. But childhood, like our earthly existence, cannot last forever. But we have to toil on in this life, and when years pass away, and another generation will arise, and speak of their ancestors that have gone before, and of their childhood days.

From your friend,

Minnie Roelkey.

New Market, Md.

For the Companion.

Time.

Time never tarries. The present moment speeds swiftly by, carrying with it lost chances for improvement never to return. How careless we grow as each succeeding moment goes by laden with golden opportunities! The day rolls on; we put no effort forth;—the next—the next is ours, and passes by the same. Nature through all her works moves onward. The sun no sooner rises than it moves onward to its meridian; nor pauses in mid-heaven, but down the western sky proclaims the close of day. The night cometh when no man can work. Man heeds not. The warnings of the past lie unheeded before him. The remorseful cries of lost millions fall meaningless upon his ears. He breathes, he feels, he moves, decays—yet the soul in its duty slumbers. The night of death with its silence and darkness closes upon him, and "there is no work, nor device, nor knowledge, nor wisdom in the grave." Work while it is called to-day, is the decree of heaven. To-day alone is ours. Yesterday is gone forever; to-morrow never comes. Heaven invites us to-day. A crown of glory is now within our reach, and is it not worth an effort to obtain? Is not that most precious which requires our highest effort to obtain? Shall we prize eternal life the less because we are called to exert our first and highest effort to secure it? Should we not secure that which is most valuable first? How forcible the requirement of Jesus, "Seek ye *first* the kingdom of God and its righteousness." To obtain eternal life should secure our first effort, for if that is lost, all is lost. What are a hundred farms, and the cattle upon a thousand hills compared with the true riches of heaven? So sure as we lose heaven, we lose all.

Time is more valuable than gold. We cannot buy a seat in heaven with gold. With a proper use of time we may secure a hundredfold more in this life, and in the world to come, life everlasting. Time cannot be treasured up. The present time God takes away before he gives us more. Ought we not use the time we have in doing good? Ought we not turn to God to-day, and make heaven secure while time is ours? How few ever know the value of time until it is too late. "Millions for a minute" was among the dying ejaculations of a wicked queen. The coffers of the rich cannot purchase a single moment. So invaluable is time that the wealth of a thousand worlds cannot purchase any part of it, yet a little part of it properly used will secure the boundless riches of eternity.

Let me call the earnest attention of every soul to the great importance of occupying every moment of time during life to active, untiring, persevering discharge of duty towards God and towards man. Every moment of life is precious, and it is especially precious in youth, and it is emphatically so while we are in our sins and opportunities of gaining a knowledge of the

truth and of turning to God, are afforded. Our Maker has placed us in this world to improve our time and talent, to develop our power so that we may be able to discharge the active, arduous, and responsible duties of life, and to prepare ourselves for a world to come. The Bible demands that we become men and women in knowledge, in action, in perfection. Our intellectual powers should be cultivated in conformity with the teaching of the Bible that we may realize our high calling of God, indued with powers of mind capable of endless progression in knowledge with an ever accumulating power of enjoyment. A good, practical Christian life will give us a cheerfulness of mind, and will elevate us to a purer atmosphere, a brighter sunshine, and a more congenial sky. If we be deprived of all earthly possessions, we still possess a world of wealth within richer mines than the mines of Penn'a., and more valuable than a thousand worlds though of the purest gold. "Knowing the time that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light."

"Time past and time to come are not—
Time present is our only lot;
O God! henceforth our hearts incline,
To seek no other love than thine."

DANIEL HAYS.

For the COMPANION.

A Free Press.

As soon as it was known that the COMPANION was passing into other hands, brethren began to speculate as to what would be its future course. It was said, by some, 'Our free press is doomed, and hereafter none but those who see as certain who are in authority see, will have a hearing in its columns." Some of us watched, with anxious eyes, the editorials, for a beam of light on this question. The first beam was, "It is understood that the COMPANION is to be conducted upon the same principles upon which it has been founded, and by which it has gained its popularity." This has the true ring. Now let us quiet our fears.

But I must confess, that, after reading that article in No. 42, on "Woman's Sphere and the Covering Question" to the end, and seeing that this 'ends the discussion of this question in our columns," I said, "Yes, 'tis true, our press liberty is no more."

"It was qualified." "Yes, by "until something is discovered that will be of advantage to the brotherhood." But well I knew that if it *was* predetermined to cut off the liberties correspondents have had, nothing would be "discovered that will be of advantage to the brotherhood."

Thinking I might be mistaken, I wrote to our editor in charge for light upon this "free press" question. His reply is so full of comfort to all who believe in Christian liberty for the press, that I will by his permission quote a few words therefrom: "I here give you my word for it, that, whenever the C. F. C. must go into the hands of those who are opposed to 'free speech' or 'free press' my connection with it *must* end." But he does not forget, that, although all things are lawful, but all things are not profitable, therefore he adds, "the freedom of the press is not a liberty for every person to say anything and everything he may feel to write."

All right, brother, "on this line" my little help will continue to the end.

Oh, no, no,! we ought not to have liberty to call our Christian brother harsh and unkind epithets; but give us a "free press," to advocate everything taught in the gospel, and liberty to oppose everything taught that is not gospel. But scissor off all personal criticisms, and paste on only that which is love.

S. M. MINNICH.

O how blessed are they to whom it is given to walk in this light! Again, how miserable, wretched, and unhappy are they that spear their eyes at the coming of this comfortable light, and will not only not walk in it themselves, but also labor to the uttermost of their power to obscure and quench it, that it may appear and shine to none at all! "These are those people, which," as the prophet saith, "provoke God to anger. These are the lying and unfaithful children. These are the children that will not hear the law of the Lord." These are they which, "call evil good, and good evil, and darkness light, and light darkness, bitter sweet and sweet bitter." These are they "which are wise in their own eyes, and stand well in their own conceit."—*Thomas Bacon.*

MORN.

BY MISS J. L. GRAY.

Morn is the time to wake—
The eye-lids to unclose—
Spring from the arms of sleep and break
The fetters of repose;
Walk at the dewy dawn abroad,
And hold sweet fellowship with God.

Morn is the time to pray—
How lovely and how meet
To send our earliest thoughts away
Up to the mercy seat!
Ambassadors for us to claim
A blessing in our Master's name.

Morn is the time to sing—
How charming 'tis to hear
The mingling notes of nature ring
In the delighted ear!
And with that swelling anthem raise
The soul's fresh matin song of praise!

Morn is the time to sow
The seeds of heavenly truth,
While balmy breezes softly blow
Upon the soil of youth!
And look to thee, nor look in vain,
Our God, for sunshine and for rain.

Morn is the time to love—
As tendrils of the vine,
The young affections fondly rove,
And seek them where to twine!
Around Thyself, in Thine embrace,
Lord let them find their resting-place.

Morn is the time to shine—
When skies are clear and blue—
Reflect the rays of light divine,
As morning dew-drops do;
Like early stars, be early bright,
And melt away like them in light.

Morn is the time to weep,
O'er morning hours misspent—
Alas! how oft from peaceful sleep,
On folly madly bent.
We've left the straight and narrow road,
And wandered from our guardian God.

Morn is the time to think,
While thoughts are fresh and free,
Of life, just balanced on the brink
Of dark eternity!
And ask our souls if they are meet,
To stand before the judgment seat?

Morn is the time to die—
Just at the dawn of day,
When stars are fading in the sky,
To fade like them away—
But lost in light more brilliant far
Than ever merged the morning star.

Morn is the time to rise,
The resurrection morn—
Upspringing to the glorious skies,
On new-found pinions borne,
To meet a Savior's smile divine—
Be such ecstatic rising mine!

For the COMPANION.

Declension.

Christianity was plainly and conclusively illustrated by the precept and example of its Divine Founder. This was no doubt done, that all honest seekers after the true faith might be able to find it unmistakably, in the path trodden by the great Teacher; and to detect apostacies in churches, as well as in individuals, by their deviations from that path.

The first organization of the church partook in an eminent degree of the meekness and humility of Jesus, which was manifested, in one respect, by the simplicity and spirituality of their worship. This pure and humble faith, however, had its opponents in the body from the beginning; because pride, which is so natural to fallen man, impels false professors, always in the church, to imitate the customs, pomp and parade of surrounding spurious religions. Bearing the cross, which consists in nonconformity, non-resistance, long-suffering, forgiveness, humility, meekness, is so incongenial to the unregenerate and worldly minded, that a conflict is constantly going on in every church, and continues, if not checked, until all the peculiarities of "the faith once delivered to the saints" are destroyed, and the contest ends in a triumph for Satan and his cohorts. It is, however, not to be understood that none remain who are striving to live their faith, and to overcome the world in those organizations, which "have a name that they live but are dead." As in Sardis, there may be "a few names who have not defiled their garments" in congregations, which the Lord no longer recognizes collectively as a part of his church. These few faithful souls, amid the surrounding declension, are often counted worthy to be the nucleus, around which the spiritual Zion is rebuilt; for God always has had, and ever will have, a people upon the earth, "peculiar, and zealous of good works." The Lord's people, it is true, may be comparatively a very *little* flock, and the proud, the gay and the fashionable may despise and revile them, because of their very humble and plain clothing, and ask, "How much religion is there in dressing so odd from the rest of the world" just as they ask "How much religion is there in washing one another's feet in public, when each one could wash his own feet at home, and not be a spectacle and a laughing stock for the rest of the world?" The meek and lowly followers of Jesus, when reviled, revile not again; and if they answer the above questions at all, it will be in the words of their Lord and Master, "He that humbleth himself shall be exalted." "If I have washed your feet, ye ought also to wash one another's feet," "He that is ashamed of me and of my words, of him will I also be ashamed before my father and the holy angels." &c. When those who profess the religion of Christ, put on the fashionable garb of the world, and in unison *with* the world ask the former questions, they will very soon be ready secretly, at least, to propound the latter; for wearing the saints' garb and washing the saints' feet are equally repugnant to the proud heart.

The plain and logical inference is that the lowly rite of feetwashing will soon be performed in secret, and, finally, abandoned altogether, by any church whose ministers no longer bear a testimony against pride and fashion; because themselves practice the same things, and, consequently, those who are admitted to membership come in proud, and with all their tinsel, pomp of silks, feathers, flowers, ribbons and bon ton attire upon them; utterly despising God's humble people and ordinances. A church in this condition is evidently very similar to that at Ephesus; concerning which the apostle Paul prophesied to his son Timothy, the first bishop of that church, as follows: The time will come when they (the Ephesians) will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears, (for pompous titles) and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Rim. 4: 3, 4 After this same Ephesian church had fallen to the deplorable condition described above, "the spirit of the seven churches" writes to her thus through the Revelator: "Remember from whence thou art fallen, and repent and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of its place, unless thou repent." Rev. 2: 5.

If any arm of the Brotherhood should be in the "transition" state; gradually declining toward the proud and popular christianity of the times, by the adoption of customs and prac-

tice contrary to the gospel, and to the faith of the Brethren, thus drifting into the "itching ear" ministry, let those who are making themselves the instruments in bringing about this deplorable result, beware of the momentous responsibility they assume! It may be thought necessary to "cut off" the gangrened "arm," lest the whole body become infected and "perish". SILAS THOMAS.

Philadelphia, Pa.

Are We in Earnest?

Are we doing all that lies in our power to advance the cause of Christ? Are our hearts fully in the Savior's keeping? Do we realize the shortness of time, and the importance of working while it is day, as we ought? We talk of the soon coming of the Lord, and the necessity of preparing to meet him, but do we realize that these things are so? When I enter into self-examination, I feel that I am sadly deficient in almost everything that is requisite to perfect Christian character, yet I am unwilling to give up the struggle, knowing that the promise is only to those that endure unto the end; and I am sometimes led to cry out with earnestness of soul, "Teach me thy way, O Lord; I will walk in thy truth." Oh! for more consecration to the Master; for soon we shall be called to give an account of our stewardship; soon Jesus will come, attended by a retinue of angels, and if we hear him say, "Well done," it will be because we have done well.

Then how important that we walk in the footsteps of him who lived our example; live out the teachings of his word, that we may, at least, have eternal life, and dwell on the earth when it is made new. How careful we ought to be that our influence is cast on the side of right; for Jesus has said, "He that is not with me, is against me; and he that gathereth not with me, scattereth abroad." (Matt. xii 30) Sad, indeed, would it be, if, after professing to love the Lord, our lives should not correspond with our profession, and we thus bring a reproach upon the cause of truth.

Oh! for grace to be humble, in all things showing ourselves a pattern of good works. In doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of us. "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Then, if we are to be a peculiar people, we ought not to be conformed to this world, but be "transformed by the renewing of our mind, that we prove what is that good, and acceptable, and perfect will of God." If we have become addicted to habits that are injurious, been conformed to the fashions of this world, the word of God demands a reform. "He that striveth for the mastery, is temperate in all things." O! that we might overcome self in such a manner as to be willing to labor to elevate ourselves to the standard of truth, although it may place us under the necessity of cutting off some right-hand sin, and crush some cherished idol to atoms. May the Lord help us to break off from every sinful indulgence, for it is our iniquities that have separated between us and our God.

May we earnestly seek to be overcomers, remembering that Jesus has said, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3. 21.—*Sel.*

Keep a Good Heart.

Never lose heart or stop praying because your boys are a little wild. While you sadly call to mind the things they have forgotten, you are ignorant of the things they remember. It is the fashion for boys to appear indifferent to the counsels of parents. They have an idea that it is rather the manly and the handsome thing to take good advice in a dogged sort of a way, just as they take medicine, and a very brave thing to dare your threat. All this is written in the code of boyhood. We can't quite say with Emerson, that it is the bad boy that makes the good man; and yet we have a great deal of sympathy with that overflowing spirit of youth, which is sometimes a little reckless, and which frequently leads into mischief. Just sit down, if you have such a son, and recall your own early days. It may be difficult for you, just now, when you are in middle life, to see the fun which the boy finds in what appears to you to be utterly foolish or perhaps wantonly evil; but if you will turn to the early chapters of your own biography, you will find yourself stopping up the spouts of the old country house, just to see the rain pour over like a water fall, and you will recall the fun of the old gentleman's embarrassment, as he rushed out into the rain bare-headed, to find the cause of the trouble, and thereby got an attack of rheumatism which laid him up for a couple of weeks. Well, your boy is going through the same experiences, and, by-and-by, he will regard it, as you do now, as an unutterably foolish thing, and wonder where in the world the fun was. The truth is that all these pranks are necessary to boyhood as measles. They are the result of natural animal spirits, which can no more be repressed than can the waters that come bubbling out of the sand. We remember that when we were very young, a wild colt presented his heels to us in such a forcible manner that, before our surprise had vanished, we found ourselves in a little, disgusted heap on the other side of a five rail fence. At the time, we thought it an unhorsely thing to do, and exceedingly like pelting the creature with stones. But he came up to the fence with such a demure and abashed look, and put his head between the rails, and snuffed at us in such repentant mood, that we concluded it was part of the necessary experience of the animal, and cheerfully forgave him. Now, boys are coltish. They never think of consequences, they have the fun of the thing in view.

Don't stop praying and praying hopefully, for your children, at such times. By keeping close to the boy's heart and trying to appreciate his side of the matter as well as your own, you will keep control of him. We know it is a terribly fatiguing thing to bring up a family of children, but just think what a fearful time your parents had with you, and then have patience. What we need, most of all, is to remember that there was a time when we were boys ourselves.—*The working Church.*

For the COMPANION.

Are We Known?

This is a serious question. We should ask ourselves, Are we recognized by the world? Do they know at a glance where we belong? We fear we are not all known, unless we tell. If this is a fact, it is a sad fact—sad in the extreme. If we have set out to be Christians, and it is not known without we tell it, such Christianity has not much depth, we fear, and is in danger of becoming sickly, and, without careful treatment, it may die. Each one can answer this for himself. We know that, if we have neglected to comply with the solemn vows we made at our baptism, and still go on in the ways and fashions of the world, we are not known by man; and we much fear that we are not known by our good Father above.

We might, it is true, pass along pretty smoothly through this life, by having to tell where we belong and what we are; but, alas! that will not be acceptable in the world to come. We have all made very solemn promises at our baptism, but we have not all lived up to them; and this is indeed very sad. When we make a promise to a party and then break it, we cause that party to lose confidence in us; consequently our reputation is not only soiled, but it is spoiled in the estimation of that party. And what do we think the result will be when we so solemnly, before man and to our God, make our baptismal promises, and then fail to comply, remembering too that our God is a just God? Truly there is danger in this. Dear brethren and sisters, if we have not as yet lived up to our solemn promises, let us at once comply and ever be diligent in the good work in which we have willingly enlisted. Let us not become tired and sickly, but ever be zealous and vigorous in the work of the Christian. If we are not persevering and diligent in our worldly affairs, we will not prosper nor accumulate a good living, much less wealth. Just so in Christianity. We are naturally inclined to grasp after wealth and worldly possessions; and if we are diligent in the cause of Christianity, it will be more and more natural for us to hunger and thirst after righteousness; and we will then be prosperous in obtaining the happiness and wealth that is due the Christian. Let us live so as to be known by all, and especially by our good Father of love and much mercy, is the true wish of your unworthy sister.

REBECCA SNAVELY.

Hudson, Ill.

For the COMPANION.

About Hymns.

When the Brethren's New Hymn Book was issued, I was pleased to find it contained the names of the authors of the different hymns, as far as known. When we read anything that does us good, we naturally like to know to whom we are indebted, and are always gratified to learn something of their lives and characters. I have recently read a beautiful little book, called, "Heart Life," written by Theodore L. Cuyler. It contains several chapters on four or five of the most popular hymns in the English language, and something about their authors. Perhaps I can give others a few moments pleasure by making some extracts from "Heart Life," and sending them to the COMPANION.

Of the author of the "Rock of Ages" Mr. Cuyler says: "Augustus Toplady was the son of a British officer. After Major Toplady's death, his widow took the lad Augustus on a visit to Ireland. While at Codymain, the boy of sixteen found his way into a barn, where an earnest but uneducated layman was preaching on the text, "Ye who sometime were far off are made nigh by the blood of Christ." The homespun preacher built better than he knew; for his sermon converted the soul which gave to the church of God the "Rock of Ages." Let no man feel that he is doing a small thing when he is proclaiming Jesus and the great salvation, even to peasants in a cow house. Probably that obscure Irish preacher has overheard ten thousand echoes of his sermon in the heavenly world.

"Toplady was ordained to the ministry in 1762, and began to preach on the banks of Otter. His career was a short one, for he died at the age of thirty-eight. Toplady's hymn has been translated into almost every tongue. Dr. Pomeroy went into a church in Constantinople, where a company of Armenians were singing a hymn which so moved them that the tears were trickling down their cheeks. He inquired what they were singing? A man present translated the words, and lo! they were the dear old lines of 'Rock of Ages.' When Prince Albert of England was dying, he feebly murmured the sweet words of Toplady's hymn. And so it came about that the dying *prince* laid hold of those precious thoughts which had their original root in the rude discourse of an obscure layman in an Irish barn."

Mr. Cuyler makes some further very beautiful remarks about this favorite hymn; but the whole is too long to copy into the COMPANION.

Charles Wesley, author of "Jesus lover of my soul," and many other hymns in our hymn book, was born at Epworth, England. Mr. Cuyler says of him:

"Charles Wesley was a born poet. Like Toplady, he was all nerve and fire and enthusiasm. God gave him a musical ear, intense emotions, ardent affections, and a glowing piety that never grew cold. He ate, drank, slept and dreamed nothing but hymns! He must have been the ready writer of at least four thousand. One day, while on his itineracy, his pony stumbled and threw him off. The only record he makes of the accident in his diary is this, "My companions thought I had broken my neck; but my leg only was bruised, my hand sprained, and head stunned, which *spoiled my making hymns* until—next day.' Wesley found his inspiration in 'every hedge.' For example, when he was preaching to a crowd of rude stone-cutters and quarry-men at Portland, he turned his appeal into metre, and improvised a hymn in which occur the vigorous lines,

> "Come, O thou all-victorious Lord,
> Thy power to us make known;
> Strike with the hammer of Thy word,
> And *break* these *hearts* of stone!"

The poet Cowper was subjected to seasons of deep despondency. At such times he would not touch a Bible for months, and to hear his friends speak on the subject of religion would disturb him extremely, although at other times he delighted to honor his Lord. Mr. Cuyler says of him, and of that beautiful hymn the brethren so often sing:

"Cowper sung in one of his inspired hours of joy, when the cloud of melancholy lifted from his soul:—

"There is a fountain filled with blood."

This hymn is saturated with grateful love for the dear, dying Lamb. Its author glories only in the Cross of Christ, and lifts with trembling hand his crown of adoration, and places it above the crown of thorns on Jesus' brow. Although Cowper was immeasurably the greatest living poet then in Britain, he confesses that his is but a "poor lisping, stammering tongue" to sing of redeeming love. He promises to himself "a nobler, sweeter song" when he gets his well-tuned harp in the oratorio of heaven."

"The history of Charles Wesley's incomparable hymn would fill a volume. Millions have sung it, and will be singing it when the millenial morn breaks."

"Mrs. Adams, authoress of 'Nearer my God to Thee.' was born at Cambridge, England, in February, 1805. Her father, Mr. Benjamin Flower, was the editor of a weekly paper. At what time she caught the inspiration to compose that one immortal hymn, which is now sung around the globe, we have never learned. Probably it was some season of peculiar trial,

when the bruised spirit emitted the odors of child-like submission to a chastening Father. It must have oozed from a bleeding heart. His hymn first appeared in a volume of sacred lyrics, published by a Mr. Fox, in England, about the year 1841. The authoress did not live to catch the echoes of the fame it was to bring, for she died in 1819, at the age of forty-four. Last year Professors Smith, Hitchcock, and Park, as they wound their way down the foot-hills of Mount Lebanon, came in sight of a group of fifty Syrian students, standing in a line, singing in full chorus. They were the students of the new College at Beirut, at Abieh, and they were singing *in Arabic* to the air of Bethany. As the professors drew nearer, they caught the sublime words:

"Nearer, my God, to Thee,
Nearer to Thee."

Several years ago a friend, in Illinois, sent me a beautiful piece of poetry, apparently cut from a newspaper. Mr. Cuyler, in "Heart Life," speaks of the same hymn, and says Henry F. Lyte, a minister of the Episcopal Church, wrote it. He says: "Lyte's health failed, and in 1847 he was obliged to sail for Nice, where he soon fell asleep in Jesus. The last Sabbath he spent with his flock was the day of communion. Toward evening he handed a friend a manuscript containing eight exquisite verses. They proved to be his own death song of holy faith. Life's brief day was ebbing swiftly to its close. The lay he sang is the most pathetic in our modern hymnology."

Probably very few of the readers of the COMPANION have ever seen it, I will therefore copy it. Mr. Cuyler says the original manuscript contained eight verses. In "Heart Life" there are only seven. My copy has eight. It is so very beautiful that but few can object to its length.

"Abide with me! Fast falls the eventide:
The darkness deepens. Lord with me abide;
When other helpers fail, and comforts flee,
Help of the helpless oh, abide with me!

Swift to its close ebbs out life's little day:
Earth's joys grow dim; its glories pass away;
Change and decay in all around I see;
O Thou, who changest not, abide with me!

Not a brief glance I beg, a passing word;
But as Thou dwell'st with Thy disciples Lord—
Familiar, condescendingly, patient, free—
Come, not sojourn, but abide with me!

Come not in terrors, as King of kings;
But kind and good, with healing in Thy wings,
Tears for all woes, a heart for every plea,
Come, friend of sinners, and thus abide with me!

Thou on my head in early youth didst smile,
And, though rebellious and perverse meanwhile,
Thou hast not left me, oft as I left Thee;
On to the close, O Lord, abide with me!

I need Thy presence every passing hour;
What but Thy grace can foil the tempter's power;
Who like Thyself my guide and stay can be?
Through cloud and sunshine, oh, abide with me!

I fear no foe with Thee at hand to bless;
Ills have no weight, and tears no bitterness
Where is death's sting? where, grave, thy victory?
I triumph still, if Thou abide with me!

Hold Thou Thy cross before my closing eyes;
Shine through the gloom, and point me to the skies,
Heaven's morning breaks, and earth's vain shadows flee,
In life and death, O Lord, abide with me!"

The hymn, in the The Brethren's Hymn Book, commencing "When Jesus Christ was here below," was written by brother Daniel Reichard, for many years a minister in the Manor Church, Maryland. He died twelve or thirteen years ago at a ripe old age, and lies buried in the grave-yard at the Manor meeting-house. As our new book contains several other hymns on feet-washing, his, perhaps, is not sung as frequently as in former times; but let him have the honor of having supplied a want the brotherhood felt years ago. If the compiler of our new book had known the author, doubtless his humble name would have appeared, with that of Watts on either side.

E. WILLIAMS.

For the COMPANION.

Kindness to Animals.

While reading the COMPANION I saw the editor's call for essays on "deeds of charity," and "works of righteousness;" both being subjects of which a great deal might be written and spoken, if wisdom and the grace of God were in store. The latter engaged my mind for some time past, of which an incident may have been the cause. While at work, a man wanted to haul a load with his horse. The horse pulled it but let it stand again, when three or four of us helped to push and the driver, with stick in hand, "pounded him." The horse did not pull, and we could not push it. I told the man to stand aside; went up to the horse and spoke kindly to him; stroked his neck and patted him on the head, and then, in a gentle voice, told him to come, and he did come, and the load also.

Now what I want to say with this is, for us to be careful how we treat dumb animals. Perhaps if we would sometimes use more kindness to our horses and other animals, they would become attached to us, and we could do anything with them in their power: they would feel that they had a friend to care for them, and not a tyrant who beat and cruelly drives them, and asks unreasonable things of them. We know, that every kind of beast, and of serpents, and of birds, and things in the sea is tamed, and has been tamed by mankind; and I undertake to say, by kindness more than by power.

We have a law which punishes cruelty to animals, but, like most laws, it is not properly enforced, for if it were, we would not see so many horses used the way they are. "The righteous man regardeth the life of his beast," he does not let them go "half starved," with almost nothing but skin and bones, abusing them for things which they cannot understand. We can do a great deal with kindness; but to govern our temper takes some self-denial on our part; but if we can keep it under our control, we are "mightier than he who taketh a city."

If our animals could speak to us, sometimes, would they not tell us things of which we must be ashamed? But the animals have no reasoning powers like man. How careful ought we therefore to be, that we make good use of the superior wisdom which God has endowed us with.

Be kind to your animals; for think how much good they do for us. Last fall when the horse disease was raging, we found out what the horse was doing for us: business was almost brought to a stand. But alas! man is so forgetful, if God wants to teach and make us think of our sins.

One word more: It is a saying that a child is what you make it. So with the horse; if you whip and abuse him, he will be as his master—he will resist with all his might; but if treated kindly, he will naturally be gentle and of a kind disposition. Brethren the field to do good is large, and we will try and do all in our power.

CYRUS BUCHER.

In closing the eyes for the nightly rest, it is good to say: "He giveth his beloved sleep;" and in opening them, when night is past, to say: "When I wake I am still with thee."

Many a one hardens and sharpens, through the opposing or grinding of unkindly circumstances, which else might have been gentle, restful, round with grace in lineament and soul, through nestling among loving influences.

Good works cannot go before regeneration. Effectual grace is that which builds the soul into an habitation of God. Holy tempers and holy obedience are the furniture of the house, and a house must be built before it can be furnished.—*Toplady.*

One by One.

One by one the sands are flowing,
One by one the moments fall;
Some are coming, some are going,
Do not strive to grasp them all.

One by one thy duties wait thee;
Let thy whole strength go to each;
Let no future dreams elate thee;
Learn thou first what these can teach.

One by one bright gifts from heaven,
Joys are sent thee here below;
Take them readily when given,
Ready, too, to let them go.

One by one thy griefs shall meet thee,
Do not fear an armed band;
One will fade as others greet thee,
Shadows passing through the land.

Do not look at life's long sorrow;
See how small each moments pain;
God will help thee for to-morrow,
So each day begins again.

Every hour that fleets so slowly
Has its task to do or bear;
Luminous the crown, and holy,
If thou set each gem with care.

Family Religion.

BY H. DANIEL.

"I will walk within my house with a perfect heart."—Ps. ci. 2.

There is no scene on earth more sacred, none more tender and beautiful, than a family in the act of devotion. Secluded from the outer world, with a domestic life of entire sympathy and unity in wants, desires, affections, aims, interests and hopes, they together recognize their dependence upon their Father in Heaven, confess to him their feelings and their needs, seek his favor and guidance and commit themselves in all things to his gracious providence. Together they read his word for instruction in duty, for consolation in trial, for the knowledge of that higher life to which they aspire, for the perfection of their love and joy, for the hope of that blessedness complete and eternal, to which they look forward in their Father's house above. With hearts and voices united, they sing the praise of him, who, as Creator, Preserver, Redeemer, brings them under daily obligations to his love and grace. Here husband and wife, parent and child, master and servant, all are one in acknowledging the same favors, confessing the same helplessness, supplicating the same mercy. And yet how many families throughout this Christian land are there to be found in which God does not dwell—families in which there is no "*church in the house*," no altar from whence arises the daily sacrifice of praise and thanksgiving. How unlike David are such in their walk within the sacred precincts of their domicils. Amidst all the great duties of a public life, he did not neglect his duties as a king and priest in his own family, but resolved to "walk within his house with a perfect heart." The *walk* of a man is the tenor of his life, and he who would walk within his house with a perfect heart, must perform the duties devolving upon him as the head of the family, with an upright, undefiled, sincere and whole heart. And the pious man, by thus walking within his little dominion, secures unto himself and unto his household those inestimable blessings which God deigns to vouchsafe unto "the habitation of the just."

It is of vast importance that heads of families, controlling children and servants, should have good rules for the government of their own conduct. It is not enough to put on our religion when we go abroad and appear before men, but we must govern ourselves by it in our individual capacity and in our families. There is, too frequently, a great difference between a man's walk before the world and his walk within his house. It is, apparently, easier for most men to walk with a perfect heart in the church, or even in the world, than in their own families. And yet a man's holiness, righteousness and wisdom are put to the proof, not by his public life, but by his behavior to his domestics, with whom he more frequently converseth. Many a man, who stands well in the church and is highly esteemed among men, is known by his wife, his children or his servants, to be anything else than an exemplary Christian. Before the world he appears prudent, just and good; but within his house, imprudent, unjust and wicked. Public opinion weighs more with him than the opinion of his family. Hence he studiously deceives the public by counterfeiting religion when appearing before men, but throws off the mask before his domestics. His family, influenced either by natural affection or a fear of resentment on his part, conceal his real character, and thus, perhaps, unconsciously helping him to deceive the world. But he who thus uses religion as a cloak, though unknown to men, is fully known to him who is a discerner of the thoughts and intents of the heart, who will appoint him a portion with the hypocrites, where hope is a stranger and where mercy can never enter. The life of professing Christians within the family circle should compare favorably with that in every other relation of life.

The walk of man within his house includes his whole conduct, both civil and religious, in the bosom of his own family. There, could we follow him, we should be able to develop his real character; for his temper, words and works are generally without disguise within the family circle. The inmates of his abode witness from day to day his rising and lying down, his going out and coming in, and all the steps he takes, both in temporal things and in those things which relate to the eternal world; and hence his deportment here should be of such a nature as to exert an influence for good upon his entire household. He should walk before them with a perfect heart, in genuine simplicity, teaching the way to happiness here and hereafter by precept and example. A pious man professes obedience to God, love and respect to his family, and a desire to do good unto all men. The sincerity of his profession appears evident in his daily walk, and conversation within his house and those who know him best admire him most. Under his roof God is honored, peace and happiness abound, and plans of public usefulness are formed and efforts are put forth abroad for the amelioration of mankind. David resolved to give his family a proof that he loved and served God himself, and hence he would demean himself in such a manner that they should not hear anything from his lips, nor see anything in his life which clashed with the laws of God. He would harmonize his temper and conduct in private with the profession which he made before men. How admirable is consistency between profession and practice! Where this is found, calumny itself cannot fix a stain.

Thus the man who walks within his house with a perfect heart, is a bright example of religion to his family. They see religion exemplified, and finely illustrated, in every action of his life. All its divine charms appear in their native lustre and produce admiration and love. There cannot be a greater blessing to any family than a master who conducts himself upon these principles. Compared with this, the finest gold, in point of real value, is but as dross.

Such a man will institute his family those forms of religion which may appear best calculated to lead his household to God. He will erect the family altar, and appoint stated hours for conducting family worship, to consist in the perusal of the sacred Scriptures, in singing hymns of praise, and in offering up prayer and supplication to God. The devotional exercises are calculated to impress themselves in an indelible manner upon the youthful mind. There are few memories that are so fresh and powerful in after years as the memories of the household altar. There are those who can travel back over the path of forty or more years, and recall the very tones of a father's voice, as he reverently read the Bible and devoutly prayed, surrounded by his children; how faithfully he taught them lessons of Christian truth and duty, in those thoughtless days of youth, and who then bless his memory for what they did not appreciate in earlier life. We believe that the memories of Christian parents, and the early associations of a Christian scarcely ever die out in the heart. An eminent divine (Dr. Adams) narrates the following incident: "In the Cathedral of Limerick, there hangs a chime of bells which were cast in Italy, by an enthusiast in his trade, who fixed his home in the monastery, where they first hung, that he might daily enjoy their sweet and

solemn music. In some political revolution the bells were taken away to some distant land, and their maker himself became a refugee and an exile. His wanderings brought him, after many years, to Ireland. On a calm and beautiful evening, as the vessel which bore him floated on the placid bosom of the Shannon, suddenly the evening chimes pealed from the Cathedral Tower; his practiced ear caught the sweet sound, and he knew that his lost treasures were found. His early home, his old friends, his beloved native land, all the best associations of his life, were in those sounds. He laid himself back in the boat, crossed his arms upon his breast, and listened to the music. The boat reached the wharf, but still he lay there, silent and motionless. They spoke to him, but he did not answer. They went to him, but his spirit had fled. The tide of memories that came vibrating through his heart at that well-known chime, had snapped its strings!"

And, so, sometimes, in after life, when the feet of the wayward man have strayed away from the home of his youth, and his heart has wandered far from his father's God, some memory of the past, like the sweet, sad melody of the evening chimes, may wake long-slumbering echoes, and stir long-sealed fountains, and a father's counsels and a mother's prayers, will come up again from the sacred burial-places of the past with wondrous power to melt and win the wayward heart.

And hence every family ought to be a little Church of Jesus Christ. The father should be its pastor, conducting its daily worship and leading the dear circle in the way of truth and duty. Every tie which binds one living heart to another, should be made stronger and more tender by the influence of a common tie to Jesus. Such a household will constitute a happy home—an earthly paradise. Their circumstances may be humble and their lot may be lowly, but if they have Christ in the family, there will always be sunshine and peace. That house cannot secure the highest domestic joy which, like the inn at Bethlehem, has no room for Jesus.

The devotions conducted by the man who walks in his house with a perfect heart are accompanied with prudent and interesting instructions upon general and important subjects, and in addition thereto, a pious man often instructs each individual of his family apart, in those particular duties which are absolutely and essentially necessary to salvation. His own mind being richly stored with religious knowledge, he imparts it freely to every one who is placed under his care, that none may perish for lack of knowledge. These instructions are followed by judicious commands. Of Abraham it was said, "I know him that he will command his children, and his household after him, and they shall keep the way of the Lord." Parental authority, wisely directed, has great influence upon children. A pious parent insists on outward decorum, while he recommends the life and power of vital godliness. He cannot give spiritual life to his family, but he uses the means, leaving the rest to God, believing that he is faithful who has promised. If commands and well-timed advice fail, he adds reproof and correction. Solomon says, "He that spareth the rod hateth his son, but he that loveth him chasteneth him betimes." These corrections, however, are prudently administered. They are inflicted at the right time, proceed from proper motives, and are proportioned to the wrong which has been committed. Where there is a want of caution, in these respects, the designs of corrective punishment are often defeated.

He who thus walks in his house with a perfect heart, secures unto his family blessings both temporal and spiritual. A family governed by a pious man, commonly prospers in temporal things. Every member of the family is trained up in the habits of industry, frugality and honesty—habits which promote health and wealth, and every comfort that this world can afford. Afflictions, for wise reasons, may be laid upon such a family, but, in general, they abound in the enjoyment of necessary good things. "The young lions do lack, and suffer hunger; but they that seek the Lord shall not want any good thing."

At the same time religion frequently takes deep root in such families. They learn to love, honor and obey their Creator, to be just in their dealings with men, and to be temperate, sober and chaste. There is more truth in the words of the wise man, than many parents will allow. "Train up a child in the way he should go, and when he is old, he will not depart from it." There may be a few exceptions to this rule, but generally a sanctified religious education produces the most happy results.

These things render a family useful in the world. Those who are connected with them, whether by blood, by marriage, by friendship, by commerce, have cause to bless God. Their influence is extensively felt, and many are induced to follow their example. In this way, religion spreads from house to house, and the happy effects of one man's piety, through the blessing of God, may reach thousands. Reputation necessarily follows piety and usefulness. All, except the most worthless, both think and speak well of such families. They stand high in the esteem of wise and good men; the tongue of slander is silenced, and the vilest of men secretly admire. Who would not wish to share these excellencies? The artful policy of wicked families to keep up their reputation, proves how much real worth is esteemed, even by those who are not diligent in excelling herein.

But what is of most importance, God approves of such families. He looks down from heaven, his holy habitation, with smiles of approbation. They are lovely in his sight, and are favored with special presence. When Jesus was upon earth, he honored the pious family of Mary and Martha with much of his company, and the special presence of God, like the ark of the covenant in the house of Obed-edom, will evermore secure such a blessing. God, who approves of such families, sends down upon them the choicest blessings, both of providence and grace. He supplies their wants, protects them by night and by day, and will finally call them up to join the family in heaven. There their piety, friendship and happiness will be perfected. Death may separate them for a few years, but they will meet again, in a happier world, to part no more.

Heads of families suffer the word of exhortation. Much, very much, depends on you as regards the future of the Church and the world. Your families are either blessed or cursed through your instrumentality, and they will exert an influence for good or evil upon others. Now begin to act with respect to the great and weighty charge committed to your care, with a wise reference to that account which you shall have to render in the day of judgment. Success may not always follow your well-meant endeavors to promote the happiness of your families, but make the attempt in the name of the Lord, and say, with pious Joshua, "As for me and my house, we will serve the Lord."

In your house let Jesus dwell;
In his strength strive to excel;
Your children train for bliss on high,
To dwell with you above the sky.

—*Church Advocate.*

Water in Jerusalem.

At last they have water in Jerusalem. The Pasha in connection with the mayor of Jerusalem, finally succeeded in repairing the old water pipes from Ain-el-Chaelo, on the road to Bethlehem and Hebron to Jerusalem, and establishing four public fountains in the city, supplying the people with fresh water. The Arabs who carried water into the city did all in their power to destroy the works as fast as they had been repaired, but at last the Pasha has succeeded in managing them. Also the railroad from Joppa to Jerusalem will be finished next year.—*The Israelite.*

Christian Family Companion.

DALE CITY, Pa., Nov. 4, 1873.

Editorial Correspondence.

CLEAR LAKE, IOWA.
October 18, 1873.

On Wednesday 8th inst. we left home and set out upon our long expected journey westward. Shortly after midnight we arrived at Lima, Ohio. Brother Quinter met us at the station and conducted us to a hotel, where we lodged together, and held an interview, upon matters relating to our business. On Thursday morning at 9, we again took the cars, and at 6 p. m. arrived at Chicago. At 9 the same evening we took the cars, on the Burlington and Missouri River R. R. and next morning, Friday, arrived at Burlington, about half an hour too late for connection. In the evening took cars on the Burlington, Cedar Rapids and Minnessota R. R., and arrived at Waterloo at about 4 on Saturday morning. Here we were met by our indefatigable brother, Michael Reber. Brother W. J. H. Bauman, of Nora Springs, also joined us here, having come by the other end of the road. Brother Reber took us to his home, where we were entertained and refreshed. Thence we were conveyed to the Brethren's meeting-house, in the South Waterloo congregation. Here we met many brethren and sisters whose faces we recognized. Public services began at 10 o'clock. Foreign ministers present. W. J. H. Bauman, Abraham and Solomon Stamey, H. P. Strickler, J. E. Eikenberry, Benjamin Ellis and Peter Forney. The last shall be first, and accordingly brother Forney took the lead, read 2 Tim. 4 and spoke principally from the words "Preach the word." But we thought he preached more of things not found in the word than of those in it. When we take those words for our text, we ought by all means confine ourselves to the preaching of the word, at least during that sermon. Other brethren followed, until the time was sufficiently occupied. Then the meeting was dismissed, and the people invited to dinner. Eating occupied several hours, as there was abundant provision for all. At about half past 3 the people again assembled, and services were held which continued about two hours. In the evening were the communion services, and everything passed off very pleasantly, and we hope the members present were edified and profited. We lodged at the house of brother Wm. Miller, near by.

Sunday (12) forenoon there were services at the same place, which were largely attended. In the afternoon, at 3 o'clock, at the Pleasant Hill school-house. At both these places, a Pennsylvania brother served the brethren. In the evening we attended a social meeting at the house of brother Reber. This meeting was quite interesting, and we could not help approving of such meetings. In order that the brethren might judge for themselves in regard to them, we will report the proceedings of this meeting. The exercises were opened in the usual order, singing, exhortation and prayer. Then a chapter was read from the Bible. Then liberty was given to any one to ask a question that might have been suggested by any portion of the scripture read. None being offered, the leader of the meeting proceeded to ask questions, which some one would answer. Liberty was granted to give farther answers, or make corrections. Then other questions were propounded, and similarly disposed of. After time enough has been used in this way, some one delivers an exhortation, and the meeting is closed by singing and prayer.

Monday, (13) brother Reber took us to Waterloo. Here I had engaged to have an interview with brother John R. Holsinger, of Illinois, whom we had met quite unexpectedly at the meeting. Our company dined at brother John A. Beuchley's, where we spent several pleasant hours. Brother John Holsinger and I also visited sister Sarah Stuber, who is a first cousin to us. She is in reasonable health, and her family, except her eldest son, who is suffering from a wound received by the accidental discharge of a gun, but is convalescent. The family is very poor, and in need of the sympathy of the community. We lodged at brother Martin Beuchley's, who were our traveling companions on our last year's western tour to Minnesota. Had a pleasant interview.

Tuesday (14) brother Beuchley took us to our aunt, Mrs. John Brown, about six miles north of Waterloo. Here we also met our uncle, Michael Ritz, who, with his family, is sojourning with them, preparatory to moving to Russel county, Kansas. Spent the night pleasantly with them.

Wednesday (15) uncle Michael took us to friend John Hildebrand's for dinner. Sorry our old friend was not at home. Thence uncle took us to brother Henry Gochenour's where we lodged. In this family I am quite familiar, having been there on a former visit.

Thursday, 16. Sister Gochenour took us to brother —— Moore's, residing with brother Huff's. Brother Moore is very severely afflicted, and has been for a number of years. At present he suffers excruciating pains, and is altogether helpless; and yet he has a perfect use of his mind and speech. Elder E. K. Beuchly and wife, and several sisters besides our company, met us here. Had a season of prayer with brother Moore. And, brethren and sisters, we sincerely entreat you to send up your fervent prayers in his behalf.

We then repaired to brother E. K. Beuchley's for dinner. After a friendly intercourse, brother B. took us to Waterloo. Thence by cars to Green, Cold Water congregation. Preached in the Brethren's new meeting-house, in Green. Had a respectable assembly and good attention. Elder John F. Eikenberry and brother John E. Eikenberry minister, were present. Elder Ellis was not present, likely owing to infirmity. Here the Brethren have a very good two-story, stone meeting-house. It is not quite finished, and not nearly paid for. We hope the church will not suffer itself to be long in debt. We were kindly entertained at brother Aaron Moss's.

Friday 17. Took the train at about 5 in the morning, so that we did not get to see much of Green, but left it with a favorable impression. On the train brother and sister Reber joined us, who with sister Lewis Berkley, who had accompanied us from Waterloo, increased our company to five persons, besides two little girls. At Nora Junction brother Wm. Workman met us and conveyed us to his house, about half a mile distant, and kindly entertained us. Soon after 11 o'clock we took the cars, and in a short time we landed at Mason City. Here we had a few hours to wait, but did not receive much benefit from it, on account of a heavy shower of rain. At about four o'clock we again took the cars, and in a half hour arrived at the place

of our heading. Clear Lake is a beautiful sheet of fresh, clear water, from one to two miles wide. But the weather was too stormy and cold to allow us to enjoy it. The elements appeared to be against us, as we had no such weather since we left home. Well let it be so; we made the best of it. We remained over night, and are leaving at 8: 30 of the 19th.

Salutation.

"If ye salute your brethren only, what do ye more than others?" Matt. 5 : 47.

From the latter part of our text it seems that the disciples are expected to do more than others do; and, in fact, before this, in the same discourse, the Savior said to his disciples, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." God deals with his rational creatures on the principles of equity and justice; and hence, to whom much is given, of him much will be required.

That God has done more for those who live under the present dispensation than he did for any other people, is a fact that none will doubt, and therefore it is but just that we should do more than others. "God who at sundry times, and in divers manners spake unto the fathers by the prophets, hath, in these last days, spoken unto us by his Son." The Son spake as never man had spoken: he spake with authority. "It hath been said," and, "ye have heard that it hath been said," were followed by his authoritative, "*But I say unto you.*" The law enunciated by him was higher, nobler, purer than that under the former dispensation. "Ye have heard that it hath been said, An eye for an eye and a tooth for a tooth, (See Ex. 20 : 24, Lev. 24 : 17–22;) but I say unto you, That ye resist not evil." "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy, (see Lev. 19 : 18, Deut. 23: 6;) but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Matth. 5 : 38—45.

Here is announced the great principle of philanthropy by which the disciples of Christ must be actuated. This is the law of Christ, and it can not be a matter of indifference. This law must be observed, to constitute us children of God. If we are his children, the love of God is shed abroad in our hearts by the Holy Spirit; and if we possess the love of God, or are possessed by it, we will be governed by it—we will love what God loves, and labor, to the extent of our ability and means, to accomplish his purposes. Oh! for more of that love, that we may indeed be the children of God. Our blessings are rich and abundant, our law is perfect, and our privileges are all that could be desired; and therefore we ought to do more than others.

"Then should the question oft recur—
What do we more than others do?
How do we show that we prefer
The things above to things below?

"Where is the holy walk that suits
The name and character we bear?
And where are seen those heavenly fruits
That show we're not what once we were?"

Among the things in which the disciples of Christ are expected to do more than others is that of saluting more than their brethren only. To salute is, (1) "To address with expressions of kind wishes; to greet; to hail." (2) "Hence, to greet with a kiss; to greet with a wave of the hand."—*Webster.*

There are different methods of salutation; and to say that we are to salute those that are not our brethren, is not saying that we must salute them as brethren, nor that we should salute them in the same manner. In fact, reason alone should teach us that the salutation should be suitable to the true relation that persons sustain to each other, and to the emotions that are to be expressed. If the relation of brethren in Christ and the pure, strong, and holy love that they bear to each other, is to be expressed, the "holy kiss," or "kiss of (love) charity," is the proper form of salutation. See Rom. 16 : 16; 1 Pet 5 : 14, *et alibi.*

When ordinary friendship, or the love which is borne to neighbors, is to be expressed, any of the ordinary forms—the friendly nod or smile, the wave or shake of the hands, or the "Good morning" or "How do you do?"—would be a natural, suitable, and proper form of salutation. Thus should Christians salute more than their brethren only. Even enemies may be thus saluted; and we dare not allow either pride or anger, or any other evil passion, to hinder us from performing this duty.

When persons are at a distance, they may salute each other, by expressions of their friendship or love, either by writing, or by gifts as tokens.

We add, in conclusion, that in ordinary meetings there should be ordinary greetings; hence the kiss should be reserved for extraordinary occasions.

J. W. B.

The Brethren's Almanac for 1874.

We are now ready to receive orders for the Brethren's Almanac for 1874. The Almanacs will not be sent out before the middle of November; but orders will be entered as received, and then filled as entered. The Almanac will contain the most complete list of the names and addresses of our ministers ever published; and besides, it will contain a number of interesting Biographical Sketches, and other interesting matter. Orders should be accompanied by the cash.

Terms: Single copy, 10 cents; six copies, 40 cts; twelve copies, 75 cts.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

SIX ROADS, PA.
October 9, 1873.

DEAR COMPANION:

Our lovefeast is over, and we can truly say we had a season of refreshment.

On Friday, the 3rd inst., the brethren and sisters came together from far and near. The ministering brethren from other churches were, Elders Joseph Berkey and Jacob Holsopple, from Shade, Stephen and David Hildebrand, from Conemaugh, and Brice Sell, from Duncansville. They all gave us very wholesome food. May the Lord reward them in eternity for the earnest labor they have performed while here; and we hope the word preached will not return without doing its purposed work of the Lord. On the next day, 4th, one soul became willing to follow the Lord's example to be baptized as an evidence of faith that she was willing to obey the Lord, and work out her soul's salvation while it is called to day. We continued our meeting till Monday evening, in the meeting house where the lovefeast was. The preachers all left on Monday but brother Stephen Hildebrand. He had meeting on Tuesday evening in Pleasantville, and on Wednesday evening in the Quaker Valley, about 3 miles north-east of Schellsburg. He left to-day, Oct. 9th, for James' Creek. We had a very fine series of meetings, and hope much good may be the result from the word preached by the beloved brethren while with us.

THOMAS S. HOLSINGER.

DEAR COMPANION: We had our lovefeast at Duncansville, on Tuesday Oct. 7th; and next day preaching by brother John Holsinger, from Woodbury, Pa., George W. Brumbaugh, from Clover Creek, Pa., and brother W. H. Quinn, from Tyrone, Pa. There was a good turnout of the brethren and sisters, and also of spectators; and there was very good order.

I thought the preaching was very good. There were two souls baptized. I think that some of the good seed has fallen in good ground. The Scriptures of divine truth inform us, that there is more joy in Heaven over one sinner that repenteth, than over ninety and nine just persons who need no repentance. Then why should we not rejoice when sinners turn to God?

One year ago, Oct. the 18th, I was baptized, and I am very thankful to a kind Providence, that He has turned me from hell to Heaven. I enjoyed myself very well among the brethren and sisters. It was the first time I ever had the privilege of attending a communion meeting with the Brethren. Thanks be to God for it. I met with many dear brethren and sisters, formed the acquaintance of brother S. Cox, and many others; also had the pleasure of a conversation with brother George Brumbaugh. My dear sisters and brethren, you have my sincere and hearty thanks. I shall always feel an interest in you, and not cease to pray that God may be with you and bless you.

L. A. ENGLE.

Duncansville, Pa.

Answer to Query.

Brother Holsinger:

As you did not answer the query of brother Chamberlain, I suppose you left it for "some other brother." Let me be the other brother and answer "yankee fashion" by other queries. How can a Sunday school picnic be worldly conformity? When did the world have a *Sunday-school* picnic?

Brother Chamberlain takes it for granted that Brethren's children should be distinguished from other children, by some particular mark. How did the children of the fishermen of Galilee differ from other fishermen's children? How was Peter's fisher's coat different from other fisher's coats? Was not the one great thing in which the apostles differed from other men, after all, the same as the one thing in which Mary and Martha differed—love for the Master?

If brother Chamberlain has been with a Sunday-school picnic and sinned, had he not better repent of his sin, rather than growl at those who went and glorified God in it?

Yours truly,

ABEL T. SHRIVER.

Some Thoughts.

In Vol. 9, No. 40, by J. Zuck, Jr., are the following words: "A truly religious man is all the better and the more influential and useful for being refined and educated." This, with some of the preceding arguments of our brother, argues, that the more classically educated and polished this lump of clay is, the more useful and influential it will be. Do we not all know that these things are highly esteemed among men? Are not men grasping for refined, well-polished education every day? Then are they an abomination in the sight of God. "And I saw," says the Revelator, "three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the *beast* and out of the mouth of the *false prophet.*" "Three unclean spirits" —diabolical, political and educational, or, to be more plain, false education—that education which leads away from, not to the simplicity of Christ. Satan uses this weapon very much to the destruction of unsteady man. "Just come up into my fine parlor and learn so much that you can point out to those humble, old men and women yonder that they need not be so particular; just polish the matter so that they will fall into this luxurious place too." Such are *some* of the tempter's arguments.

"The need of having a good educational institution among us, in order that we may hold and develop, not only the intellect that now is in the church, and that seeks educational facilities, but also that which *we can draw* into the church by this agency, and by this alone." Truly this is putting the matter very strongly. The church is the bride—is very *closely* connected to Christ.—yea, is Christ's, and He saith, "No man cometh to me except the Father draw him." And our young brother tells us, that "*we* can draw them" by education. Dear brother, let us be more zealous in the meek and lowly ways of our kind Savior, and our minds will not find time to invent drawing processes. Bear in mind, that I understand you to desire an institution of learning where a classical education can be received; for an institution where *all* the Brethren's children could attend is an impossibility. Then we fully understand, that we need "a good educational institution among us, in order that we may hold and develop," &c.; that is to say, where a *few* may become "refined and useful," and these few be sent out to "draw" sinners to Christ. We observe, and that with profound gratitude, the tens of thousands of free schools located throughout this vast country, where every boy and girl may receive a good common education; an education that will be sufficiently firm and strong to enable them to read the words of eternal truth with wisdom and understanding. With us in the west there does not seem to be very much difference manifested in the "want of the intellectual part of our being"; and it is worthy of note, that the great majority of our most useful, meek, and lowly ministering brethren never received more than a common education. They hold forth the *self-denying* doctrine of Christ with power, using not only "the sword of the spirit," but very intelligible language.

And here are our dear old "threescore and ten" brethren, who never had the one-tenth part of the educational facilities that their grandchildren have, and they are able to give most excellent advice; and their knowledge of the Scriptures is such that any of us more highly favored ones would love to possess. The great trouble is, we cram our minds with too much unpalatable food; there is scarcely any room left for the primitive *order* of God's house to lodge in.

Look abroad, and note how almost every so-called Christian society has been led into the pit of destruction by that "refined education." The first thing to be deliberated upon by them is to save others. When this thought arises, we should ask ourselves if *we* are healed. Why, then, this continual desire to establish "missions," "Sunday-schools," "Classical Institutes," and not bring ourselves into subjection? If we would deny ourselves of many of the superfluous decorations of our bodies, thus forsaking idolatry; give the meek and lowly followers of Christ no trouble, but all strive to adorn our profession with reverence, our preaching would be so forcible that none could gainsay it. But when we, who are young in years and young in our profession, attempt to teach our humble fathers that they are practicing the self-denying principles of our blessed Savior in a manner that is unnecessary,—that they are too humble—that they do not *fully* understand the will of God, we indirectly say we are wiser than they are; hence we become proud and boastful.

Oh! that we may humble ourselves under "the mighty hand of God, that he may exalt us in due season"; then God will add unto us wisdom through the present plain facilities for improving our minds.

To be concerned about the welfare of others is right; but that the world will be converted with present agencies is nowhere promised in divine truth. Sixty generations have come and gone, and during this time the most mighty eloquence has been used to set the world aright, and it has failed. In "these latter days" what do we behold? In the midst of the most highly favored communities scores are 'without God and without hope." How frightfully prevalent, and *confessedly* on the increase, are worldliness, selfishness, and crimes of the deepest dye. The professing churches of our time are filled with the foulest spirit of sectarianism, jealousy, unkindness, and love for preeminence. And yet these professing churches are led and governed by men renowned for their classical education; they are so allied to the world that no distinction is observable. They *need themselves to be converted*, for ungodliness, hypocrisy, and atheism hold high carnival in their midst.

And what has done all this? To a candid observer, and the simple child of God, there is but this answer: A love for distinction caused men to fill their minds with undigestible food, and now they bring forth fruits in accordance therewith. Now why shall we go the same way? Is there profit in it? Will it *pay at all?* We need no sweeping reformation in this matter. Let each parent instruct his or her children in the love of the truth, and that all these blessings come from our Father in Heaven.

The end of the gospel dispensation is near at hand. Let us cleanse ourselves of all impurities, throw off *every* weight,—all the unnecessary appendages—live soberly, righteously and godly, so that an entrance may be administered unto all of us who have named the name of Christ.

M. M. Eshleman.

Lanark, Ill.

Hotel Londres, Paris)
Sept. 22nd, 1873)

My Dear Father & Sarah: I wrote you but two weeks ago; but I did not then know our address in London. I will enclose an envelope with our address. I am anxious to hear from you, having received but one letter from you since we are in Europe. We are all very well, and have been all summer, for which we have great reason to be thankful. The boys do not seem to learn French as fast as they did German. They like the German so much better. Olive is the only one of us that speaks French. We like the French people very much. They are very polite, and very neat and clean. We were up on the gate called the "Arch of Triumph," where we had a view of the city. There is no use in my trying to describe this immense city. It looks perfectly wonderful to me. I do not know how many miles Paris covers. I know I used to think Philadelphia was large to look over, but it seemed to me, the other day, it could be put into Paris and would not make much impression. We have visited a great many places of interest here. We visited Napoleon First's tomb; and have stood on the spot where Marie Antoinette was beheaded, and her husband, Louis Sixteenth, and hundreds of others. France has a sad and bloody history.

We also visited two suburban towns. Versailles is one hour's ride, by cars, and is a very interesting place. There is a very interesting place there, and the grounds and fountains are very fine. It was the home of Marie Antoinette, and Napoleon the First, and many others we take an interest in. We also saw Napoleon First's carriage, and Josephine's, and Napoleon Third's, and many others. We also visited St. Cloud, forty minutes ride by the train. This place was occupied by the Prussians in the late war, and was fired into by the French, and destroyed, and afterwards the Prussians set fire to the town and burnt up the whole town. We saw the finest waterworks that we ever saw, and said to be the finest in the world. We have been in some very fine churches here, and have seen a great deal in Paris.

I do not know how long we will stay in Paris; but expect to go to London in about two weeks. I do not know how long we may remain in London; but I hope to hear from you while we are there. We have not decided what time we will leave for home, but expect to get home some time in December, if our lives are spared. We have had a good many rainy days since we are in this city. It seems very fall-like. The leaves have turned quite yellow; the air feels like October; but while it is cool, it is very pleasant. As fall weather comes on, I feel that I would like to be at home. I think we all are beginning to wish that we were at home. I do dread crossing the ocean; we were so sea sick coming over, and I fear it may be worse late in the fall. Give my love to Yoder's family, and to our friends. Lots of love for yourself and Sarah, and hope you are both well.

From your daughter

N. L. Sprogle.

Church News.

Now that our communion meetings are over in Armstrong Co., Penn'a., I will try to notice several of them, so that other parts of the church may know how we

are still getting along amid the trials of the desert.

In accordance with previous arrangements, Elder H. D. Davy, of Casstown, Ohio, came to the Redbank branch of the church, on Friday evening, the 12th of Sept., and remained with us till Monday morning, the 15th, when he took his leave for home. During his labors of love with us we had a communion occasion, and also there was one added to the church by baptism. The Lord opened her heart to attend to the things taught by the Spirit through God's minister. May the blessings of God follow our aged brother in the toilsome journey of life, till his pilgrimage comes to a close, and then be heaven his home.

On the morning of the 26th of Sept., at 3 a. m., I left my home to meet the Glade Run congregation in council at 10 a. m. Johnnie Shoemaker, youngest son of sister Catharine, kindly conveyed me some 8 miles on my way. The meeting opened, and business begun, when we were joined by Elder Lewis Kimmel of the Plum Creek congregation, by whose aid and timely council all that was brought up for consideration was pleasantly and *we* believe satisfactorily disposed of. Brother Kimmel preached to us at night and next day. On Saturday in the P. M. a choice was held for two deacons, which fell on James Bawser and John John, who were installed in proper order. The lovefeast occurred that same evening, and the two deacons elected immediately began to serve in their office. The meeting was a quiet and an interesting one; one was added by baptism. On Sunday the crowd was so large that we divided it into two parts, and brother Kimmel, assisted by brother Goldinger, spoke the word of truth in the house, while the undersigned and brother Wells tried to preach in the grove near by. This closed the meeting, and we retired, some to their pleasant homes and others to their fields of labor *pro tem*. We pray that God will bless these labors to the salvation of souls, and to the glory of his name.

J. P. Hetric.

Oakland, Pa.

Plagiarism

Is the act of purloining another man's literary works, and putting them off as his own. This is what brother J. Weaver charges me with in the last C. F. C. Now if I had copied the parable, *verbatim et literatim* as I had seen it in a journal, then I would be guilty of the charge; but as it is, I am not guilty, as my parable is much longer, and improved so as to cut on every side. If J. W. will compare my parable with the one he had seen, he will see a great difference in length as well as style.

And as my parents have been spoken of in connection with this parable, and what sister Knouff said about my father is true, so it may be interesting to some to state why he did not unite with the church. I remember quite well, when the good brethren used to visit mother once a year, or so, that they would always talk to father, telling him he was just outside the Christian faith, and urged him to be baptized and do his duty, &c. And I wished he would do so, and be finally saved with mother. I was only a boy then, but often asked him why he did not join the church, as he dressed like them, and always went to their meetings, &c. His answer always was, that he could not greet those that were polluted with tobacco with a holy kiss.

When I see a brother that is clean, and pure in heart, with the love of God beaming from his countenance, walk up to one who perfumes the air around him, as he stands grinding the weed until the filthy ointment runs down over his beard and clothes, and his lips are besmeared, and say to such a one, "Good morning, brother," and kiss such lips, then I think, "Charity covers a multitude of sins." I would to God that professed Christians would avoid this brother of whiskey, purify themselves from a filthiness of the flesh, and present their bodies holy and acceptable to God, which is their reasonable duty. The great Bishop Ames, of the M. E. Church, once said publicly, that "tobacco is a greater evil to day in the church than whiskey." And I can not see a shade of difference between one who has formed the habit of carrying along a bottle of whiskey, and half a dozen times a day takes a drink, and the one who has formed the habit of using tobacco, and packs it along and a dozen times a day takes a wad and chews away.

Jesse Hiestand.

Palestine, Ill.

Information Wanted.

1. On the 11th day of Sept. there was a discussion at Lancaster, Indiana, by a United Brethren minister and a Disciple, in which one affirmed, that, "Separate and apart from His human nature, Jesus Christ is the Eternal God;" the other denied. They both quoted scripture to prove their faith, and left the people to judge. But I am not satisfied yet; more light is desired on that subject.

2. In the discussion in Armstrong Co., Pa., on the 27th of Sept., one affirmed that Christ did not eat the Legal or Jewish Passover on the night of His betrayal. If He did not, when did He eat the Legal Supper?

H. Shidler.

Martz, Ind.

Answer: We know of no such thing in the Bible as "the Legal Supper;" and hence *Christ never ate such a supper.* Christ ate the passover at the time fixed by the law, when He was under obligation to it. To attempt to eat it at any other time would have been a perversion of the ordinance, and a violation of the law.

The first we leave for others to answer.

J. W. B.

Brother Holsinger: I notice that you are about to leave the Companion Office; so I would like to know whether the next editor will publish the proceedings of the A. M. I consider them alone worth the present price of the paper. It pleased me very much when I saw the heading, "Proceedings of the A M" in the Companion. Not long since I heard a brother say, that has quite a number of volumes of the Companion sewed together, "but if brother Quinter does not publish the proceedings of the A. M., I will discontinue the paper. I am of the same mind. Brother Holsinger, you worked so hard for this privilege; and I esteem the fruits of your work highly. Yours in love,

A. L. Garber.

Information Wanted.

Information is desired as to the whereabouts of Elder Rudolph White, a minister of the Church of God. When last heard from by his wife and family, he was at or near New Bridgeport, Bedford County, Pa. In his last letter to his wife, dated there July 24th, 1873, he spoke of being home shortly; since that time he has not been heard of, and she and family are becoming very much alarmed, fearing he may have been foully dealt with. Any information concerning him, as to where he now is, will be most kindly received by his wife, Mrs. Anu E. White, Harrisburg, Pa. He was partly engaged in selling patent rights, when last heard from.

Queries.

Will some brother or sister tell us through the C. F. C. why Jesus cursed the fig tree because it had no figs, and when the time of figs had not yet come? Mark 11: 12, 15.

Also the 16th verse 20th chapter of Matthew, "So the last shall be first, and the first last; for many be called but few chosen"?

N. C. Workman.

MARRIED.

At the residence of J. S. Brumbaugh, New Enterprise, Pa., by the undersigned, October 23d, Mr. David E. Kagarice and Miss Mary Otto, all of Bedford county, Pa.

S. A. Moore.

By the undersigned, Oct. 18th, at the residence of the bride's parents, Mr. Alexander Newman and sister Annie Fike, both of Somerset Co., Pa.

Also by the same, at his residence, Oct. 24th, Mr. M. J. Brown and Miss Sarah Mantzny, both of Summit township, Somerset Co., Pa.

Joel Gnagey.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

October 5th, in the Beaver Run branch, Mineral county, W. Va., sister Elizabeth Arnold, aged 92 years and 5 months. Funeral occasion improved by the brethren, from the 59th and 60th verses of the 119th Psalm, to an attentive congregation of friends and relatives. She has exchanged time for eternity, and we hope her change is a good one. She expressed a desire to leave this world; and we hope, as the Apostle Paul said, that there is a crown laid up for her in the world to come. May the Lord enable us all so to live that when death comes we may be prepared to say, "Hinder me not, come, welcome death, I'll gladly go with thee."

Visitor, please copy.

D. R. Leatherman.

In Conemaugh borough, Cambria Co., Pa., Oct. 18th, infant daughter of friends Jacob and Mary Hostetler, aged two years one month and nine days. Funeral attended by the writer. David Hildebrand.

Departed this life on the 20th of Sept., sister Catharine Talley, late of Philadelphia, Pa., in the 64th year of her age. Truly was mother Talley a mother in Israel. Her whole life was spent in the service of her Master. A short time before her death, she requested the performance of the "communion service;" also the "anointment." Elder D. D. Sell was summoned and the solemn services were performed. It was truly a solemn time. All knew, that dissolution with our aged sister was nigh at hand, and to see the comforting influence upon her was truly lovely. She was sick a long time, and during much of the time she was the solicitude of her family, gathered from far and near, all eager to attend her every want. 'Tis seldom that it has been our lot to witness more genuine love and affection than existed in this family during our sister's protracted illness. A Methodist minister officiated very feelingly, from the words, "I am the resurrection and the life." He sang the very beautiful hymn, "Sister thou wast mild and lovely," &c. May the prayers of the faithful be offered for the family, that they may be comforted in their sore affliction.

F. Holsinger.

In the Yellow Creek congregation, Bedford county, Pa., Oct. 20th, sister Nancy, wife of brother Thomas Dooly, aged 45 years 7 months and 27 days. Her suffering was intense, but of short duration—less than three days. The loss of our departed sister is sensibly felt by all who knew her. She was a trusty mother in Israel; always ready and willing to administer to the needy. In her death the church has lost a faithful member, the children a cheerful mother, the husband an affectionate wife. May the Lord comfort and strengthen the bereaved, that they may live faithful until death, and land safely on the happy banks of deliverance, and strike glad hands, and ever be with the Lord. Funeral services by the brethren, from 1 Thess. 4: 14, to a very large concourse of people.

S. A. Moore.

Near Colesburg, Delaware county, Iowa, April 27th, 1873, Elizabeth, wife of brother John Moomaw, aged 55 years and 9 months. Disease, cancer. No human tongue can tell her sufferings, yet she endured them with Christian submission. We hope our loss is her eternal gain.

John Moomaw.

Died near Middleburg, Clay county, Ind., Sept. 3d, 1873, Rozette, daughter of John and Mary Vanhorn, aged 9 months and 4 days. Funeral occasion improved by the writer, from Matth. 19: 13—15, to an attentive congregation.

Anan'as Hensel.

LIST OF MONEYS RECEIVED for SUBSCRIPTION BOOKS, etc.,

J Z Replogle	1 50	J B Eby	75
A H Baltimore	3 25	D Frantz	1 25
S S Marrs	75	J H Wilson	1 50
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For the Companion.

Do Not.

There is a great deal said about what to do, but not so much said of what we should not do; hence I will indite a few thoughts under the head of Do not.

Do not waste time and money running after every absurd fashion. Just think how many poor children those superfluous skirts and ruffles might clothe.

Do not clothe the body, formed by God, in such a way as to make it appear a deformed piece of work.

Do not torture your head with an unnatural amount of hair, and barbarous pins, until your head aches.

Do not associate with people whose principal topics of conversation are gossiping items and the style; they will do more harm than good. Choose your companions from among those who think and talk of something higher and better.

Do not cultivate a taste for reading the light, trashy literature of the day. Choose your books whose authors are worthy of the name; whose influence will lead you to stand more firmly by truth and right; whose earnest words will make you grow spiritually and mentally.

Do not read the Bible only at certain times, just because you think it a duty. Go to it often. Follow the man of sorrow during his sojourn here in this sin-cursed world; get well aquainted with the men and women of that day, and of ages long gone by; by their virtues let ours also be strengthened; by their faults, our own be corrected.

Do not shut the Savior out from your week-day life, nor only give him a cold welcome morning and evening. Keep him with you while working or resting, sunshine or shadow.

Do not become so absorbed in business of a worldly nature that your soul becomes hard and body prematurely old, that you forget to be social, genial, and affectionate at home.

Do not allow yourself to grow skeptical in regard to human truth and goodness. Those with whom we may have to deal may be dishonest, little-souled, hard hearted; but, perhaps had we inherited the same disposition, and been surrounded by similar temptations, we would have been no better.

Do not be over-anxious about "laying up something for a rainy day." Opportunities for doing good are every day passing away, while the "rainy day" may never come.

Do not ask God to bless you in a general sort of a way only. Talk with him alone, as you would with a confidential friend. Tell him your wishes, fears and plans. He is a better farmer, mechanic, and a better financier than you are; and it is wonderful how many ways he has of imparting wisdom to poor, erring, ignorant, human beings.

Do not mind your enemies, but go straight on; if they get in your way, calmly walk around them.

Do not permit yourself to be carried away by the multitude; for you will be all alone when you die, and when you render your last account.

Do not pass it along whether you believe it or not; but carry yourself generously towards your enemies, and lovingly towards all.

L. A. DOSCH.

Brookville, Ohio.

Christianity.

Christianity came into the world well nigh two thousand years ago—not in the guise of a new idea, to be consigned to the pages of books and to be discussed in the schools; but as a new fact, which purported to have power to renew all things, beginning with man's soul and ending with earth and heaven. Indeed, it announced nothing less than new heavens and a new earth, wherein rightousness should dwell. (2 Peter 3: 13.) But alas! we have discovered the means of making the divine promises false. Have we not upheld, against the Gospel, the Old Man, and with him the entire old creation? Are the heavens less firmly shut, less leaden than ever? Is the earth less barren or less defiled? Finally, is it peopled now by the Saints, and are we per-

chance that race which is born not of blood, nor of the will of the flesh, but of God? (John 1: 13) The pharisaism of the Jews, the idolatry of the Gentiles, all the errors and all the sins of the ancient world have appeared in Christ's Church under forms all the more hateful inasmuch as they are the corruption of sublime truth and morality. The kingdom of God has failed of being established here below; we still worship at Jerusalem and on Gerizem—not in simplicity and oneness of heart; the family has not in its sanctified affection copied Christ's love for the church or the church's submission to Christ; the reconciliation between the rich and poor has not been brought about by the recognition of that equality which the apostle preached (2 Cor. 8: 13, 14); prayer has not consecrated labor, nor has gladness raised men's hearts. Christianity was intended to be a life, and we have made it an abstraction, setting over against the system of a criticism which destroys or impairs, but cannot rebuild, other systems of orthodoxy which affirm without being able to convince and oftentimes without ceasing to doubt.—*Hyacinthe.*

For the COMPANION.

Evil Speaking.

Speak not evil one of another, brethren!—*James.*

Thinking we might add a little towards the advancement of our Master's kingdom this beautiful Sabbath evening, and having read the C. F. C, these words of the apostle James came forcibly to our mind. We have long been a reader of the COMPANION, we believe from its infancy; and while we welcome its weekly visits to our friends, and receive from its pages words of comfort and of cheer, yet we think we speak the sentiments of a good many of our dear members, when we say, we are oft wounded by the manner that some of our brethren express themselves to each other threugh its columns. We think, if the good apostle were among us, he would surely have cause to say, "My brethren, these things ought not so to be." What an ocean of trouble we should escape, as a church, and as individual members, if we would but heed the words before us! And if we could only get fully in possession of all the Christian graces, that the Apostle Peter speaks of, we think we would then be fully purged from our old sins. The good old apostle tell us to add to our faith virtue, knowledge, temperance, patience, godliness, brotherly-kindness, and to crown all, charity, which is love. No wonder the apostle says, "If these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." Yes, brethren and sisters, if these things be in us and abound, we surely will not speak evil one of another. O no! neither write evil one of another; neither put a stumbling block or an occasion to fall in our brother's way.

Now, beloved brethren and sisters, be entreated to be more watchful and prayerful. Let us walk worthy of the vocation wherewith we are called, in all lowliness of mind, ever esteeming others better than ourselves, and it will be well with us in time and in vast eternity.

Yours in love.

B. A. STONER.

Union Bridge, Md.

It is fifty years since I preached in this church. (All-Hallows church, London.) I remember it from a peculiar circumstance that occurred at that time. I came without a sermon; and, going up the pulpit-stairs, I hesitated and returned to the vestry, under much mental confusion and agitation. A woman that was there, noticing this, said, "Pray, sir, what is the matter with you?" I replied, "I have not brought my sermon with me." Putting her hand upon my shoulder, she said, "Is that all? Cannot you trust God for a sermon?" That question had such an effect upon me, that I ascended the pulpit and preached extempore with great freedom to myself, and acceptance to the people; and I have never since taken a written sermon into the pulpit.—*Wesley*

NOTHING procures love like humility; nothing hate like pride. The proud man walks among daggers pointed against him; whereas the humble and the affable have the people for their guard, in dangers. To be humble to our superiors is duty; to our equals, courtesy; to our inferiors, generosity; and these, notwithstanding their lowliness, carry such a sway as to command men's hearts.—*Owen Feltham.*

A true believer lives upon free grace as his necessary food. And, indeed, he who has really tasted the sweetness of grace can live upon nothing else.

The Ark and Dagon.

The ark, it seems (1 Sam. v. 3) was taken captive by the Philistines, carried away to Ashdod, and set there in Dagon's temple. We know what happened to Dagon in consequence.

This episode in Israel's history illustrates, among other things, the relation of revealed religion to all other religions. There can be no articles of peace between them. Christianity would not have had to fight so hard for recognition at the outset, if it had been satisfied with being called *a* religion. But it would rest with nothing short of being regarded as *the* religion. That stirred up opposition. It is a mistaken charity to claim, as some are doing just now in behalf of heathenism, a place co-ordinate with Christianity. And the ado which is made of the common elements held in solution by all religions, does not, after all, touch the point. There are some excellent things outside of Christianity; what makes Christianity precious, however, is what it has in excess to all other systems. There are many things, which, in a sense, are essential to a well-spread table, but what a hungry man wants is food. The lack of this is poorly supplied by plate and cutlery. Christianity has the "bread of life." Other religious systems want it. That is the difference. The religion of Jesus must therefore be aggressive. It cannot stay in Dagon's temple and let Dagon alone. The ark and Dagon can't be friends. Christianity came into this world to break idols.

Yet, Dagon's friends came to his assistance, and took him up, maimed and crippled as he was, and set him in his place again. Of course they did. To say nothing of their pride being wounded in his fall, he was their God, and of what is a man so tenacious as of his religious convictions? Yes, but what an unreasonable devotion! you say. Couldn't they see that this idol, half fish, half man, was no rival for the God of Israel? True; but men are in no mood for argument when prejudice is strong, else the Jews would have become Christians when they saw the empty tomb of Jesus. Attack a man's prejudices and he will hug them. So Hypatia tried to set up the Dagon of Greek philosophy when Alexandria was full of Christians, and Julian to undo Christianity by reviving idolatry.

The men of Ashdod only did what men of anti-christian feelings are doing to-day. The reason why so many men are up in arms against the gospel, is that it breaks the idols before which they have been paying homage. There is a Dagon of Intellect, for example. The Bible speaks of those who make a god of their belly, and it is just as true that some, though they are a much smaller number, make a god of their brains. There has always been a class of men, modestly calling themselves philosophers—lovers of wisdom, that is to say—whose business is to set inquiries on foot in regard to God, the soul, destiny, and kindred subjects—a very proper thing in its way. But lo! when Revelation comes, what does it do? Why, it tells men that their speculations have not led them far; that they have been looking for truth in the wrong direction; that neither stoic nor epicurean has found the *summum bonum*. What then? Are philosophy and religion at strife? By no means; or they need not be, if philosophy would be instructed by Revelation. The philosopher will get but little credit for originality though, if he accepts Christianity. Demetrius knows that there will be few orders for silver shrines if Paul goes on preaching at Ephesus. Now, on the principle that gas companies might wish to put out the sun, there are plenty of men who wish to get rid of the Bible.

It is the same with scientists—some of them. They are not all like Newton, or child-like as Farraday. There are even a good many professing Christians like these men of Ashdod. There are some men who seem to be the constituted guardians of Dagon's reputation. They always stand by to set him in his place when the religion of Jesus knocks him down. Let us rebuke the sins of society; let us dare to say that a sneering tone and sensual habit are incompatible with Christian character, and there are enough men who will take up the cudgel against us. They will fight us with Christian weapons, too—say we are uncharitable, self-righteous, hypocritical, and all that.

Then, as to having the ark and Dagon lodged under the same roof, there are some men who are rather pleased at this state of things. For there are not many men in Christian countries who wish to be either out and out Christians, or out and out heathens. There are some who seem to regard their secular and religious life as two separate streams, whose waters run side by side without mingling, just as the muddy waters of the Ottawa run parallel with the bright stream of the St. Lawrence. Or, changing the figure, there are men who have no conception of the unity of spiritual life, and of its influence over man. On the contrary, their minds seemed to be pigeon-holed. Their domestic life here, their business life there, so that a man may say, my business career is unimpeachable, even if matters are at loose ends in my family. Or, here is my orthodoxy, tied up, labeled, red-taped, laid away, so that I can put my fingers on it, whatever men may say of my morality. Or, I pay court to Christianity on Sunday, if I do bow down at the shrine of Dagon during the week.

And with some, it must be confessed that religion is a thing which is tolerated. It may have shelter, but it must be on its good behavior, and whatever it does it must not hurt Dagon. The moment it makes war on their pleasures, their pride, their ambition, men are as anxious to be rid of it as the Philistines were to get the ark of God out of Ashdod. We are often reminded of the men who desire Jesus to depart out of their coasts, because they had lost their swine.—*Christian Union.*

Be Happy Now.

How old are you? Twenty-five? Thirty? Are you happy to-day? Were you happy yesterday? Are you generally happy? If so, you have reason to judge that you will be happy by and by. Are you so busy that you have no time to be happy? and are you going to be happy when you are old, and you have not much to do? No; you will not. You now have a specimen of what you will be when you are old. Look in the face of to-day. That is about the average. That will tell you what you are going to be. What you are carrying along with you is what you will have by and by. If you are so conducting yourself that you have peace with God, and with your fellow-men and with your faculties, if every day you insist that duty shall make you happy, and you take as much time as is needful for the culture of your social faculties, you will not be exhausting life, and it will be continually replenished. But if you are saving everything up till you get to be an old man, habit will stand like a tyrant, and say: "You would not enjoy yourself before, and you shall not now." How many men there are who have ground and ground to make money, that they might be happy by and by, but who, when they have got to be fifty or sixty years old, have used up all the enjoyable nerve that was in them? During their early life they carried toil, and economy, and frugality to the excess of stinginess, and when the time came that they expected joy, there was no joy for them.—*Beecher.*

They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psalm 126: 5, 6.

The Suffering Savior. [78]

BY J. W. BEER.

Loving Savior—there he hangs,
Suff'ring death's most bitter pangs!
Oh, dear Savior, can it be,
That my sins are laid on thee?

See his bleeding feet and hands!
Hear the taunts of cruel bands!
Oh, my Savior, can it be,
That thy suff'rings are for me?

Deep compassion from his eye
Falls on ev'ry passer-by!
Oh, my Savior, can it be,
That thine eyes may look on me?

Well may darkness spread around;
Well may quake the solid ground;
Well might rocks and mountains flee,
When the Lord's in agony!

Hear his strong, forgiving pray'r!
Hear his cry of anguish there!
"It is finished," hear him cry!
See him bow—oh, see him die!

Oh! dear Savior, can it be—
Was this pain—this death for me?
Yes, for me this shame and pain!
Yes, for me the Lamb was slain!

The Israelites.

Surely, if any race ever earned a right to a free and honorable existence, it is the Hebrew. The undying faith and constancy displayed by that people through centuries of persecution, outrage and unjust discriminations of all sorts in nearly every country in Europe, have no parallel in history. They are not a warlike race, and yet they have shown most heroic persistence and undaunted courage in upholding the traditions and faith of their fathers, and in clinging to their own ways, when by a few words of apostasy they might have won protection and all the rights of citizenship. For many centuries, to be a Jew on the continent of Europe, was to be the prey of every plunderer, an outcast debarred from all the rights even of the humblest Christian minds. In most cities, the Jews were penned up in teeming hives in a portion of the town set apart for their use, and they were locked up for the night, as dumb beasts might be. This practice has only ceased in Rome within a very few years. But times have changed, and the proscription of the Hebrew race is every day becoming more the exception and is surely destined to utter extinction. It is matter for congratulation to every American that no such cruel and bigoted legislation as that so long prevailing against the Jews in Europe has ever disgraced the statutes of this country.

At the present day, the Hebrew population is a large and valuable element in all the cities of Europe and America. They are invariably industrious, prosperous, and law-abiding citizens. In Europe they are carrying off the prizes in politics, music and commerce, and winning social distinction by their merits, wealth, and influence. A gentleman of Hebrew extraction is the only person the great Conservative party in England can trust with its leadership. In a crisis, the brilliant Disraeli is instinctively looked to for counsel, and his word is law in party consultations. The Rothschild family is so well known that comment is unnecessary. It is far more powerful than nine-tenths of the royal families of Europe. And here is Baron Reuter, who doles out news to the press of Great Britain and a part of the continent, and leases Persia for twenty-seven years, as he would a shop! The news autocrat of Central Europe is a Hebrew also, named Wolff. The press of Vienna is for the most part owned and worked by Jews. A correspondent writes that "in Vienna there are more Jews than crossed the Jordan with Joshua to smite the tribes of Canaan. In the Austrian Empire there are as many Jews as there were in Judea in the time of Titus—far more than there were in the captivity."

It would seem that in a fair field without discrimination, the ancient race is sure to win its full share of the wealth, honors and emoluments of this world. Its faith and patience are likely to be rewarded materially, and its intellectual force is making a deep impress in the times.—*Buffalo Express.*

Self-Examination.

Many persons suppose that the sole object of self-examination is to humiliate and abase the soul—to detect in ourselves all the evil that we can, in order to deplore it in confession, and atone for it by contrition. Now it is true that self-examination does disclose to us faults or sins of which before we were scarcely conscious, and that such disclosures do awaken shame. But as Christ taught us, the work is not to stop here. The mourning over the past is not the object of self-examination; and the exercise which stops there is lost.

The Master says, "Watch and pray, lest ye enter into temptation." The object of the Christian's self-examination is to avoid evil in the future; not to afflict his soul with the burden of the past.

Christ takes on himself the burden of the past, for all those who seek pardon and grace through him. The humiliation and shame of remorse is the very burden which we are to lay down, not to take up, at the foot of the cross. We do not honor his sacrifice when we seek to find on Calvary a load which he himself bore, in order that he might relieve us from it. Nor shall we, in one iota, atone for our errors by the effort to grieve over them. It is his atonement that we are to accept, realizing with free and grateful hearts that he hath borne our sorrows for us.

While some have misapprehended the duty of self-examination, others have contemned and neglected it, regarding it as a morbid introspection, which tends to fill the soul with gloom and spiritual pride. But the true object of self-examination relates to the future. It is—"lest we enter into temptation." When thus understood, this duty will be neither neglected nor perverted.

Two or three suggestions may assist those who desire to improve better this indispensable privilege.

Let it be a morning duty. Take a little time in the freshness of the first hours of the day, when the mind is bright and clear, the judgment fresh, and before the cares and disappointments of the day have jaded it, and when neither weariness nor satiety tend to pervert its instincts.

Let us begin with a forward look. What am I going to be to-day? Into what temptations shall I be likely to come? What is there before me which is likely to try me? Where am I weak and vulnerable?

Let it be, then, very faithful as to the past. In going yesterday through the same routine that is before me to-day, how did I err? What are the secret springs of passion, or of vanity, of selfishness, of pride, of indifference and indolence, of levity, or of appetite, which have reproduced again and again the same disheartening errors

or the same weary conflict? Seek that mercy which gives peace to the sin-conscious soul, that all its powers may be aroused in preparation for the labors and the divine victories of the day. Thus shall penitence prepare us for the future through the sweet sense of forgiveness of the past.

Let this examination be practical in every detail, that the whole being may be stimulated and schooled, and enter on the duties and difficulties of the day forewarned and armed at every point, and with that serene vigor which only the consciousness of preparation can give.

Occasionly let a season be given to looking forward further and more systematically, so that not the day only, but the month and the year may have their preparation.

Let these seasons be so distinct and marked, and so happy in their tone, that they may come to mind now and then through the day, so that no temptation can present itself without calling up its own antidote.

Doubtless there are those happy Christians whose life moves on in so serene a way that they feel no need of such forecast. Many others have found their self-examination in the pensive twilight of evening, a source of dejection and discouragement, instead of an access of pardon, peace and strength. If such will sit down with their faces toward the future, instead of on the past, and with the coming day in mind, ask the Master, "What wilt thou have me to do?" and compare self with self, against anticipated temptations, they may find what was an unhappy duty transformed into a joyful privilege.—*Christian Weekly.*

For the Companion.

Outward Signs.

This subject is of vast importance, and is one that we should all well consider; for we are all therein concerned, if not about our brother or sister, we should be about ourselves, for we all have our failings: we are all liable to err, and thereby wave our sign to the world in error. Therefore we should be very careful as to our conduct, and the conduct of others toward us, that brotherly love may influence the same.

Some may say that we have nothing to do with our brother or sister's conduct. But in my way of considering it we have a vast amount to do as regards the conduct of others. We will suppose a brother or sister is in an error, in some form or other, and instead of neat, decent, and plain clothing, conforms to the gaudy fashions of the world. Now we see at a glance that there is something wrong. "Of the abundance of the heart the mouth speaketh." In this case this language is very applicable; for the abundance of the heart is for those gaudy fashions of the day, and consequently the mouth speaketh for those things to adorn this human frame. Then we have a specimen of an outward sign, and very likely of inward corruption. Then such an one is brought before council. We have another illustration, such as has been used. Suppose an entire stranger in the city wishes to purchase something in the line of clothing. The first thing he wants is a coat. He sees a cigar sign. He says, "That is not the place—not the right sign." He goes a little farther and sees a coat, and says, "That is the place;" goes in, buys one and walks out. He says, "The next I want is a hat." He passes along, sees a coat sign. He says, "that is not the place—not the right sign—no hats kept there;" but goes a little farther and sees what he wants—a hat sign; he goes in and buys one. We say the illustration is all right, if used aright; but in my way of viewing the subject, I will draw a different conclusion than some of my brethren do.

Of the first part of the illustration I would say, if you see a cigar sign, and go there and find nothing there but cigars, you have found a perfect cigar establishment. That, then, corresponds with the perfect Christian—the one that has attained to Christian perfection, in whom is not anything found contrary to the laws of God.

And of the coat sign, you see it, you pass along until you come to the door, walk in, and what do you see? There is a coat, a vest, a hat; yes, a hat, something our illustration could not see or find beneath a coat sign. This is then what I would term a kind of variety. This part corresponds with that brother or sister who has embraced some of the principles of the doctrines of faith, and at the same time has as it were, reserved in one corner of the heart a spot of pride—an inclination to follow some of the gay styles of the day, and at the same time want to be a consistent church member.

And now back again to our council. When such a person is brought before the council, in place of compelling the offender to be subject to the laws, rules, and regulations of the church, I would suggest that the brother or sister who is in error would be shown the error, and thus overcome the error instead of the outward appearance; for if the error is not overcome, and the outward appearance is, the case is worse than it was before hand.

We undoubtedly should try to reason the matter carefully and prayerfully; for in many instances members will be led astray, and at the same time not see their error, and consequently they do not feel like complying until they can be shown wherein they do err. Yours in bonds of love; and if I err, chastise me, not hard, but show me where I err.

J. W. Wilt.

Rural Valley, Pa.

A Word to Boys.

Truth is one of the rarest gems. Many a youth has been lost to society by allowing it to tarnish, and foolishly throwing it away.

If this gem still shines in your bosom, suffer nothing to displace or dim its lustre.

Profanity is a mark of low breeding. Show us the man who commands respect; an oath never trembles on his tongue. Read the catalogue of crime. Inquire the character of those who depart from virtue. Without a single exception, you will find them to be profane. Think of this, and do not let a vile word disgrace you.

Honesty, frankness, generosity, virtue—blessed traits! Be these yours, my boys, and we shall not fear. You will claim the respect and love of all. You are watched by your elders. Men who are looking for clerks and apprentices have their eyes on you. If you are profane, vulgar, theatre going, they will not choose you. If you are upright, steady and industrious, before long you will find good places, kind masters, and the prospect of a useful life before you.

You must hold intercourse with God, or your soul will die. You must walk with God, or Satan will walk with you. You must grow in grace, or you will lose it, and you cannot do this but by appropriating to this object a due portion of your time, and diligently employing suitable means.

For the Companion.

Baptism—A Review. No. 3.

I now propose to enter upon a part of the subject, in which the critic would seem to exult, as though he proposed a question not easily answered, and which, too, the great mass of mankind do not see as I do. The question now before us is one of great importance, and should be esteemed so by all mankind; because the command is given by the Savior, issued from his lips, after he had burst the bars of death, and came forth alive, mighty King and Conquerer of death, hell and the grave.

In our imagination we can look back into the past, and on the fortieth day from his resurrection, see him leave the house of his friends Mary, Martha and Lazarus, and ascend the hill of Bethany. See him walk with a slow yet firm step, and with an expression of power and majesty. He ascends the hill with a holy radiance, which seems to be the very light of holiness and peace. It is an imaginary scene, impressive beyond expression. The hill thronged with an awe striken multitude, which knew not whether to remain or fly from the presence of the Son of God. He ascends to the top of the Mount, and stands upon its apex alone. The blue sky spreads out its illimitable concave above his head, and the air is filled with a soft halo of glory. He looks upon his disciples, and utters the following language. "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world. Amen." Oh, ye ministers of Christ, think for a moment of the language that was uttered, where it was uttered, and by whom it was uttered. Father Brooks, did you ever solemnly meditate upon the serious instruction given you as a professed minister of the gospel of the Son of God? Do you teach the nations to observe all things whatsoever Christ has commanded, or do you teach them that it is unnecessary to observe them? We are taught by the Revelator, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." But to the subject. We understand the language under consideration to mean just what it says: it says the three names in the trinity; And I understand it to mean that the nations are to be baptized in those names.

In contending with our friendly opponents upon the subject, they will tell you, that these three are one. We admit that; but does that change the idea conveyed? Not at all. The idea conveyed by the language, as it is recorded, is that the nations must be baptized in the name of the Father, and baptized in the name of the Son, and baptized in the name of the Holy Ghost.

"Well, but," says our friend, "we are to be baptized into the essence of the three; hence it is that one action will do."

Dear friends, the language does not say so. It is as plain as language can speak, that the nations are to be baptized in the name and not into the essence. The text under consideration does not say, that the nations are to be baptized in the names of the trinity; but it distinguishes each separate name of the Godhead in the singular number, as quoted in the onset. We will quote again: "Baptizing them in the name of the Father, (there must be an action to fill that part of the sentence,) and of the Son, (there must be an action to fill the second part of the sentence,) and of the Holy Ghost," (there must be an action to fill the third part of the sentence;) hence it is a compound sentence, and cannot be filled without an action after the utterance of each of the three names.

I was once interrogated upon the subject by a very intelligent gentleman, or who is regarded as such, who wished to know why the Brethren (Dunkards he had it) baptized three times, or performed three actions in baptism. I of course regarded the question as a civil one, and proceeded to answer it to the best of my ability. We were riding upon the highway, and had no Testament with us, and so I had to quote my passages as best I could. Among the many, I gave him the commission as recorded by Matthew, and proceeded to show him that the divine Author had given us the command by placing the three names of the trinity in the singular, and not in the plural. And I tried to show him, that, if the evangelist said, "Baptizing them in the *names* of the Father, Son and Holy Ghost," then it might look as though one action in baptism would answer. He thanked me, saying that the latter was the way it read, and that if the passage read the way I quoted, leaving each name in the singular, then there was no getting around the question, but that the three actions were demanded according to language. Having no Testament, neither of us yielded to the other's quotation; and so we parted.

The commission, as recorded by Matthew, is an elliptical sentence, and when the ellipses are supplied, it reads, "Baptizing them in the name of the Father, and [baptizing them in the name] of the Son, and [baptizing them in the name] of the Holy Ghost." There are other elliptical sentences, and many of them in the Scriptures.

An ellipsis is the omission of a word, phrase or clause, which is necessary to complete the construction.

We will give one for an illustration. Matth. 21: 33, "There was a certain householder, which planted a vineyard, and (he) hedged it round about, and (he) digged a wine press in it, and (he) built a tower, and (he) let it out to husbandmen, and (he) went into a far country." It is an evident fact, that the little word "he" must be there to make it a plenary sentence; but it is understood as well without it as with it.

We will give another. Luke 12: 18, "I will pull down my barns, and (I will) build greater (barns.)" In this sentence the idea is conveyed as well without the words "I will" and "barns" as with them; because it is understood, that he was going to build greater barns, from the fact that he was going to pull down his barns, and the word barns is understood.

Just so in the commission. The nations are to be baptized, not in the *names*, but "in the *name* of the Father." According to common sense, saying nothing of grammatical criticism, they are to be baptized in the name of the Son, and also of the Holy Ghost. The words, "baptizing them in the name" are understood, because they are clearly expressed in the beginning of the sentence.

To more clearly illustrate the case to our readers, suppose, friend Brooks, that you wished an immediate survey made by me, and I was to reply that I could not, I must first go to Weston, and Buckhannon, and Clarksburg. You would understand at once that I must go to Weston, and I must go to Buckhannon, and I must go to Clarksburg. But were I to act on the above sentence, as you do on the commission, with but one action, and tell you that I had done what I said I must do before I could comply with your request, you would at once say that I was a maniac, or, at least, that I was entirely mistaken. I think so too; for if I utter the name Weston, and stand still, and then utter the name Buckhannon, and stand still, and only act in going to Clarksburg, the first two parts of the sentence are not filled, and I have not done what I said I would do. Just so in the commission, even admitting your sprinkling, or pouring to be baptism. You utter the words, "I baptize thee in the name of the Father," you do not do it, but stand still; then you say, "And of the Son." What of the Son—baptize? No, you will not admit of that, but stand still; and then you add, "And of the Holy Ghost," and then comes the action, the very same as in my going to Clarksburg. I will let this suffice for illustrations, and enter upon other facts as proof of my position.

Weak and unworthy as I am, (not worthy of any note among the poe-

ple of God) I have read considerable upon the important subject of baptism; and have never read any work of controversy between single immersionists and pedo-baptists, but what the single immersionist would quote some trine immersionists to prove immersion the primitive mode. The great founder of the Methodist Episcopal Church, John Wesley, was an immersionist, and not only an immersionist, but he believed in a threefold action in baptism, the very same doctrine that I am trying to vindicate in this essay; and it looks fully as strange to me to see Wesley's progeny repudiate trine immersion as it does to Brooks to hear a man preach immersion from a text that reads sprinkle—Isaiah 52: 15, "So shall he sprinkle many nations," which has no allusion whatever to baptism. "Well, but," says one, "John Wesley did not believe in trine immersion." For reference see the Life of Wesley, by Henry Moore, who was the only surviving trustee of Mr. Wesley's Mss., who says, "When Mr. Wesley baptized adults, professing faith in Christ, he chose to do it by trine immersion, if the persons would submit to it, judging this to be the apostolic method of baptizing." I will give a few more, and close.

Tertullian, the oldest of the Latin fathers, says, "We die symbolically in baptism." And he farther says, in his treatise on baptism, "This holy ordinance is performed by dipping the candidate thrice, face forward, under water."

Justin Martyn, in his Apology before the Roman Emperor, says, of those who dedicate themselves to God through Christ, "Upon their conversion they are brought to a place of water, and washed in the name of God the Father; moreover the person baptized and illuminated is baptized in the name of the Lord Jesus, and in the name of the Holy Ghost."

Basil, Archbishop of Cesarea, says, "By three immersions we administer this important ceremony of baptism, that death may be represented in a figure."

Clement, another of our ancient Christian fathers, says, "Ye were conducted to a bath, just as Christ was carried to the grave, and were thrice immersed, to signify the three days of his burial."

Chrysostom, another of our great fathers, who lived in the fourth century, says, that "Christ delivered to his disciples one baptism in three immersions of the body.

Theodoret, another who lived in the same age of the world, and who was a learned and eminent man, and of the faith, taught trine immersion as the only legitimate mode of administering the ordinance. Many more I could bring, but deem it unnecessary, for I am already too tedious.

The formula of baptism as given by Christ in the commission, when analyzed by rules of reputable authority in our English language, teaches only trine immersion, or three actions. The uniform practice of the Greek Church ever has been a threefold action in the ordinance, holding it as necessary as water is to constitute the proper element.

I do think that if our friends would search more diligently for the truth of God's word, and obey that word as it is left on record for us, they would not find so much time to fling their sarcasms at a conscientious and inoffensive people.

I will ask one question, and then I am done. The question was asked by our Savior over eighteen hundred years ago, and it seems as though it has never been answered. The question is, "Why call ye me Lord, Lord, and do not the things which I say?"

ANDREW STALNAKER.

A Few Words to the Young.

BY S. G. RIDDLE.

When Agesilaus was asked, What he thought most proper for boys to learn, he answered, "What they ought to know when they become men." This was a very appropriate reply, and is equally true in reference to the other sex, as they too should learn as girls what they ought to know when they become women. Youth is the time to lay a good foundation if we would rear a substantial and permanent superstructure for subsequent and future life. I would say to all young people, if you would enjoy this life, if you would be useful, if you would be contented, if you would be truly happy, resolve, if you are boys, to become men, and if girls, to become women, who make their mark in the world. I will subjoin a few paragraphs, bristol of good advice, for your especial benefit, which I have selected from various authors. They have often proved a source of encouragement to me when tried and discouraged in the struggles of life. If you will commit them to memory, or read them over carefully every day, and act upon the principles contained therein, you will never have any occasion, either in this life, or that which is to come, to regret your course.

1. Resolve on that kind of life which is most excellent, and habit will render it the most delightful.

2. None so little enjoy life and are such burdens to themselves as those who have nothing to do.

3. Always remember that the height of all philosophy, both natural and moral is to know yourself; and the end of this knowledge is to know God.

4. Never forget that knowledge and learning, riches and honor, even in their most resplendent gallantry, are all but insignificant pageantry without piety and virtue.

5. The active only have the true relish of life. He who knows not what it is to labor, knows not what it is to enjoy. Recreation is only valuable as it unbends us; the idle know nothing of it.

6. Have a definite purpose in life and never lose sight of it. Push early, late and often. Let your aim be what it may in reason, and it will be accomplished. All success is simply this reduced to practice.

7. Never despair. It does no good. Give up to it and you suffer all manner of unnecessary miseries. Recollect that others have been in ten times worse plights, have stoutly braved it out and made a triumph. A square purpose, a decided will, and a foot put solidly down are all you want.

8. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the father by him. (Col 3: 17.) Now, the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen (Heb. 13: 20, 21.)—*Evangelical Messenger.*

THE beginning of strife is as when one letteth out water; therefore leave off contention, before it be meddled with.—*Prov.* 17-14.

For the Companion.

Christendom.

What on earth are mortals needing
More than Jesus crucified?
Though the multitudes are seeking
Worldly pleasures in their pride.

Some behold a bleeding Savior,
But they do not hear his voice;
And they show by their behavior
That his way is not their choice.

Others make a bold profession
Of religion in their way,
But are yet in the transgression,
Since the Lord they disobey.

Some produce a great commotion,
And they jump and shout and sing,
Like the raging of the ocean,
When the storm is on the wing.

Jesus loves a gentle spirit,
Meek and quiet, warm with love,
Well-befitting to inherit
Mansions in that home above.

God has no delight in jumping,
Shouting is no Christian's part,
Beggars should be mild and humble,
Asking for an honest heart.

Jesus never jumped nor shouted,
(Read of all that he has done;)
Even when his foes were routed,
And the victory was won.

He's our pattern, our example,
How to live and worship God;
For he gave us an example
How to walk the narrow road.

"Here is Christ" and "here is Jesus,"
Is the cry of every sect:
And their crying might deceive us,
Did their works them not detect.

Pride and schisms, "strong delusions,"
Show to us by what they fell.
And their factions in confusion,
Are so many—who can tell?

Costly living, worldly honor,
Popularity and fame,
Are not pushed into one corner,
But are made their special aim.

Many pay enormous prices
For a pew in splendid hall,
Ornamented with devices,—
Works of art—superfluous, all.

There they meet in gorgeous temples,
Glitt'ring with their lofty spires:
And their ritual all resembles
Human rites and vain desires.

Where they hear the lofty thesis,
Bishops and archbishops there
Read the written exegesis,
And the benediction prayer.

They will scarcely give admittance
To the lowly and the poor,
Who cannot afford a pittance
Their salvation to insure.

Thousands bow to crucifixes,
Muttering repeated prayers:
As when Satan freely mixes
Truth and error, wheat and tares.

They have forty days for fasting,
To their priests confessions make,
And of them forgiveness asking
For the Virgin Mary's sake;

Worship images and paintings,
Works of art and man's device:
But with God have no acquaintance,
Neither know they Jesus Christ.

Many meet in secret chambers,
In fraternal council rooms;
Pledged or sworn are all their members
In regalian costumes.

This is not the Savior's doing,
Such is not his sage advice:
Holy ends are men pursuing,
Who will enter Paradise.

Some are sure of their salvation
Any moment they shall die;
Ready, in their calculation,
Just to give this world good-bye.

Then, they have such happy feelings!
They rejoice, they say, in God,
But they heed not his appealings
To pursue the narrow road.

But a few through tribulations,
And refining fires have passed,
And, the hope of their salvation.
In his promises have cast.

They are scarcely stored in convent,
Or caged up in cloistered cell;
But reside throughout the country
Where the meek and lowly dwell.

They believe the Savior's teachings,
And they willingly obey
His commandments, his beseechings,
To pursue the narrow way.

For they take his yoke upon them,
And his burden which is light.
They are not ashamed to own him,
But confess him day and night.

Jas. Y. Heckler.

Harleysville, Pa.

For the Companion.

Crown of Pride.

By the word crowned we understand, in the first place, any ornamental encircling of the head, any mark of honorable distinction; and in the next place, we may apply it to anything which imparts beauty, dignity or finish.

The word crown occurs about sixty times in the Bible in such terms as, "The golden crown," "The holy crown," the "crown of glory," and "crown of life," &c. But the phrase, "Crown of pride" occurs only twice in the Bible to the best of my knowledge. You will find it in Isaiah 28: 1—3, "Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty like a fading flower," etc. (3) "The crown of pride, the drunkards of Ephraim, shall be trodden under feet."

If we examine the above passages, we can learn that there is a "woe" pronounced against the "crown of pride;" and farther "it shall be trodden under foot." The question arises, who shall tread it under their feet? In answer I would say, that the followers of Christ should trample it under their feet. I know that the brethren are generally preaching against pride; but, at the same time, we must be sorry to see, now and then, one of our members that we must believe doth still wear the Crown of Pride. Not very long ago I attended a lövefeast, and among the sisters I saw one that I thought had the Crown of Pride on her head. I must tell you it looked odd to me, to see all the sisters having plain caps on with the exception of one which had a fashionable hat on, and I thought, surely it is a Crown of Pride. But she did not commune,

But perhaps I am wrong in my opinion; for it is often said, that pride consists not only in clothing, but the vilest clad may be proud in heart. I partly agree with the assertion; but at the same time, it is not very likely that any of the sisters are as proud with their caps as those are with their hats. However it could be possible that even sisters would be proud of their caps; but if that were the case, I would say to such, that they are wearing the Crown of Pride, instead of the crown of humility; and if they are ever so plain. I admit that it is not always the gayest dressed that is the prondest; for I have seen persons who were dressed in homespun attire and seemed to me prouder than others dressed in silk. But as we learn by Webster, the crown is not particularly adapted to the head-dress only, but "anything which imparts beauty," etc.

Now brethren and sisters, we, who have enlisted under the banner of King Immanuel, should be very careful that we do not wear the Crown of Pride; for there are various ways in which we could wear it, if we are not careful, not only on our heads and backs, but also in such things as fine houses and barns, if we

would build to exceed our neighbor, and spend means uselessly just for beauty and finish, instead of giving it to promote the spread of the gospel. But I have seen brethren and sisters generally to appear humble at the time of our communion meetings; but it appears that, sometimes, when they are out among the world, some dress and act like the world. To such I would say, always appear at one place like the other; for, if you go with the world and with the children of God at the same time, you are trying to wear two crowns, and I am afraid that will not hold out; you cannot serve God and mammon. Christ said on one occasion, "He that is not for me is against me." So you can plainly see that you must be a Christian or a worldling; you cannot be both at the same time.

I had been often at communion meetings of other sects, who profess to be followers of Christ, that it made me feel bad. They at such seasons profess to eat and drink the flesh and blood of Christ, and I think that they should come very humbly; but instead of coming humbly they come in the very height of fashion and folly. Jesus wore the "crown of thorns," but they wear the Crown of Pride; apparently, each tries to be dressed the gayest, and they must have new hats and dresses, etc., before the communion and thus they appear to commune with crowns of pride on their heads and backs. I often thought, "Such persons are surely not discerning the Lord's body." Nevertheless, God forbid that I should judge them; but I am fearfully afraid, that their Crown of Pride will be trodden under foot at the last day, if they do not reform.

But it has been said to me, that pride doth not consist in the clothing, but that a humble garb might cover a proud heart, and that an humble heart can be covered with silk. Now I agree (as I have already hinted in this article,) that a proud heart can be covered with an humble garb; but on the other hand I am very slow to acknowledge the latter clause of the above quotation. I will try and give some reasons for believing as I do. I will make a comparison here. Suppose any of us should travel, (as many of us do,) and we should come to a town at meal time, or at lodging time, and we would like to have lodging and refreshments. Well, as we would go through the town, we would see humble huts, but we would not enter, for we would not expect to find, in such huts, what we want; but at last we come to a large house, sign board, "Union Inn," or the like. We would enter, and inside we would find what we expected. And so with everything. We can always see the sign outside; and if we enter, we can invariably find inside what the sign calls for. Just so with pride. If persons dress in the late fashions, and vanities of the world, I put them down as proud; for if we can see the sign outside, we may be sure that the substance is in the heart.

Now brethren and sisters, let us all try and tramp the Crown of Pride under our feet, and not put it on our children, as many do, and thus implant pride in their tender hearts, that can hardly be removed. If we tramp the Crown of Pride under our feet while we are here, then we can expect to wear the crown of glory in the eternal world.

NOAH B. BURGH.

New Enterprise, Pa.

Faith Worketh by Love.

BY THOMAS BOWMAN.

The cross of Christ is now the one divinely appointed instrument for drawing all men to God. In it is embodied the idea of divine sympathy with man. And in this idea of the sinless suffering of the Son of God, and that for us sinners, is hidden the divine secret for the transformation of our nature—for subduing by love the selfish heart of man.

The conviction of sinfulness and the promise of forgiveness is the peculiar characteristic of our faith. Humiliation for the one and gratitude for the other are the effects which it produces in the mind of every one who believes; and thus that which the moral law, or any law, could not do, the gospel can do. While the former can only forbid transgression, the latter attracts to obedience. Faith in Jesus produces love to God, and the love of God is the keeping of his commandments. Thus the gospel substitutes hope for fear, and love for law, and supercedes the commands of duty by the higher and holier influences of filial gratitude.

For the old principle in the world before Christ, "Do this and you shall live, do it not and you must die," our gospel has substituted the principle inspired by the hope of deliverance from sin. Now we hear, "Be of good cheer, thy sins may be forgiven thee;" never fear, only believe; and believing, we love, and love we obey, and thus fulfil all the law of God.

The assurance that God cares for us, notwithstanding our sinfulness, and that he has provided a way by which he may be a just God and yet our Savior, changes our natural dread of him, and enmity toward him, into love. Thus faith in Christ is almost almighty, where the threatenings of the law were weak.

Our religion supplants the sense of unappeasable anger by the belief of assured forgiveness, and substitutes for the prospect of evil, and that continually, the hope of holiness and happiness; and pointing out to us our Redeemer, our hearts respond to his bidding, and he leadeth us whithersoever he will. Verily there is a mysterious power in this faith in Christ. It is more influential than all beside.

It is hard to regard with indifference one who has forgiven us without upbraiding, and nigh to impossible not to have our hearts subdued into affectionate submission to Jesus, when we really believe that he died for us while we were yet sinners. So evil, yet so beloved, and that by one altogether holy, and at such a sacrifice! Can the soul who steadily contemplates the great mystery of the New Testament—God manifest in the flesh, the Son of God becoming the Son of Man—and ponder on what he said, and did, and suffered, to save us from everlasting damnation, and re-admit us into communion with the highest Holiness of heaven—yea, into communion with the great I AM—and then deliberately disregard his commandments, and live in that sin he came to destroy? The answer of the infallible word is, "No."

It is a libel on our religion to assert that a person introduced into the presence of God, brooded over by the Spirit, which proceeds from the Father, and the Son, and filled with gratitude for pardon and peace, finds it hard to deny all ungodliness, and live soberly and righteously, while to do the will of God is his chiefest delight and greatest glory. Men indeed may say they have faith, and yet live in sin; but then, our Savior has himself given us the rule whereby to judge them. By their fruits ye shall know them. They who mind earthly things are enemies of the cross, for our Faith worketh by love.—*Evangelical Messenger.*

For the COMPANION.

Extracts from Christian Writers.

1. "I hope the publishing of articles in our periodicals, written against the order of the Church in any of her practices will forever cease, and the necessity to reply will be avoided."

2. "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear."

3. "If there be any who do not so believe, let such seek their associates among those who are of like precious faith with themselves."

4. "Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

5. "Whosoever is afraid of submitting any question, civil or religious, to the test of free discussion, is more in love with his own opinion than with truth."

J. ZUCK, Jr.

GAIN all you can, save all you can, give all you can.—*Wesley.*

For the COMPANION.

Cain's Wife.

There are some people in the world who profess to believe that Adam and Eve were not the only people created in the day of creation. And to prove their position, they refer us to Cain's wife, but which, when rightly considered proves nothing in their favor. If people would but take heed to the word, and not be wise above what is written, it would be far better. Mark the word, "And in process of time it came to pass." Not while they were boys. Not in ten or fifteen years after the creation; but in process of time. It may have been several hundred years after the creation, that Cain brought of the fruit of the ground an offering unto the Lord, when the Lord had no respect for Cain and his offering. But unto Abel and his offering the Lord had respect For it seems Abel knew what would be well pleasing to the Lord, and how to worship in sincerity and truth.

Now, considering that Cain and Abel may have been two hundred or more years old at the time that Cain slew Abel; and during this while Adam and Eve begat sons and daughters; for the command had gone forth to 'be fruitful and multiply, and replenish the earth." And their children and children's children for five, six or more generations, may have increased or multiplied in the same ratio that Adam's family did. So that it was no difficulty for Cain, "In process of time," to get a wife. Some of Adam's sons must of course have married their sisters, and as there was no law to the contrary it was not wrong. As Cain dwelt in the land of Nod, it is very probable that Nod was one of Adam's sons. When men lived nearly a thousand years, they could produce large families.

JAS Y. HECKLER.

Harleysville, Pa.

A Beautiful, Touching Incident.

The Bible tells us that woman is to be a help-meet to man, and the man is to be the support of the woman. To make married life a source of happiness, affection must rule the hearts of both. The married pair must be mutual helpers, one to the other. Then the conjugal state becomes a smooth and pleasant road, fringed with fragrant flowers, which bloom even in the depth of the winter of adversity and sorrow.

"I have read," says the author of a recent work, "a beautiful illustration of this point: A lady, travelling in Europe, visited, with her brother, a town in Germany, and took lodgings with a remarkable couple, an aged man and woman. They were husband and wife. They lived by themselves, without child or servant, subsisting on the rent accruing from the lease of their parlor and two sleeping rooms. The lady, in giving an account of the persons, says: 'When we knocked at the door for admittance, the two aged persons answered the knock together. When we rang the bell in our rooms, the husband and wife invariably came, side by side. And our requests were received by both, and executed with the utmost nicety and exactness. The first night, having arrived late by the coach, and merely requiring a good fire and our tea, we were puzzled to understand the reason of this *double* attendance.'

"When the time to retire came the lady was surprised to see both husband and wife attending her to her chamber, and, on looking with some seriousness toward the husband, the wife, noticing her embarrassment, said to her, 'No offence is intended, madam, my husband is *stone-blind*.' The lady began to sympathize with the aged matron on the great misfortune of having a husband quite blind. The blind man exclaimed: 'It is useless for you, madam, to speak to my wife, for she is entirely *deaf*, and hears not a word you say!' Says the lady boarder, Here is an exemplification of the divine law of compensation. Could a pair be better matched? They were indeed 'one flesh.' He saw through her eyes, and she heard through his ears. Ever after it was interesting to me to watch the aged man and his aged partner in their inseparableness. The sympathy for each other was as swift as electricity, and this made their deprivation as nothing. This beautiful domestic picture would only suffer from any words of comment."—*Lutheran Observer.*

Oh! it is sweet to be the Lord's, to be sensibly devoted to him! What a blessed portion is God! How glorious! how lovely! How my soul longs to employ my time wholly to God.

Christian Family Companion.

DALE CITY, Pa., Nov. 11, 1873.

Editorial Correspondence.

WATERLOO, IOWA.
Oct. 27th, 1873.

After leaving Clear Lake, we returned to Nora Springs; and after dinner, brother Workman conveyed us to the Brick School-house, where the Brethren had appointed a council meeting. There was not a full turnout of the members. This appears to be a general shortcoming of the church. Our business meetings are not as punctually attended as they should be. They could be made much more interesting, as well as more profitable, if all the members would attend: not only the brethren, but also the sisters, young and old. Let all attend the council meetings, and all participate in the exercises. This congregation has only been organized within the last year. W. J. H. Bowman is the Elder, and John G Eby, minister. The church at this place is apparently in a prosperous condition. May the Lord keep it in this condition.

In the evening we preached in the Baptist meeting-house at Nora Springs. Lodged with Elder Bauman, and renewed our acquaintance with his family.

On Sunday forenoon we preached at a school-house near brother Toothman's, to an attentive audience. Dined at brother Jacob Ankney's. Had an interesting interview with his son-in-law, Brubaker, who is zealously engaged in the profession of teaching. We earnestly pray that he himself may become a disciple of the Lord Jesus, so that he may consistently teach his pupils the way of life.

In the afternoon we attended a social meeting at the house of brother Workman. Brother Workman is the pioneer of the Brethren in this county and neighborhood. His house is truly a Brethren's house. The meeting was an interesting one, and we hope

the brethren and sisters will continue to assemble in such a capacity. In the evening we again preached in the Baptist church, at Nora Springs. Good attendance and excellent attention.

After meeting, brother Jacob Eby took us,—brother and sister Reber and ourselves—to his home, where we spent the balance of the evening and the next forenoon.

Monday, 20th. About one mile from brother Eby's is a very interesting mound, on the banks of the Lime Creek, which are about fifty feet high. It is a clay bank, having petrifying virtue, which is filled with petrified shells, wood, and animalcule. We have with us some very fine and rare specimens for our cabinet. Afternoon, brother Eby took us to Nora Junction and in due time we took the cars, brother and sister Reber for home, and we stopped off at Clarksville. Dr. Cronce met us at the station and conducted us to his home. His wife, sister Leah Cronce, is one of our occasional contributors Here brother Samuel D. Gochenour met us and took us to his home, about half-way between Clarksville and Shell Rock. Here we had the first opportunity to catch a few fish by the spearing process, in the waters of the beautiful Shell Rock River

Tuesday, 21st. This forenoon wife and I had a pleasant boat ride on the river, and gathered a number of small shells, with which the bottom of the river is lined. Afternoon, brother G. took us to Shell Rock where we took the cars, where we again met sister Berkley, and also brother Ellis of Green, who was on his way to Indiana. Here brother Joseph Saylor met us and took us to his home, where we pleasantly spent the evening, and next forenoon This was our home on our visit last year, sister S. being a sister to our travelling companion, Dr. Beachley.

Wednesday, 22. Preached at Orange Grove school-house, to a small but attentive audience; small on account of the inclement weather. Lodged at Elder Beachly's. Here we also had the pleasure of meeting our young brother Hiram Fadely, from the neighborhood of Dale City, formerly, but now of Jasper county, Iowa. He is now looking Kansas-ward. Elder Beachly expects to have sale on Friday, to sell off his farming utensils, as he intends to retire from business entirely. This will enable him to give his time all to his official duties.

Thursday, 23. Returned our riding pony to brother Saylor's. Dined at brother Lewis Berkley's, who then took us to see sister Harrison, who was however not at home. Thence he took us to brother Samuel H. Miller's, where we spent the evening. Our young sisters, Annie Miller and Katie Saylor, and sister Mary Miller, were also in our company, and we spent a pleasant evening.

Friday, 24. Brother Miller took me to Waterloo, where I spent the day interviewing the town. Dined at Dr. Gabriel Beachly's, where I had the pleasure of meeting brother Daniel Spicher, M. D. from Crain Creek. All were in good health.

In the evening we attended a social meeting at brother Peter Hoff's, in the room occupied by our afflicted brother, Jacob Moore, whom we had visited before. He is still painfully afflicted, and getting no better. Though his body is weak, we are glad to observe that his faith is strong.

Saturday, 25th. Visited at brother Abraham Good's, and brother Paul Cobaugh's, old acquaintances. Lodged at brother Henry Gochenour's, where we had a little singing circle; but were disappointed in having all the members present. Still we had a pleasant time, with all our disappointment. The brother and sister had gone to much trouble to have a pleasant interview.

Sunday, 26. Brother G. took us to the meeting-house for forenoon services, where we had a good attendance. Thence to brother Matthias Miller's, where we spent a few hours with the family and other friends who met there. Thence to Pleasant Hill school-house for preaching at 2 o'clock. Thence to brother Reber's where we again met the brethren and sisters in social meeting.

Monday, 27, which is to-day, we have visited at brother John Spicher's, in Waterloo. We are quite well, and have been since we landed in the State. The weather is cold with "skifts" of snow. On Wednesday morning we intend to go to Cedar Rapids, and on next Monday, Nov. 3d, to start to Nebraska. Until the 10th of November we will receive mail at Carlton, Nebraska.

Good bye,

H. R. Holsinger.

To Agents.

You are already aware that brother Quinter has purchased the Christian Family Companion. It changes hands at the close of the present volume. The Companion is to be conducted on the same principles it has heretofore been, and to have the same objects in view; and it is certain that the same labor and expense will attend its publication. We must therefore pursue the same general course. With our next Number, we aim to send out our prospectuses as usual. So far as possible we will send to all of our former agents; and we hope you will continue to work for the Companion as you have done, and, if possible, with greater energy. If any of you should fail to receive the necessary outfit, do not feel yourselves slighted; but go to work, at once, willingly and heartily, and with an assurance that your efforts will be appreciated. The cause is a worthy—a noble one, and we hope that none of you will hesitate or falter. Enter on the work of soliciting subscribers with confidence—with a determination to do your work thoroughly. Go not only to all of the members, but to your friends and neighbors in general. Do not merely ask them to subscribe, but if they hesitate, urge your claims, answer their objections, waive their apologies, and convince them that it is not only their duty but a privilege. Regard yourselves, not merely as agents for a paper, but as serving the Lord in that capacity; and "whatsoever ye do, do it heartily, as to the Lord," and he will bless your efforts and reward your labors.

J. W. B.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

Death Penalty, Again.

In No 41, page 653 I find, under, "The Death Penalty," and over the signature L. A. Dosch, a reference to my query, "Is there any repentance unto salvation for murderers?" Dosch says. "On this subject I beg leave to differ with the writer;" and, "we are glad to see and notice the fact that the religious press has taken up the subject of capital punishment, and is discussing the question of putting men to death by hanging. Some honest, old Mosaics and Puritans stick to the old way of revenge, and, according to their interpretation of the Scriptures, still demand 'an eye for an eye and a tooth for a tooth,'" &c. And says he farther, "We have not been able to take that view of the subject," since Michigan, Rhode Island, Wisconsin and Iowa, "have repudiated the law of blood, for blood, and life for life. Here is the experience of five states. Look at them; are they not peers of any other?" "I think there is a better method of dealing with criminals than brother Sayler would. I think hanging is unchristian, unsuccessful, and even barbarous."

These are the views of L. A. D. on the subject on which he begs leave to differ with me. The reader will observe that the *Religious Press, the local laws of your states*, (which he numbers five), and I THINK; is all the evidence he offers for his differing with me. *Not one scripture reference is found in his article.* THE RELIGIOUS PRESS! What authority is that to ground religious faith upon? Consult it on any of the ordinances and what will you learn? Consult it on non-resistance, or on any part of the self-denying principles taught in the New Testament scriptures, and what will you learn? The State laws of Michigan, Rhode Island, Wisconsin and Iowa—what a platform to build faith upon, to those who read the crime statistics of them! L. A. D. will please excuse me in declining to learn faith with him from these. "I think there is a better method of dealing with criminals than brother Sayler would." Brother Sayler advocated no method of dealing with murderers at all; he only held, and *still* holds, that wilful murder is a sin unto death, which is not to be prayed for, and must be atoned by paying the penalty.

"I think hanging is unchristian, unsuccessful, and even barbarous." Of the mode or manner of executing God's law brother Sayler said nothing, and has nothing to say, not being appointed to that office; but to call the execution of God's law barbarous is synonomous with calling God a *Barbarian*, and is the same spirit which used to charge the Savior with casting out devils through Beelzebub the prince of devils. L. A. D. will please again excuse me in not believing God to be a barbarian. And as my faith is rooted and grounded, not on "State laws," nor the "Religious Press," or on what "I think," but on the law of the Lord, I refer to it.

"And surely your blood of your lives will I require: at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." Gen. 9: 5, 6. Here is this barbarous law; which a merciful, and not a barbarous God enacted. "At the hands of man" does God require the life of the murderer. Does God change? "In the image of God made he man." Does a murderer bear the image of God? "He that smiteth a man, so that he die, shall be surely put to death." Ex. 21: 12. "But he that killeth any man shall surely be put to death," Lev 24: 17. "Moreover, ye shall take no satisfaction for the life of a murderer, which is guilty of death; but he shall be surely put to death," Num. 35: 31. Here is a positive declaration, (not made by any religious newspaper, or by, "I think," but by the law of the ever living God,) that the willful killing of a human being is a sin unto death, for which no *satisfaction* shall be taken for the life of the murderer, but his life must pay the penalty, *barbarous* as it may seem to man. Has this law ever been changed? None but God or his Christ can change it. Did they ever change it? If so, where is the record of it? Jesus says, "Think not that I am come to destroy the law; for * * * till heaven and earth pass, one jot or one tittle shall in no wise pass from the law," Matth. 5: 18. So Jesus did not change it. And the apostle says, "There is a sin unto death; I do not say that ye shall pray for it;" 1 John 5: 16. The reason why he shall not pray for it is, because no satisfaction shall be taken for the life of the murderer. "And ye know that no murderer hath eternal life abiding in him;" 1 John 3: 15. St. Paul says, "The law is good if a man use it lawfully," and says, "It was not made for a righteous man, but for the lawless, for murderers of fathers and murderers of mothers, for manslayers," etc., 1 Tim. 8: 9. "And all murderers with certain sinners shall have their part in the lake which burns with fire and brimstone;" Rev. 21: 8. And Jesus transferred the law, "Thou shalt do no murder into the gospel;" and hence it is to day as God gave it, a *sin unto death* for which no *satisfaction* is to be taken, or prayer made. And until L. A. Dosch shows the scripture in which God has authorized the Legislatures of the states named, The Religious Press, or "I think" to change, annul, and make void the law, these local enactments will not weigh a feather in the scale by which. "Old Mosaics and Puritans" weighed the law of God, and will continue in their way of thinking the barbarity notwithstanding. With the understanding that the children of God who belong to the kingdom which is not of this world have no part in the execution of the law which is made for murderers. And if there be any apparent hardness or cruelty in the execution of the law, let the murderer remember that "The way of the transgressor is hard; and he that resisteth the ordinance of God shall receive to himself damnation. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil." (See Rom. 13). St. Paul says that with a certain class of sinners Christians should not eat; certainly then murderers are not to be taken into the arms of Christians and hugged to their hearts in order to canonize them and hold them up as martyrs.

D. P. SAYLER.

Our Sunday-School.

Remarks to the Dale City S. S., by Dr. U. M. Beachly, Supt.

To-day closes the fourth session of our, or what we have been pleased to denominate, the *Brethren's Sunday School.* The success or non-success of our school, whether for weal or woe, eternity will reveal. That our school is a positive or great success, we do not claim; that it was not an entire failure, is a wonder. If the reasons that it was not a success, could be pointed out, and hereafter avoided, it might prove an advantage to our future success.

In the first place, I will say, that the children who have encouraged us with their regular attendance, have done their part, and have left a nucleus for future success. There are, at least, as many more children in our town and vicinity that should have attended. Who is to blame for their non-attendance? I believe that in most instances the parents are at fault. Why the parents, (brothers and sisters) have withheld their influence and encouragement, is surpassing strange and inconsistent. Many reasons might be given; but a want of Christian zeal and charity are perhaps, the most prominent causes. We have our likes and dislikes; and, above all, we like our own inclinations better than anything else. The rule or ruin principle is the bane of

any Society, religious or secular. The old truism, "United we stand, divided, we fall," is every day verified. We all know this, yet we carry it into church and state. Into our Sunday-school and every other department of society.

That these are facts, no one can successfully deny; that we are *all* to blame, is equally true. Much might be said, but, believing as I do, that we are all cognizant of these facts, I consider it sufficient to have named a few, and pray God to enable us in the future to avoid these dangerous shoals and quicksands.

Our prospects for the future are bright or dark, just as we see fit to look at them. If we determine, by the help of God, to do right—to do what we can, honestly, intelligently, and willingly—as God may give us grace, our School will, peradventure, be a success; if, however, we make only a spasmodic effort, and then collapse into our old habits again, we have no reasonable hope of success. More than this, we do not deserve it.

There are many other features connected with our school that must be corrected. Every officer, teacher, and pupil must be held responsible to have his place occupied. The Supt. should know the why, when any officer or teacher is absent; and none but a legitimate excuse should be accepted, and that with due deliberation. The same rule should be observed by teachers and pupils.

I have remarked, that I believe that the parents are the most at fault for non-attendance of the children; at least we see that the few parents that did attend, had no trouble to have their children present. But I would urge upon my young friends, the children, if their parents, who perhaps have never as much as been to a Sunday school, are derelict and unconcerned about this matter, that you urge them to come with you; and, at anyrate do not forsake the school because your parents do not appreciate it. It is our reasonable duty, as well as our great privilege to attend, a privilege that most of our parents did not enjoy. Time is precious, and we have only the present to deal with. For our actions in the drama of life, we are responsible to God and our fellow creatures. Our future will be what we make it, glorious and happy, or the reverse. Of one thing I can assure you, that "evil communications corrupt good manners," lead to vice and wickedness, and, if persisted in, present and everlasting misery.

We have every inducement present and prospective for doing our duty. Will we do it? Let us resolve, one and all, old and young, by the grace of God to do and act in harmony with the spirit of Christ. Fair words and promises, without actions, will avail us nothing: "faith without works is dead." We now have new officers elected. Let us encourage them by doing our part, and make our school, as it should be, a stepping stone into the church militant, and from earth to Heaven.

Notes of Travel.

Brother Henry:

I send you the following sketch of a journey to Hardy, Hampshire, Mineral and Grant counties, W. Va.

On the 16th and 17th of August, in company with brother Samuel A. Shaver of Maurertown, Va. I attended three meetings in Trout Run Valley, Hardy county, W. Va. This valley comprises a few farms almost wholly encircled by mountains. The inhabitants are simple in dress and manners, and generally gave good attention to the word as we held it forth to them. On the 18th, I pursued my journey alone to Bear Settlement in the same county, where I met brother Solomon Biser. Here we had two meetings, good order and attention. There had been some added to the church here some time previous, and there are others not far from the kingdom. Brother Joseph Arnold and others had been preaching here at times for near fifteen years without any visible result, but like bread cast upon the waters it is about to be gathered in after many days. From thence we proceeded to Tear Coat, in Hampshire county, W. Va., where we had five meetings. Here had been large additions to the church within the past year. It is an encouraging field of labor. For kindness and hospitality the citizens are unsurpassed. They have in process of erection a commodious meeting-house, in which they have since held, as I learn, their love-feast.

In the afternoon of the 22nd, we proceeded to Beaver Run, in Mineral county, in which arm of the church brother Solomon Biser resides. Here I was met by brother Wm. George of Grant county. We held three meetings together, and pleasant meetings they were. This is the oldest arm of the church in W. Va. Here are to be found some of the old standard bearers of the church. Here once labored Elders Samuel and Daniel Arnold, who came from Frederick county, Md., and who were instrumental in the hands of God in building up a church here, and in sowing the good seed of the Word of God in adjoining counties.

In the afternoon of the 24th, in company with brother Daniel B. Arnold and brother John Ebert, I proceeded to Grant county, where we had two meetings in a school-house near the residence of brother Wm. George. After the last meeting here, seven were buried with Christ by baptism. There is considerable interest manifested here in the word preached, and the prospect is encouraging. Here my last appointment had been made, so after visiting some friends in the vicinity of Greenland, I returned home and found all well. "O that men would praise the Lord for his goodness, for his mercy endureth forever."

DANIEL HAYS.

Moore's Store, Va.

To Brother D. P. Sayler.

Confined in bed, quivering with pain, and vibrating between life and death, I write with feelings not readily appreciated by those who are not under that profound sense of eternal realities inspired by the prospect of an immediate audit before the throne of Jehovah.

My letter to sister Knouff was prompted partly by a feeling of distrust as to the *manner* I dissected the false reasoning, some years ago, in support of bare-headed worship for sisters. Another object, perhaps the principal, was the correction, in a gentle way, of the turbulent, self-asserting, denunciating spirit which so frequently reveals itself in our periodical literature. It is a matter of supreme importance that we guard against the inweaving of any quality of being the perpetuation and expansion of which we would not covet as an element in our everlasting inheritance.

That the caption of your letter in No. 41 is applicable to myself, I will not gainsay. It is only too sad a truth that it admits of universal application.

In justification of my *style* of writing, I have nothing to offer. That it was frequently seasoned with undue pungency, I frankly acknowledge. Less fire and caustic would doubtless have served the divine purpose equally as well, or better, and developed in me a character more beautifully symmetrical, and more roundly and grandly configured to the Perfect Ideal.

Your emphatic disclamation of kinship with the Tishbite, is hardly doing justice to yourself. Your lengthy reference to the occasion of invoking fire from heaven, is not quite pertinent. My allusion was to personal qualities, apart from a necessary identity of expression; and so far as my specification goes, I still think the moral portraiture I have drawn is correct. However strong and numerous the points of resemblance in the constituents of character between two persons may be, one is not necessarily a prototype of the other. The Prophet of Fire was not meant to be "set forth" as bearing any

such relation to you. His archetypal character found its consummation in John the Baptist.

At this point I beg to call attention to a typographical error in my letter to sister Knouff, which you transferred to your critique. "He is the man of the Lord's host," is a meaningless phrase, the correlation of which, I have no doubt, puzzled every intelligent reader to find. I could not conscientiously endorse the application of such a title of super eminence to any one save "the Man Christ Jesus." The original reads thus: "He is in the van of the Lord's Host."

That there are disintegrating elements at work in the church is painfully manifest. A spirit of insubordination is industriously infusing its leaven. Collision of wills which are stiffened by intellectual pride; and a degradation of church-councils and committee-labors to the level of solemn impostures, presage troublous days to Israel. Criticisms that would not have been brooked by the Brotherhood twenty years ago, are now reiterated with unabashed effrontery. Vagrant theories, Christ-dishonoring doctrines, church-distracting innovations, isms and ologies that have sprung from a thoroughly heterodox paternity, are, in various quarters, maintained with a persistency, a simulation of logic, and, alas, how often, a fatality of effect, that is enough to make the heart of Christ bleed afresh. How to grapple with these grave difficulties without augmenting the danger of faction, or rupturing the bonds of fraternal unity, is a matter of stupendous consequence, and the great problem on the solution of which hangs the prosperity of Zion. To avoid magisterial dictation and arbitrary restrictions on the one hand; and avert disaffection, disloyalty, and disruption on the other so as to secure compactness of organization, unity of effort, and harmony of result, should be the one grand, controlling object of all corporate and individual endeavor. Here is ample scope for the exercise of all the Christly properties with which the Church is endowed. Love is a great conservator, inclusive of every attribute of holy character, and resorts to stern measures only when forbearance and entreaties and tears no longer avail It rarely finds full opportunity for the unhindered display of its potency. When called to the adjudication of a case involving an assault on our expressed opinions, how difficult to maintain an exact proportion between our rejoinder and the desert of its object! The danger which threatens the welfare of the church in this direction, deserves our prayerful consideration no less than the evils we seek to remedy. Many well-written essays lose their efficiency for good, and strengthen schismatic tendencies, by the form they assume under a sense of personal wrong; a sense which not unfrequently has its main root in an undue estimation of our own significance and capabilities.

O that we all were more completely under the omnipotent sway of Divine Love! O that we knew more of the blessedness of self-denial and self-sacrifice in a conscious coalescence with Jesus in the triumph of His Cross! O that every heartstring were quivering in sympathy with Christ in all the high and glorious ends of His Crucifixion! Then would His Love submerge every soul in its crystal depths, and the only rivalry would be who can crouch lowest at the feet of Emmanuel, and exhibit most of His self-forgetful, condescending spirit.

C. H. Balsbaugh.

Elderton, Pa.
Oct. 26th, 1873.

Brother Holsinger: Finding a little leisure, I thought it might be well to say, our communion is over, and our thoughts turn back to the 10th inst. with pleasure. The order and attention were good. Brethren J. P. Hetric of Oakland and Jonathan Kelso of Dale City were with us to break the bread of life. The Lord granted to us a feast of fat things so that many of us felt it was good to be there. We fondly hope that our being together and sitting together in heavenly places in Christ, and eating of that which is intended to memorialize the Lord's death till he comes was such that none would become "weak" or "sickly," or get into that worse state of living death or "sleep." We were made to rejoice to see two more made willing to take on themselves the name of Christ, and one restored to the church. Now may the God of all grace bestow on them and us of his spirit and grace that we may prove faithful to him that hath called us.

We had an election which resulted in the choice of brother Simon Kelso for the ministry; and of Wm. Miller and Samuel Wilcox for deacons. With the responsible duties resting on the officers of the church our thoughts turn about, and we feel to desire that not only may we officers walk becomingly before the flock, but that if each individual member would strive to be always in the path of duty, the relation we bear to each other would be much more profitable and pleasant, and the whole body would be edified.

In your issue of Oct. 21st I see a statement of expenses of A. M., and also contributions. Plum Creek is not mentioned. We sent a Bank check and have a receipt as follows: Dale City, June 4th, 1873 Received of Tobias Kimmel $22 75 for A. M, signed J. M. Olinger, Treas. Now the above may be an oversight and we desire as far as possible to have all right.

May the good Lord give us all grace to do for the best. Yours in the one hope.

Lewis Kimmel.

From North Coventry, Pa.

Brother H. R. Holsinger:

By request of the brethren, I will give you a brief account of the Sabbath-school at the Coventry church.

School opened on the 8th of May.

Officers chosen, brother John Harley, Supt.; brother Jacob Conner, Ass't. superintendent; W. E. Roberts, Sec't. and librarian.

Total number of scholars, 53; average attendance, 43.

Number of verses in Testament committed to memory, by four classes, 1099; number of questions in Question Book, by same classes, 1112.

School closed Oct. 26th, with an address from brother John Harley, Sup't.; and brother John Eisenburg, teacher, addressed the school at some length, reminded them of the necessity of making a preparation to meet their God. Stating, that probably before the season would arrive to open the school again, many of us that were present would be called to exchange worlds. He also admonished them to remember the Sabbath day to keep it holy.

Yours in love,
W. E. Roberts.

To the Brethren in Kansas.

Dear Brethren, inasmuch as there have been calls made by the Brethren of Kansas for help, and as my health is not very good, I thought I would make a proposition to visit you. I will visit all the churches and brethren in the state of Kansas, this winter,

provided those brethren, or some others will bear my expenses as I go. This I would not request, but I am poor. For reference send to Elder P. Forney, of this place; and for particulars write to me soon. Address, Vinton P. O., Benton Co., Iowa.

ELIAS TROXEL.

Changes of Address

Brother David Brower has changed his address from Sublimity, Oregon, to Salem, Marion Co., Oregon.

Brother Moses Weaver has changed his address from Ashland, Ohio, to Canton, Ohio, Box 82.

MARRIED.

On the 25th of October, 1873, by the undersigned, at the house of the bride, in North Buffalo township, Armstrong county, Pa., Elder Levi Wells, of Cowanshannoc congregation, and sister Lydia McCollem, of Glade Run congregation, both of Armstrong county, Pa.

J. P. HETRIC.

On Sunday evening, Oct. 23, 1873, at the bride's home, by Elder D. A. Kuhn, Mr. Martin Houseburg, of Crawford Co., Ohio, and Miss Nannie Markley, of near Nevada, Ohio.

At the residence of the bride's parents in Jackson township Cambia Co., Pa., by the undersigned, Mr. Edwin Burkhart and Miss Mary Ann Cobaugh.

WM. BYERS.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

Fell asleep in Jesus, in the Indian Creek branch, Montgomery county, Pa., October 16th, sister Polly Price, widow of Elder Wm. Price, deceased, in the 80th year of her age. She was truly a mother in Israel, a devoted and faithful Christian, and a kind neighbor. On Sunday, the 19th, her remains were deposited in the old, family graveyard at Indian Creek, in the presence of a large concourse of relations and friends. The occasion was improved by brethren Abraham Cassel, John Iset and William Nice.

J. Y. HECKLER.

In Cambria Co., Pa., on the 24th of Oct., Robert Chauncy, infant son of friend Henry and sister Cornelia Snyder. Funeral services from Matth. 18: 3, by the writer.

WM. BYERS.

In the Upper Cumberland congregation, Cumberland Co., Pa., May 30th, brother John G. Hutchison, aged 67 years 8 months. Funeral services by the brethren. His disease was consumption and dropsy. He lived a consistent member of the church quite a number of years, and bore his affliction with Christian patience. He was a good citizen, a kind neighbor and a beloved brother. He leaves a sorrowing wife and three children to mourn their loss; but we have hope and all confidence, that our loss is his great gain.

Also, in the same place, Aug. 28th, sister Nancy Bowers, aged 44 years 4 months and 17 days. Funeral services by the brethren. She was ailing for some time, but finally death came suddenly, to the brother, her husband, and family. We held her as a useful, faithful and a cheerful member, a mother in Israel. Her loss will truly be felt, both by the bereaved brother and family, as well as by many members who are mourning their loss. But we mourn not as those who have no hope: nay, Jesus, whom she served, and in whom she believed and trusted, is able to crown her with a crown of glory.

Also, in the same congregation, Oct. 15th, Conrad Johnson, aged 66 years 3 months and 28 days. His disease was consumption. He was no church member, but held to the doctrine the brethren uphold. A few days before he died, he was asked how his hopes were in reference to the future. He answered: "I think I would feel better if I were baptized;" but considering himself too weak to have baptism administered to him, he further said, He knew nothing better for him now to attend to, than to throw himself on the mercies of the Lord. He told to take hold, by faith in the availing sacrifice made for sin by Jesus Christ. His affliction he bore with patience. He was a good citizen, an innocent, harmless creature, and an honest and kind neighbor. The subject of this notice was a son of Elder Christopher Johnson, the first bishop of this district. Funeral services by the brethren.

DANIEL KELLER.

In Clarion congregation, Clarion county, Pa., John Zellars, born in Switzerland, July 8th, 1775, died October 23d, 1873, aged 98 years 3 months and fourteen days. Funeral discourse by the writer, from Romans 4: 7 8, a scripture selected by the deceased, in the presence of a large and attentive congregation. As a remarkable fact he retained his senses until the last, divided his property among his children two days before his death.

GEORGE WOOD.

We will admit a limited number of select advertisements at the following rates
One insertion, 20 cents a line.
Each subsequent insertion 15 cents a line.
Yearly advertisements, 10 cents a line.
No standing advertisement of more than 20 lines will be admitted, and no cuts will be inserted on any considerations.

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Ornamental trees and plants. Choice garden and field seeds, &c. A splendid stock of the choicest varieties. Send for descriptive catalogues and priced list. All trees well packed so as to carry to any part of the United States.
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BEDFORD DIVISION.

On and after August 14th, 1873, Passengers Trains will leave Bridgeport as follows, viz.:

MT. DALLAS ACCOM., at 7: 50 A. M.
HUNTINGDON EXPRESS at 2. 55 P. M.

RETURNING.

EXPRESS leaves Bedford at 10: 40 A. M. arriving at Bridgeport at 11: 52 A. M.

ACCOMMODATION, leaves Bedford at 1: 40 P. M., arriving at Bridgeport at 3: 20 P. M. In time to connect with P. & C. trains for Dale City, Somerset, &c.

W. H BROWN, SUPT.

AGENTS WANTED FOR
HOME LIFE IN THE BIBLE
By DANIEL MARCH, D.D.

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For the COMPANION.

Emotions that Cannot be Told.

BY M. S. BOOL.

While the sun in his glory and splendor,
In the morning is rising to view;
While his beams, from the grass fresh and tender,
First are lifting the night-fallen dew;
While dame Nature is singing with gladness,
To they joy of the young and the old,
There's a bosom that's heaving in sadness,
With emotions that cannot be told.

While the day is replendent with beauty,
And the fields and the forests seem gay;
While the faithful are active in duty,
And the sportive engage in their play;
While the world moves along all unheeding
Both its sorrows and joys to unfold,
There's a heart in its solitude bleeding,
With emotions that cannot be told.

While the sun sinks to rest in his glory,
And the clouds float in crimson and gold;
While the busy day closes its story,
And the shades of the ev'ning unfold;
While the millions their pleasures are taking,
And the scrolls of their hearts are unrolled,
There's a heart that is beating and aching
With emotions that cannot be told.

While the night, with its hallowing slumbers,
Spreads her mantle so gently around;
While the stars, in their infinite numbers—
In their heavenly beauty abound;
While the weary are resting or sleeping,
Or fond lovers their feelings unfold,
There is one that is often found weeping,
With emotions that cannot be told.

But when life, so eventful and fleeting,
With this suff'rer shall come to an end;
In the grand—the August judgment meeting,
Where the millions of earth must attend;
When the Judge is enthroned in his glory,
And the scrolls of all hearts are unroll'd,
Then the world may give ear to the story
Of emotions that never were told.

For the COMPANION.

Stray Sheep.

It is an old saying that "Birds of one feather will flock together." The same may also be said of sheep: so long as they are not molested by wolves, or a wolf in sheep's clothing, they will flock together. When sheep have been kept in one fold by a faithful shepherd, if even the pasture becomes scarce, and the sheep go far upon the mountains to feed; so long as the shepherd is faithful, and there is no wolf to scatter them, they will still flock together. But if a wolf should get into the flock, and so much the worse if he come in sheep's clothing, the sheep will invariably be scattered. They will soon know from what they have been bitten, and what is the cause of their being scattered. Then a faithful shepherd, if he has no sore eyes, will soon detect the wolf, even if he be in sheep's clothing. But if the shepherd should be indifferent about his flock, and let the wolf scatter his sheep, it needs no further proof, that he is not a good shepherd, because a good shepherd will lay down his life for his sheep. It may happen, when sheep have been scattered, that they will get shy, and not come to be fed when others are fed, and if the shepherd be partial among his sheep, he may rejoice when his servants go out and throw stones and clubs among them: and then they may stand at bay for a while, and get lean, and if the shepherd does not care for them, they may go astray and be lost. Lost for want of care! Oh! inestimable loss! But a good shepherd will leave his sheep while they are feeding, and will search those sheep that have gone astray, and deliver them out of the places where they have been scattered in a cloudy and a dark day. For thus saith the Chief Shepherd, "If a man have a hundred sheep and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he findeth it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine, which went not astray." And what harm could there be, or what loss to suffer, if a shepherd deny himself a little, or humble himself against his own will to save his sheep? And will there not be great rejoicing among the shepherds and among sheep when the lost have been found? When the sick have been healed, and the diseased have been strengthened: when the scattered have been gathered, and that which was driven away brought back; and the shepherd can return to the Chief Shepherd, and say, "Those

that thou gavest me, I have kept, and none of them is lost." For a good shepherd is not willing that the least should be lost. When sheep become divided and go in parties, but this will not happen so long as the shepherds are faithful, and there is no wolf among them; faithful shepherds will not claim one party and reject the other, but they will stoop down, remove the line of division, and reconcile all parties unto each other, and will unite all the sheep in one fold. But oh! desolation and misery; when a shepherd goes astray and takes part of his flock along; when he is fond of praise, and delights in taking honor of men; when he muddies the stream where the sheep should drink, and fleeces the weak and wounded ones! I need not say what a bad shepherd will do; but a good shepherd will lay down his life for his sheep. A *good* shepherd will not disown a part of his flock for any purpose, but a good shepherd will lay down his life for his sheep. He will lay down his life and still live. He will deny himself. He will humble himself for his sheep to keep them, to save them; and will not disown them. Rub it out if you can, deny it if you dare: it is the word of eternal truth. "A good shepherd will lay down his life for his sheep." When a disease gets into a sheepfold, what will a good shepherd do? He will remove everything that is offensive or dangerous to their health, and if needs be, he will apply to a physician for a remedy and will do all diligence to have the disease removed, that the sheep may be restored to a healthy condition. Because a good shepherd will keep in memory that he must give an account of his flock. But if a shepherd should let a disease continue among his flock, and not apply any remedy, where shall the end of the loss be? Instead of increasing and prospering, as sheep will do in a healthy condition; in an unhealthy condition they decrease an perish. It is the nature of sheep that they will flock together, and when it is time to be fed they will be in their place, but when they are diseased, they will scarcely come to be fed, and will get lean. And if the shepherd does not care for their disease, he and his servants may throw stones and clubs at them to fetch them up to the others when they hang back. But it is still true that a good shepherd will lay down his life for his sheep. JAS. Y. HECKLER.

For the COMPANION.

The Sufficiency of Christ.

When we examine the early history of Christianity, we find that the primitive church, in its infancy, did not comprehend the fullness there is in Christ. The apostles did not, in the beginning of their ministerial labors, understand what Paul afterward declared—"The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." The Jews were so entangled in the types and shadows of the law, and in the commands and ordinances of their rulers, that they could not see clearly Him who came "To give light to them that sit in darkness and *in* the shadow of death, to guide our feet into the way of peace." The apostles knew that Jesus had kept the law, and that he had said that he did not come to destroy but to fulfil.

If we comprehend the teachings and practices among the Jews, we will understand why some taught, that, unless "ye be circumcised after the manner of Moses, ye cannot be saved." Circumcision had been instituted by God himself, and had been rigidly observed in the Jewish church from the time of Abraham. Their faith in circumcision being founded on a sure foundation,—God's law,—we do not wonder that they did not at once understand, that "in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love."

The Judaizing teachers had brought forth such strong arguments in favor of circumcision, that the apostles, with the church, thought it necessary to decree that converts need not be circumcised. The Jewish faith was in the type, whereas the type was commanded to cause faith in the antitype. Notwithstanding the gospel light of the Son of God has been shining for over eighteen hundred years, we still have confidence in types and shadows. The Jews expected justification by the deeds of the law, we by the decrees of the church. The Jews worshipped their ritual more than they worshipped God; we preach the ordinances and customs of the church more than we preach Christ. The Jews made broad their phylacteries, that they might "outwardly appear righteous unto men;" we observe an "order," that we may be known by the world, if not by Christ. The Jews added to the law their commands and traditions, thus making the word of God of none effect;

we have passed decisions and enacted ordinances, that, if all had been put in a book, it would have been more difficult to have obeyed that book than the Mosaic law and their traditions. When the Jews were asked to give up circumcision, they were asked to part with what God had established; we might cease to practice some things and only forsake the traditions of the elders.

Peter tells us, "Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ," &c. Brethren, we would convert more souls for Christ, if, we would leave off our peculiarities, and not know anything "save Jesus Christ and him crucified."

S. M. Minnich.

Cross of Christ.

Sweet, sweet is his cross; light, light and easy his yoke. O what a step were it up to my Father's house through ten deaths, for the truth and cause of that unknown, and so not half well-loved, plant of renown, the Man called the Branch, the Chief among ten thousand, the fairest among the sons of men. O what unseen joys, how many hidden heart-burnings of love are the remnants of the sufferings of Christ! Welcome, welcome, sweet. sweet and glorious cross of Christ; welcome, sweet Jesus, with thy light cross; thou hast now gained and gotten all my love from me; keep what thou hast gotten.

If it were come to exchanging crosses, I would not exchange my cross with any: I am well pleased with Christ, and he with me.

I find that my Lord hath over-gilded that black tree—the cross—and hath perfumed it, and oiled it with joy and consolation. Christ beareth me good company; he hath raised me when I saw it not, lifting the cross off my shoulders, so that I think it to be but a feather, because underneath are everlasting arms. God forbid it to come to bartering or exchanging of crosses; for I think my cross so sweet that I know not where I would get the like of it. Christ's honeycombs drop so abundantly that they sweeten my gall.—*Rutherford.*

Tried Gold.

BY LYNN WOOD.

Our dear Lord, who from His Heavenly City
Sees His children in their wanderings to and fro,
Watching o'er them with a tender love and pity
As a father, feels the measure of their woe.

With an Infinite compassion, He beholds them,
With a longing none can fathom, listens still
For a prayer—the faintest whisper—and withholds them
In his mercy, from transgression of His will.

One among them, often tempted, often straying,
Often faltering in her love and in her zeal
But still longing to be worthy, sought Him, praying
"Make me thine!" and thus he answered her appeal.

"I will try thee, my Beloved, as by fire,
I will fit thee for the table of the Lord,
There to share with me the Pasch, which I desire
In the mansions of the Everlasting Word.

"Thou must drink, yea! drain, the cup of bitter sorrow.
Thou must wear the cruel, thorny crown of pain,
Thou must wait, thro' weary nights, the coming morrow.
Still to bear the cross till night shall come again,

But fear not, although the way be long and dreary
Be thou patient, if the heavy cross should gall,
O remember, child of mine! once weak and weary
For thy sake, because I loved, I bore it all."

Then He spoke unto the winged angels, standing,
Hushed and happy, near the glory of the Throne,
And they, lifting up their eyes at his commanding,
Saw her kneeling, bowed and silent and all a'one.

"Unto you, behold! the care of her is g'ven.
Watch and strengthen her by day and in the night
Ye rejoice to share with *all* the joys of heaven,
Since ye conquered Death and Satan by my might."

Years went onward where the sun is ever setting,
[In the City of the King there is no time!]
And they brought her, all her sinfulness regretting
To the borders of Death's dark and silent clime.

He whose promises are never, never broken,
Had been faithful to His weak and helpless one,
Often teaching her by many a blessed token,
That the Father loveth those who love the Son.

She had drained the cup of tears His hand extended
One by one the loved and loving left her side,
But she learned to look on Life *begun* not *ended*,
And forgot while praying for them, they had died.

Angel hands! Oh! can they be cruel in loving?
Laid the crown upon her proud, uplifted brow,
Bowed her very soul with pain, its sin reproving,
And recalling every false and broken vow.

And they whispered to her, fainting, sick with weeping,
Holy words they caught while sitting at His feet.
And the love that grew upon her, over-sweeping
All her sorrow, made the bitter very sweet.

So thro' days and nights she, ever toiling onward
With the cross clasped close and closer to her breast,
Came at last, her fading face still turning sunward,
To the place where He had ordered she should rest.

There he met her—took the cross—with love recrowned her,
Kissed her pale lips with the blessed kiss of peace,
Wrapped the mantle of His glory close around her,
And the angels sang the song of her release.

Was St. Paul a Bachelor?

BY MRS. H. V. REED.

It seems to be a pretty general impression that Paul was a bachelor, and many ladies of the present day have formed an opinion of him which is decidedly unfavorable.

Those who are strongly interested in the suffrage movement appear to be greatly exercised by his advice to woman and disposed to rebel against it; but it must be that they who condemn him so rashly have not read *all* that he has written on the "Woman Question," and we protest against his being condemned unheard.

This article has been suggested by the words of a recent writer, who pitches into Paul without a bit of mercy, calling him an old bachelor and blaming men and women for ever believing in his instructions. Now, I am in favor of universal justice and we women must always be careful not to condemn our friends.

I believe, and propose to show, that Paul was a married man,, and a strong advocate of "Woman's Rights."

The Corinthian church had written to him for directions upon the subject of matrimony in a time of great persecution, and, *under the circumstances*, he seems to think that for the time being, the unmarried had better remain so.

No candid man can think for a moment that Paul intended to disapprove of God's ordinance. He gives directions for the greatest faithfulness and affection on the part of the married; but he says, "I say therefore to the unmarried and widows that it is good for them if they abide even as I." This is his advice—not by commandment, but by permission.

The word *unmarried* in the above text is *agamoi*, and applies to those who have lost their companions, and Belsham renders it, "widowers." In this sense it is properly joined with *h'eera* (widow), hence the idea of the writer is plain.

Eusebius, Clement, and other historians speak of Paul as a married man, and according to the best historical evidence we can get, he was at the time of writing this epistle a *widower*.

And thus he remained true to the dead and admonished other men who had lost their wives to persue a similar course.

Is there anything very objectionable in this advice? If there is a woman in America who is particularly anxious for her husband to marry again after her death, we should like to see her.

The Apostle's "advice to wives," in the 5th chapter of Ephesians, seems to be very offensive to some because he admonishes them to *obedience*.

Husbands, however, are very fond of quoting it. If there is but one text in the Bible with which they are acquainted, it is that; but do you ever hear the 25th verse from masculine lips? Listen: "Husbands, love your wives, even as Christ loved the church, and gave himself for it." There, gentlemen, is your rule of conduct—don't forget, and, by the way, how do you like it? Oh, where is there a greater love than this? and what an exalted opinion Paul must have had of woman, to deem her *worthy* of such affection! Rest assured that obedience will gladly follow a love like that.

When men are honest, loyal and true—when they tenderly love and shield even at the sacrifice of self, then woman will "honor and obey" without any objection or regrets.

Don't look incredulous; some of us are blessed with just such husbands, and think we know how to appreciate them. You never hear this class complaining of rebellious wives. If *all* men were what they should be, "Woman's Rights Conventions" would pass away forever, and wives would be too happy at home to ever seek the platform. Let those who are annoyed by these "manifestations," seek to abolish them by a radical improvement of the male sex.

But in the face of such advice as the above, a lady writer says: Though he might have understood the management of the women of Macedonia, he wasn't *quite up* to the womanly intellects of the nineteenth century."

My own impression is that Paul's method of domestic management is just what the "womanly intellects of the nineteenth century" would do best to appreciate and profit by, but what, alas, few of them are blessed with. Any woman would be satisfied with an affection like that, and if she would not, why, she doesn't deserve any,

Let those who are troubled with unappreciative wives try Paul's recipe, and if this tender care and surpassing love does not win them back, they are made of different material from the rest of womankind.

Again the lady says, "In my opinion an old bachelor, whether he be saint, apostle, prophet, evangelist, pastor or teacher, hasn't the slightest business *to express an opinion* in reference to other men's wives." Well, it is drawing the line pretty close in these days of free speech if a man is not allowed to express an *opinion* because he isn't fortunate enough to have a wife. Is that to be the rule of action, or rather *inaction*, when women are candidates for office? To be sure, we are not willing for bachelors to criticise other men's wives very freely, nor shall we permit sharp-nosed old maids to find fault with our husbands, or prescribe rules for the management of our children. They may feed their canaries and train their cats and poodles as they please (provided of course the cats and poodles can stand it,) but they can't manage our babies.

And if they haven't any room for the milk of human kindness in their veins, they needn't spend their time in whining about Paul's ideas of matrimony. His admonitions faithfully followed lead to the highest and purest happiness that mankind is capable of. He represents the husband as being the head of the family, and every man ought to be worthy of that position; then he exhorts him to "Love is wife." Ah, yes, Paul, that is the keyhole of true matrimony—this never-failing, never-changing love—that lives through storm and sunshine, through prosperity and adversity, always growing stronger as the years go by. Love, which is founded upon mutual respect and the admiration of moral worth, will live when beauty is lost and vanity dead. Again, he says, "So ought men to love their wives, even as their own bodies." There is another test. How many can walk up to that without flinching?

Tobacco and whiskey would be neglected sometimes if this advice were followed, for women *do* like to have their husbands clean and sober. How many men, think you, would tolerate a wife that chewed tobacco, or kiss a rosy mouth polluted with the filthy weed? No wonder men can't kiss each other!

Again, in the last verse of the chapter, the Apostle repeats his charge, to render it if possible more emphatic: "Nevertheless let every one of you in particular so love his wife, even as himself, *and the wife see that she reverence her husband.*" We can't object to that. When man places himself upon the Bible pedestal, and shapes his conduct by the high standard that inspiration has given, woman will gladly reverence him.

No man who is truly worthy the affection of a noble woman is obliged to complain of a lack of respect on her part. Woman will reverence man if he will allow her to do so. She clings to him even in his vices; and if he filled the grand ideal of Paul, he would rejoice in a love and happiness of which very few of them have any conception.

Paul was one of the earliest advocates of "Woman's rights;" he says, "There is neither male nor female, but ye are all *one* in Christ." There's equality for you—how can it be expressed more strongly? Because a woman is taught to respect her husband—because she was forbidden to *habitually* speak in public, or to interfere with matters which it was a man's business to attend to, it does not follow that when God fitted her for any work she was denied the privilege of using her gift. Anna was allowed to prophecy in the temple as well as Simeon, and Paul commends several women for their efficiency in teaching the Word.

His prohibition of a woman's prophesying or praying with her head uncovered is certainly an acknowledgment of her right to do so under proper regulation. He does not claim that she is of less importance than man, but that she is and should be more modest, hence he desires her to be veiled, in accordance with the Oriental customs on appearing in public.

The Bible gives to woman a position of delicacy and also of dignity, while it admonishes her to act with becoming

modesty and self-respect. Surely she must be very far "out of her sphere" who finds fault with its perfect consistency.

NOTE.—The foregoing article was taken from some paper several years since. We have a number of times picked it up, glanced at it, and laid it by again. There are a few things in it that might have been omitted, or said in a different way; but we give it just as we find it, without comment, praise or censure, and we hope our readers will not suffer by its perusal.

J. W. B.

The Romeward Tide of Ritualism.

Monsignor Capel, not long since, claimed that out of the two hundred and sixty-four priests in the diocese of Winchester, forty six had been ministers of the Church of England. He alleged, also, that no week went by without his receiving into the communion of Rome, from three to four persons from the Ritualistic party.

The New York Methodist furnishes several specimens of the religious literature put into circulation by that party; and he who reads them will wonder, not that so many, but that no more, instances of shameful apostacy from Protestantism occur under their influence. Take, for example, an extract from a hymn book printed privately by the clergy of St. Augustine's Kilburn, "for the use of the children of the church." in which the *efficacy of priestly absolution* is taught:

"Yes, I am going to God's priest,
To tell him all my sin,
And from this very hour I'll strive
A new life to begin.

"When I confess with contrite heart
My sins unto the priest,
I do believe from all their guilt
That moment I'm released."

Take, again, an *invocation of the Virgin Mary* as found in "Prayers for Children," published by a Doctor of Canon Law of the Established Church:

"Mother of mercy, day by day,
My love for thee grows more and more;
Thy gifts are strewn upon my way,
Like sands upon the great sea-shore.

Get me the grace to love thee more;
Jesus will give if thou will plead:
And, Mother, when life's cares are o'er,
Oh! I shall love thee then indeed."

Such outcroppings of fatal Romish heresy are sufficiently numerous, in Ritualistic literature, to "fatigue public disgust;" and this disgust may allay the apprehension of mischief from them—for in the feeling of contempt, the feeling of fear is (sometimes most unwisely) lost. Our readers, therefore, may glance over them with the equanimity with which, in his quiet humor, Charles Lamb once said he could always hear of an earthquake in China. But there seems to be a taint of Ritualism in the very air now-a-days; and if we are not faithful in the advocacy and diligent in the diffusion of vital evangelical truth, these prayers and hymns may lead our children's children from Christ to Anti Christ. Let every lover of the one saving faith, then, cry aloud against this deadly counterfeit, and spare not, and faint not.—*Christian Index.*

Thoughts on Close Communion.

The following is clipped from the *Index and Baptist.* In this age of trickery, when Satan takes every mean advantage, and resorts to almost every imaginable strategy, it is necessary to be armed with every weapon of defence. To us it seems, that the pleas for *free* communion are intended to lead us away from the line of consistency, or to reproach us. How can there be communion where there is no union?

"I have but one objection to you Baptists; I can't believe in your close communion." How often do we hear this thread-bare objection to the Baptists repeated; and yet we have not one single peculiarity more in harmony with the practice of the first Christians. Baptists are called *close* communionists because they do not invite all who claim to be Christians, nor even all whom they are free to recognize as such; while Pedo-baptists are called *free* communionists because they do invite all such. Who are right? *"To the law and to the testimony." How readest thou?"* Paul says, "If a man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother." 2. Thess. 3: 14, 15.

Does not the above passage show that *obedience* is necessary to communion? A man may be a brother, that is, a professed Christian, aye, a Baptist (for there were no Pedo-baptists then), and yet not entitled to the communion because of his disobedience to the teachings of Scripture.

If we must "note" him, "and have no company with him," then, certainly, we must not commune with him; but, still, by denying him the communion, we do not unchristianize him, but "admonish him as a brother." Do you ask, how is the above Scripture any bar to the free communion of Baptists and Pedobaptists? I answer, if we are right in our views, they do not obey the teachings of the apostles, and hence we should not invite them to the communion; but, if they are right in their views, we do not obey the teachings of the apostles, and hence they should not invite us to the communion. We say apostles enjoined the baptism of believers, and that Pedobaptists make this commandment void by the sprinkling of infants, but we can not bear witness to this truth so long as we invite them to the communion. They say the apostles enjoined the sprinkling of infants, or the application of water to infants, in the name of the Trinity, and that we "obey not" in this particular. Hence, they should not invite us, neither should we invite them, while we count not each other as enemies, but admonish one another as brethren. We should love one another all the better for being faithful to our principles. There should be no free communion between us until we can harmonize in our views in reference to the commands of Christ and the apostles.

If a Baptist minister were to sprinkle water on infants, in God's name, we would "note that man;" and if a Pedobaptist minister were to refuse the same thing, we should "note" him. Should their ministers be better in our esteem than Baptist ministers, or should we be better in their esteem than their own ministers? In order to be "free," should we tolerate in them what we deny to our ministers; or should they allow in us what they refuse to their own? Where is the law of charity that requires us to commune with them while they practice that for which we would withdraw ourselves from a Baptist preacher? And where is the rule requiring them to commune with us so long as we persistently disregard the command to sprinkle infants, if, as they say, such command can be shown?

The apostles enjoined the sprinkling of water on infants, or they did not? If they did not, we should "note" those who practice it in the name of the holy Trinity; but, if they did, Pedobaptists should "note" us for its neglect. In no case, however, should we regard each other as enemies, but we should "admonish" each other as brethren, that they may be "ashamed" of its neglect. We should

all alike remember one thing, namely, the communion was never instituted as a test of Christian fellowship, and it is nowhere taught in Scripture that all Christians should commune together. Do you say it is? Where? The phrase free communion is not in all the Bible. Where? If you can not find it there, why do you so berate us for being consistent? The design of the Lord's supper (bread and wine) is to show forth the Lord's death till he comes again.

H. F. BUCKNER.

For the COMPANION.

A Response.

On page 700, No. 44, brother M. M. Eshleman preaches a kindly sermon, using for his text one of my weak articles (which appeared in No. 40). The brother starts out by quoting one of my sentences, and then adds: "This, with some of the previous arguments of our brother, argues that the more classically educated and polished this lump of clay is, the more useful and influential it will be." I am not aware that I used the word "classical" in my essay. I do not think that the institution that we most need must necessarily be a "classical" institution. However, had I argued what brother E. says I did, I should hardly be willing to recant, especially if the words *truly religious* be retained in the connection in which they are found. Certainly a truly religious man *is* all the better and the more influential and useful for being refined and educated. Remember, I do not say "classically educated"; but I should feel quite free to do so—especially if one of Webster's definitions of the word classical be accepted:—*conforming to the best authority in literature and art; chaste; pure; refined.*" What a noble education that would be! And what a noble school that would be in which such an education could be received!

Brother E. next asks, "Do we not know that these things are highly esteemed among men?" *No;* at least *all* men do not esteem them. The Turk, the Hottentot and the savage, for example, know but little about these things, and we suspect that it is all the worse for them that they don't know more. The extent of their ignorance of these things measures pretty accurately the extent of their degradation. If a thing be *good*, it is certainly all the better for men if they *esteem* it. Surely it is time that we make some little discrimination in the application of such passages as that upon which brother E. seems to have an argument: "Whatsoever is highly esteemed among men, is abomination in the sight of God." I dare say brother E. would not think of calling *life, health* and *friends* an abomination; and yet these things are much more highly esteemed among men than are education, "missions," "Sunday-schools," and the like.

But brother E. says, "Are not men grasping for refined, well-polished education every day? Then are they not abominations in the sight of God?" Mere repetition of this is sufficient refutation. And similar to this, in my humble judgment, is the far-fetched, forced construction placed upon the "three unclean spirits." Brother, it seems to me that such loose statements don't prove anything, except the weakness of your side of the question. Could you not apply the same scripture with equal propriety to any other three things that you might choose to regard as evils?

I shall next notice the objection to my saying that "we can draw into the church by this agency (educational facilities) and by this alone," certain parties not now in the church, and that are not likely ever to be in. The chief object in view when I commenced this essay was to offer some explanation on this point. I too believe that no one comes to Christ except the Father draw him; and I do not think that my statement implies, much less does it affirm, anything to the contrary.

Brother E. seems to think I am advocating an educated ministry; but why he should think so I can hardly imagine. I had no thought in that direction. What I meant was this: If we had a good school, it would receive the patronage of some who belong to no church, and whose children will embrace the doctrine of those under whose influence they are placed. For, reason about it as we will, the church relations of perhaps nine out of ten depend more upon early impressions than upon anything else. God *compels* no one to join a church against his inclination, or will, and these are, to a great degree, creatures of habit and education.

Again, a *good* school would receive the patronage of some who belong to other denominations, and the same imperceptible influence that now leads Brethren's children to unite with those whose schools they attend, would then lead some of those attending the Brethren's school to embrace the faith and practice there taught and exemplified. There could hardly be anything objectionable in this method of *drawing* others to a place where they would be taught, at least, to respect what we regard as the true faith and doctrine, and where prejudices might be removed that would otherwise keep them out of the church as effectually as if the drawings of the Father should never be felt. In view of these facts is there anything out of place—*is* it "putting the matter too strongly" to speak of "the need of having a good educational institution among us, in order that we may hold and develop, not only the intellect that is now in the church and that seeks educational facilities, but also that which *we can draw* into the church by this agency, and by this alone?"

There are other things in brother E.'s article that I would like to notice, but as the above is all that more especially concerns my essay, and as this hasty article is already long enough, I will close for a little season. But I will add, that, though I do not agree with brother E. on the subject of education, I respect the sincere Christian spirit that he seems to possess, and I am glad that he has stated his views. May others do likewise. Discussion elicits truth; and TRUTH is bound to triumph in the end.

J. M. ZUCK.

Lebanon, Ohio.

For the COMPANION.

Lay not up Treasures upon Earth

Lay not up treasures upon earth, where moth and rust do corrupt, and theives break through and steal. This is what the Bible teaches us, and what it says is true; and yet some people will hoard up money, all to no purpose. How much better to aid the suffering and needy than to hoard up riches. Let us open our purses and hearts to the needy, and then we will lay up treasures in heaven. There moth and rust do not corrupt, and theives do not break through and steal. The cent may accumulate to the dollar, and the dollar a hundred, and still the miser goes on saving. The dollar is more to the miser than

his soul's salvation; while the suffering poor would be glad to have a cent. And we often find it to be the case, that the most wealthy give least to the poor. How can people expect a home in heaven, when they make an idol of their money? Rich people seem to have no thought for the poor. They seldom wend their way through narrow streets into attics to cheer the widow or comfort the orphan: all their mind is occupied about their riches. May Heaven send some love to the wealthy for the poor, and open their hearts to them, that they may obtain a reward more precious than silver or gold, that never shall fade, but endure forever. All the treasures of this earth are nothing to what we might have by a little benevolence. We never lose by giving to the poor; it will all be made up to us; it will make our crowns brighter and cheer the hearts of the poor.

Scatter blessings in thy pathway;
Gentle words and cheering smiles,
Better are than gold and silver,
With thy grief-dispelling wiles.
As the pleasant sunshine falleth
Ever on the grateful earth,
So let sympathy and kindness
Gladden well the darkened hearth.

Hearts there are, o'erpressed and weary;
Drop the tear of sympathy;
Whisper words of hope and comfort.
Give, and thy reward shall be
Joy unto thy soul returning,
From this perfect fountain head:
Freely as thou freely givest
Shall the grateful light be shed.

CARRIE L. ROELKEY.

New Market, Md.

Things that are Coming.

Manhood will come, old age will come, and the dying bed will come; and the very last look you shall ever cast upon your acquaintances, will come. The agony of the parting breath and the time when you are stretched a lifeless corpse before the eyes of weeping relatives will come; and the coffin that is to enclose you will come. The hour when they will assemble to carry you to the church-yard will come; the minute when you shall be put in the grave will come: and the throwing in of the loose earth into the narrow house where you are laid, and the spreading of the green sod over it—all, all will come on every living creature who now hears me; and in a few little years the minister who now speaks, and the people who now listen, will be carried to their long home, and make room for another generation.

Now, all this you know must and will happen: your common sense and common experience serve to convince you of it. Perhaps it may have been little thought of in the days of careless, and thoughtless, and thankless unconcern, which you have spent hitherto; but I call upon you to think of it now; to lay it seriously to heart, and not longer to trifle and delay. When the high matters of death, and judgment, and eternity are thus set so evidently before you, and the tidings, wherewith I am charged, the blood lieth upon your own head and not upon mine, if you will not listen to them. The object of my coming among you is, to let you know what more things are to come; it is to carry you beyond the regions of faith, and to assure you, in the name of him who cannot lie, that, as sure as the hour of laying the body in the grave comes, so surely will also come the hour of the spirit returning to the God who gave it. Yes, and the day of final reckoning will come; and the appearance of the Son of God in heaven and his mighty angels around him will come; and the opening of the books will come, and the standing of the men of all generations before the judgment seat will come; and the solemn passing of that sentence which is to fix you for eternity will come.—*Sel.*

WM. S. MEYERS.

For the COMPANION.

Political Strife.

It is dangerous to vote, or to encourage such an act, under a war government, for any purpose, however proper or good in itself considered, when liable to involve political strife.

To attempt to force men to abstain from the sale or use of alcoholic drink, by making laws to be enforced under a war system, might tend to lay the foundation of rebellion, as truly as the efforts to abolish slavery did. This is no visionary idea: it has been proved by sad experience. Many men of good intentions, in former years, by taking an active part in seeking by their right of suffrage to eradicate slavery from the country, while under a military government, have laid the temptation to yield to the war system to accomplish their purpose; and it has resulted in one of the most horrid and bloody butcheries the country ever witnessed. When we know what has passed, how can we venture again into such a broad way leading to destruction? We earnestly caution and entreat all those who do not want another bloody rebellion, to shun the first steps towards such a calamity. "It is an honor to cease from strife," Prov. 20: 3. "Leave off contention before it be meddled with;" 7: 14. Cease to vote or to take any active part in war government. Were the principles of warfare or human butchery totally eradicated from government, it might be safe to co-operate in political affairs in projecting any reform; but while it is no, it is quite unsafe and wholly inconsistent for the followers of the Prince of Peace. We think it proper for all true friends of peace to hold on to the peace principle, and avoid taking any part in what may lead to carnal war. We should shun the place of political suffrage as truly as we should the house of "the young wanton," fearing the end might be deplorable. "Her house is the way to hell, going down to the chambers of death;" Prov. 7: 27. So is every place where the elementary principles of war originate. It is political strife in making laws, then of putting them in force; the next step is frequently attended with human butchery. The only proper way is to seek to God for help, and to obey his word.

T. F. TUKESBURY.

Brentwood, N. H.

For the COMPANION.

Death.

Death is a solemn word; yet so many pay no heed to it. Although there are so many deaths in our land, yet sinners heed it not; for they will think, "To-morrow I will give my heart to God." When the next day arrives, it is the same. O, sinners, I warn you to flee from the wrath to come; or in the judgment day God will say to you, "Depart from me, I never knew you, ye that work iniquity."

We little think of death. Not many weeks ago I over-heard one of my companions saying to another, "Did you ever think what way you are taking?" "Oh, yes, I have often thought of it, but I have been putting it off; I was ashamed to let my gay companions know that I thought or had any such thoughts; for then they would have left me, scorned me. But, how different! But now it is too late. for I am nearly there. I never thought of death, but now it is too late, too late! Many are enjoying themselves in gambling, while others are around the remains of their dear ones, weeping bitterly. Some indulge in DRUNKENNESS, while their families at home are dying for the want of food, or freezing for the want of fuel. Others enjoy the fashions of the world and the lust thereof, but not many think of the terrible word, DEATH. May we all think of this fact. Revelation 14: 12, "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." May we all be so unspeakably happy as to meet in heaven, is the prayer of your unworthy sister,

E. B. CHURCHILL.

PRIDE.—God crowns with mercy, says Jenkyn; but a swollen head is not fit to have that crown put upon it. A proud man is seldom a grateful man; for he never thinks he gets as much as he deserves. When any mercy falls, he says, "Yes; but it ought to be more. It is only manna as large as a coriander seed, whereas it ought to be a baker's loaf."

Trust in God.

Leave God to order all thy ways,
And hope in him, whate'er betide;
Thou'l't find him in the evil days
An all sufficient strength and guide,
Who trusts in God s unchanging love,
Builds on the rock that naught can move.

What can these anxious cares avail,
There never-ceasing moans and sighs
What can it help us to bewail
Each painful moment as it flies?
Our cross and trials do but press
The heavier for our bitterness.

Only your restless heart keep still,
And wait in cheerful hope content,
To take whate'er his gracious will,
His all-discerning love hath sent;
Nor doubt our inmost wants are known
To him who chose us for his own.

He knows when joyful hours are best,
He sends them as he sees it meet;
When thou hast borne its fiery test,
And now art freed from all deceit,
He comes to thee all unaware,
And makes thee own his loving care.

Nor in the heat of pain and strife,
Think God has cast thee off unheard;
Nor that the man whose prosperous life
Thou enviest, is of him preferred;
Time passes,and much change doth bring
And sets a bound to everything.

All are alike before his face;
'Tis easy to our God Most High
To make the rich man poor and base,
To give the poor man wealth and joy.
True wonders still of him are wrought,
Who setteth up and brings to naught.

Sing, pray, and swerve not from his ways,
But do thine own part faithfully;
Trust his rich promises of grace,
So shall it be fulfilled in thee,
God never yet forsook at need
The soul that trusted him indeed.

For the COMPANION.

Let us Work Together in Love.

Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honor preferring one another." Rom. 12: 9, 10.

The above text is one of the many which the faithful apostle Paul uttered to the Roman brethren, in the days when the Christian church was yet in its infancy; and we believe it is just as necessary to remind us of its contents, in this our day of iniquity and abomination, as ever.

How oft are we pained to see the reverse practiced. In this our day, people would far rather make the text read: "Let love be with much dissimulation. Abhor that which is good; cleave to that which is evil. Be contentiously affectioned one to another with much caviling; in honor preferring ourselves." It is not at all uncommon, in this age of the world, for professed followers of Christ (and even of the same church) to open batteries upon their fellow members and storm them by force; for what, we know not, except it be to make a great parade before the world and to expose their ignorance.

How oft do we see it, when someone is trying to put his fellow beings in remembrance of their duties, and admonishing them to be on their guard against the evil spirits, which roam in the children of disobedience, and is trying to help to build up the Lord's house, before he is rightly done with his work, another, who professeth to be of the same faith, will come down upon him like a thunderbolt and try to shiver everything to atoms again, as though he was commissioned from the Supreme Power to do so: But let us not fear; for so it must come in the last days; "and because iniquity shall abound, the love of many shall wax cold." Matt. 24: 12. And the spirit of disobedience is in such a prosperous condition, that, when a man utters a phrase or expresses a sentiment, others are ready, in abundance, to receive misconceived ideas, and place misconstructions on it, and criticise, and ask the whys and the wherefores, and begin to reason—not with season itself, but with their own carnal minds; and if any projections be left whereof they can take hold, they will close their fangs on it with a death-like grasp, and devour it like a carniverous beast does its prey. The apostle Jude no doubt would also class them with those of whom he said, "They are spots in your feasts of charity, when they feast with you, feeding themselves without fear: Clouds they are without water, carried about of winds; trees whose fruit withereth. * * raging waves of the sea, foaming out their own shame; wandering stars," who "speak evil of those things which they know not," &c.

Dear brethren and sisters, let us all try to *work together in love.* Let us search the scriptures well, so that we may know what is required of us, and then, if we see anything that is not altogether talked or written to the point, we can add the balance by thought. For if we are born of the same Spirit, we have also gone to the same school-master; and if we belong to Christ, we will try to exercise charity; and "charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, (is not rash,) is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth." Let us all pray to be filled with the good fruit of charity.

L. ANDES.

Lincoln, Pa.

Christ's Epistles.

As our Lord left no monument of Himself in brass or marble, so He left no letters written by His own hand. He did not write his mind on tables of stone or on sheets of parchment. Even Rome, with all her rage for relics, does not pretend to show a specimen of His hand-writing. Yet, He has not left Himself without a witness. He has left letters behind Him which truly reveal His mind: "Ye are epistles of Christ." Disciples, when He desires to let the world know what He is, He points to you. Nay, more and further, when He would have the Father to behold His glory, He refers him to the saved: "Father, I am glorified in them." It is not only that the world, in point of fact, judges of Christianity by what they see in Christians, but they have authority so to do. The Lord Himself consented that they should read Him there.

So Jesus sends a letter to the world—sends many letters—sends a letter to every city, and every street and every house. A merchant who is a disciple of Christ, goes to India or China. He sells manufactured goods; he buys silk and tea. But all the time he is a letter, a living epistle, sent by Christ to the heathen. A boy becomes an apprentice in a warehouse or factory; but before he was bound to a master on earth, he had been redeemed by a Master in heaven. He is now, therefore, a letter from the Lord to all his shopmates. In his truth, and love, and gentleness, and fairness, and generosity, they should learn the mind of Christ. I confess that this thought is fitted to make us afraid. How shall we fulfill such a function? The solution is, it is the Lord's own method. He has chosen earthen vessels in order that the glory may be of God.—*Arnot.*

Christian Family Companion.

DALE CITY, Pa., Nov. 18, 1873.

Editorial Correspondence.

In my last I omitted to notice a visit to an aged and afflicted sister, widow of brother Emmanuel Beuchly, deceased a few years ago. She has been quite poorly for the past summer, and is now, apparently, near the end of her pilgrimage. She enjoys the visits of the brethren and sisters.

After dining at brother John Spicher's, who is one of the ministers of this Waterloo congregation, we spent part of the afternoon in interviewing the city of Waterloo. Spent the night at Dr. John A. Beuchly's.

Tuesday, 28. Brother Buechly accompanied me to the office of the *Courier*, and introduced me to Mr. Woodruff, one of the editors, with whom we had a pleasant conversation. He is a man fully competent to fill the editorial chair. Hope he will be successful in all his good undertakings.

Thence in company with brother Beuchley's, to brother Michael Reber's. Here we had a feast, special. upon the occasion of our departure. Besides the company mentioned, brother Jacob Murray, and brother John M. Snyder, ministers, were also present. Brother Charlie Roberts, was invited but failed, likely on account of a press in business, being a clerk in an enterprising business house in Waterloo. We had a pleasant time, and we hope sister Reber may be blessed for her liberality. We then took our departure from this house, which began to twine around our affections like our own home. Brother B. returned us to town, to the house of brother Ephraim Spicher's. Here several brethren and sisters met and we had a pleasant evening. After a few hours rest, we took the train, on Wednesday, 29th, at 3 a. m.

We have now bid farewell to Black Hawk county, where we have spent many pleasant days. Although we have only been here a few weeks, we think we know nearly as many people in this county as we do in Somerset county, Pennsylvania, excepting Dale City. Taking all things into consideration, we doubt whether there is a county in Iowa, or any other western state, which can surpass Black Hawk. Of course we have not yet seen all the western country, and so cannot pass an intelligent judgment; but this country has an advantage that few have, namely, the large membership, giving it a first class society. The next great advantage is the healthfulness of the climate. This is indeed a great consideration. That it is healthy, the Brethren, the physicians, and our own observation, all testify. Waterloo is an enterprising town, very pleasantly situated, on Cedar River. There is a great amount of business transacted here. If the same number of wagons were to come to one of our eastern cities, we would conclude that a circus or a political convention was on hand, even then it would be considered an unusual occasion. The people of Waterloo are very sociable, and we are inclined to regard it as a very pleasant place to live at.

At about six o'clock in the morning we landed at Cedar Rapids. Elder E. K. Beuchly was in our company, being on his way to the Linn county lovefeast. Brother Thomas G. Snyder met us at the station and took us to his house about seven miles north. Here we spent a pleasant time until

Thursday, 30th, when brother Snyder took us to brother Daniel Holsinger's, about four miles south-east. Here we were among our relatives and brethren. The day and evening were spent in pleasant conversation.

Friday, 31st. Cousin Jacob took us to Cedar Rapids, to interview the town. Visited both the printing offices, which gave evidence of prosperity. The city is finely located, and is situated on the Cedar River. The river has numerous rapids, and therefore affords abundant water power. One of the great money-making institutions of the town is a pork factory. More than a thousand hogs are slaughtered daily, during the season, and more or less all the time. It looks murderous to see a man "stick" from one to two hogs every minute, making that his exclusive business. This business makes money twice; first for the butchers, and then for the doctors by sowing the seeds of scrofula and other diseases.

We also visited Marion, the county seat of Linn county. Marion is a very nice little town of several thousand inhabitants; and if the county seat were permanently located, it would be somewhat tempting to us to locate there. But we fear that will be removed to Cedar Rapids before many months, which would leave Marion a deserted village.

Thence we returned to brother Holsinger's and thence to school-house No. 7, near brother Thomas Snyder's where we attended an evening meeting. Brother John Murray, of Marshall county, and E. K. Buechley were present. Attendance, &c good. All night at brother Snyder's.

Saturday Nov. 1. Brother S. took us to the meeting house of the Linn county congregation, where the Brethren had appointed to hold their Lovefeast, to commune at 10 A. M. In due time the people assembled, and sdrvices were begun. Ministers present: Murray and Buechley, already named, Peter Forney,—Troxel, of Benton Co., J. S. Snyder, of Poweshiek, and Mohler, of Keokuk. The ministers in this branch are Abraham and Solomon Stamy, T. G. Snyder, Daniel Holsinger, ank John S. Miller. We all labored, we presume, to the best of our ability. Had a very good meeting which was well attended. Lodged at brother Thomas Harrison's, who ministered the same kindness which we have met everywhere.

Sunday 2nd. Attended preaching at the same place in the forenoon. The afternoon we spent at the house of brother Abraham Stamy, as he and sister Holsinger claim some kinsmanship. In the evening we returned with brother Holsinger's to their home, where we had our last social evening for our present visit to Iowa. Spent a pleasantevening, though we passed sad thoughts and words upon the subject of parting friends.

Monday 3rd. Cousin Jacob (brother would be a nearer kin than cousin, though we would prefer both) again took us to Cedar Rapids, where we took the cars at six A. M., and at 11 we were at Burlington, where we must remain until 7 20 this evening, when we expect to take the train for

Omaha. It is a long wait, but it afforded us a splendid opportunity to write out this report, as we had good facilities in the Burlington & Missouri River R. R. depot.

And now good bye, brethren and sisters of Iowa. Many thanks to you for you labors of love to us. It has been intimated that the Iowa sisters are remiss in some of their duties; but we can assure our readers that it is not in performing the part of Martha to their friends and guests. And as to piety, and devotion to the cause of Christ, and obedience to his word, we think they are equal to any whom we have visited. We of course speak only of those with whom we became acquainted. Indeed we think the Brethren of Iowa deserve to be praised for the progress they are making extending the borders of Zion. It will not be many years, if they continue to labor, adding a little zeal, until the Iowa membership will outnumber that of Pennsylvania. May the Lord bless them. and prosper them spiritually and temporally, is the prayer of

H. R. HOLSINGER.

Burlington, Nov. 3d.

Salutation.

The readers of the CHRISTIAN FAMILY COMPANION have already learned that we have purchased this paper of brother Holsinger and design to edit and publish it. And, although we do not get possession of the office and press until the close of the present volume, which will be about the middle of December, yet, as we were requested by brother Holsinger to take charge of the office at an earlier day that we may acquaint ourself with the office and work, and make the necessary preparations for the next volume, we have complied with his request and are now in our new field of labor and wish to make a friendly communication to the readers of the C. F. C.

An experience of seventeen years in the trials, perplexities. responsibilities, and labors of an editor's life, has taught us that the position is not a desirable one when duty does not demand the sacrifice. And thinking perhaps the *Gospel Visitor*, the periodical with which as editor we have been connected the length of time above named, had done its work, or at least our work with it had been done, we had serious thoughts of retiring from the editorship of the *Visitor*, and had no thoughts of renewing our editorial labors in any other field. But learning that brother Holsinger had some thoughts of retiring from the CHRISTIAN FAMILY COMPANION, the thought of taking his place as editor of that paper sprung up in our mind. We say *sprung up*, for surely the thought itself was of quick growth, though the maturing of that thought into decisive action required some time. There was no difficulty in brother Holsinger and myself coming to an agreement, and hence we are entering upon the new field of labor we are.

From our first connection with the church of Christ we have felt like serving it and rendering ourself useful in it. And our studies and labors were in some degree chosen and directed in preparing ourself for the work that duty seemed to call us to perform. And as our editorial labors do not seem to be completed yet, but in the providence of God we seem to be called to a position in which increased editorial labors will devolve upon us, we shall dedicate ourself anew to this work in the church, and shall labor awhile yet in this calling if our life is spared, hoping that the Lord is now preparing younger brethren to perform the editorial work of the church as well as for other departments of Christian labor, who will be better qualified to perform this work than we are. In the meanwhile, we shall labor to the best of our ability to render the paper we have taken charge of useful to the church as an auxiliary to the ministry in promoting the spread of Christian truth.

There are, no doubt, those among the readers of the CHRISTIAN FAMILY COMPANION, who may wonder what the character of the paper will be under the new administration of its affairs. For the satisfaction of such, as well as for the general satisfaction and information of our readers, we offer a few remarks. Many readers of the C. F. C. know us personally, and still a larger number have some knowledge of us by our humble productions through the press. We hope our past course will be a sufficient pledge for the future. We have tried to labor, and we shall still do so, to promote peace, purity, charity, uniformity and all the Christian graces in the church, and to bring aliens within its fold. Or, should it be more satisfactory, we will say, we shall labor to promote the principles enunciated in the following language of brother Holsinger, occurring in his Prospectus of the C. F. C. and containing the principles for the defense and spread of which, the paper was established, by him. "The design of the work is to advocate truth, expose error, and encourage the true Christian on his way to Zion. It assumes that that the New Testament is the Will of God, and that no one can have the promise of salvation without observing all its requirements; that among these are Faith, Repentance, Prayer, Baptism by trine immersion, Feetwashing, the Lord's Supper, the Holy Communion, Charity, Non-conformity to the world, and a full resignation to the whole will of God as he has revealed it through his Son Jesus Christ."

Such being the principles to which our paper is devoted, and to the promotion of which our labors will be directed, we hope we shall have, not only the patronage of all our old subscribers, but that of many new ones.

We design to unite the *Gospel Visitor* with the CHRISTIAN FAMILY COMPANION, and publish them as one

paper weekly. By this arrangement the talent that heretofore has been divided between the two papers, will be combined, and we hope this union will increase the usefulness of both.

Brother Beer, who has been for some time in the office of the CHRISTIAN FAMILY COMPANION, will be retained in the office. His experience and devotion to the cause we are laboring to promote are such that his continued services will, no doubt, be acceptable to our readers. And we hope the experience and knowledge of brother Holsinger will not be altogether lost to the C. F. C. and G. V. whatever course they may take, as we shall be glad to avail ourselves of them when we can, and we are glad to believe they will be at our service, since he will not cease to feel an interest in a work to which he has given the thought and labor he has given to the C. F. C.

All letters pertaining to business connected with the present volume of the C. F. C., or the office for the current year, should still be addressed to brother Holsinger. But all letters, communications, remittance &c., concerning the next volume of the C. F. C. and G. V., or connected with the office after the close of the present volume, should be addressed to us. And now may the grace of God rest upon us all and crown with success all our efforts to promote his glory.

JAMES QUINTER.

Dale City, Somerset Co., Pa.
Nov. 11th, 1873.

Our Arrival at Dale City.

We left our home on the 7th inst. and arrived in Dale City on the 8th, to commence our labors in this new field of duty. We were kindly received by our friends and welcomed among them. We feel quite comfortable and are enjoying ourself as well as we could expect to do under the present circumstances. Our family is not here. Our presence was needed here to prepare for the next volume of our paper, and as we had no house selected for our family, we thought it best to leave it in Ohio. As we must return to Ohio in a few days, we expect to bring our family with us when we come here again, which will be in a week or two, if no providence hinders, and if we can attain a house to live in.

As we said above, we are quite comfortable here, having much to make us comfortable. Still when we think of being separated from dear Christian friends in Ohio,—friends with whom we have long associated and with whom we have often worshipped,—we cannot help but feel sorrowful. We feel an attachment to the Covington church, and regret that circumstances seem to require our separation from it. We shall continue to cherish a regard for it, and hope that the Lord will bless it still as he has in times past done, with peace, prosperity and increase. Not only do we remember with tender feeling our Christian friends about Covington, but there are many outside of the church whose kind regard to us we reciprocate.

Well, since the "world is the Lord's and the fullness thereof," wherever our lots may be cast, we may share the blessings of the Lord. And not only may we share in the blessings of the Lord, but the Lord himself may be ours. Every pious soul can say with David, "Thou art my portion, O Lord." And in a higher and fuller sense still, will be ours, when we shall be brought to that world where everything reflects his glory.

J. Q.

Our Prospectus for 1874.

With the present number of the C. F. C. we send out our Prospectus to our agents and to many others. We also send an envelope already addressed to make it as convenient as possible for our friends to respond to our call. We now hope that when the present number is received, and when our friends have become acquainted with our purposes and wishes, they will go to work with becoming zeal, and canvass for subscribers. Do not confine your labors to members of the church. Many others may subscribe for it if they are properly approached. Remember but little can be accomplished in this world without much labor. If then you desire to see our enterprise succeed, as you no doubt do, give it your attention and effort. Please let us hear from you at as early a day as possible. We shall appreciate your labors for us, and be thankful for them.

Our Almanac for 1874.

We would remind our friends, and all who desire to have the Brethren's Almanac for 1874, that we shall soon be ready to send it out. We therefore solicit orders. We are getting up a tolerably large edition, and think they will be useful, not only in their character as a Calendar, but in other respects. Every member of the church should have one. And the low price at which we offer them, puts them within reach of all. Send in your orders accompanied by the cash.

Terms: One copy, 10 cents; six copies 40 cents; 12 copies 75 cents.

The Brethren's New Hymn Book.

I wish to make a proposition for the consideration of the brotherhood, hoping to hear something on the subject through the COMPANION. Would it not be well to have our Hymn Books gotten up in a smaller form—printed on fine paper, with small type, and with less space between the hymns? The objection to the present form of the books is, that it is too thick to carry in the pocket conveniently. This is my opinion, and that of others whom I have talked with on the subject. Brethren, let us hear from you.

A BROTHER.

REPLY.—In answer to the foregoing proposition we would just say, that, we think, the only improvement that could be made in that direction at present, would be to use a finer quality of paper; and this has already been done. The Hymn Book has been stereotyped, and hence the size of the type, as well as the space between the hymns, is fixed for the present. It is worthy of consideration, too, that eyes differ, and while some could do very well with finer print, perhaps more would prefer larger. The spaces between the hymns and between the stanzas are as small as can be made without giving it a crowded appearance, and making it, in some respects, at least, inconvenient. Perhaps it would be quite as easy, and would give as general satisfaction, to enlarge pockets a little as to diminish the size of the book.

J. W. B.

MISCELLANEOUS.

Christ our All in All.

I need no other plea
With which to approach my God,
Than his own mercy, boundless, free,
Through Christ on man bestowed;
A Father's love, a Father's care,
Receives and answers every prayer.

I need no other priest
Than one High Priest above;
His intercession ne'er has ceased
Since first I knew his love;
Through that my faith shall never fail,
Even when passing death's dark vale.

I need no human ear
In which to pour my prayer;
My great High Priest is ever near,
On him I cast my care;
To him, him only I confess,
Who only can absolve and bless.

I need no prayers to saints,
Beads, relics, martyr's shrines;
Hardships 'neath which the spirit faints,
Yet still, sore burdened, pines:
Christ's service yields my soul delight,
Easy his yoke, his burden light.

I need no other book
To guide my steps to heaven,
Than that on which I daily look,
By God's own Spirit given;
And this, when he illumes our eyes,
"Unto salvation makes us wise."

I need no priestly mass,
No purgatorial fires,
My soul to anneal, my guilt to efface,
When this brief life expires;
Christ died, my eternal life to win.
His blood has cleansed me from all sin.

Proverbs from the Talmud.

Between the wolf and the shepherd the lamb has come to grief.

One thing acquired with pain, is better than a hundred with ease.

Let the grapes pray for the welfare of the branches; without branches there would be no grapes.

Silence is beautiful in a wise man; but how much more in a fool.

More than the calf wishes to drink, the cow wishes to give it suck.

If they tell you that your friend is dead, believe it; that he has come into a fortune, doubt it.

He who lends money to the poor is often better than he who gives them alms.

Here is a table and and knives; but we no mouths to eat.

Be prudent and silent.

The world is like the wheel of the well, with its two buckets; the full one is ever emptied, and the empty one is ever filled.

A quarrel is like a spirt of water issuing from a cleft; wider and wider gets the cleft, more and more powerful gets the spirt.

He who has been legally deprived of his ill-gotten garment should go his way rejoicing.

He who has learnt and does not teach is like a myrtle in the desert.

There is a threefold death in the slanderer's tongue: it kills him who slanders, him who is slandered, and him who receives the slander.

Some people's judgment is that of a blind man at a window.

You cannot touch a fool: a dead man's body does not feel the knife.

For a man who has been ruined by woman there is no law and no judge.

Many an arrow-smith is shot by his own arrows.

Greater is he who causes good deeds than he who does them.

Great is peace: it is to the land what leven is to the dough.

He who struts about the market in the philosopher's toga, will not come into the dwelling-place of God.

Woman spins her little web, while she talks.

Throw no stones into the well whence you have drunk.

A small allowance at home is much better than a large one abroad.

He is a bookcase, not a scholar.

Cut off his head, but mind you don't kill him.

It is the hole that makes the thief.

In his own house the weaver is king.

The salt of money is almsgiving.

A hundred shillings invested in trade will give a man meat and wine; in acres, it will give him cabbage and salt.

When the axe already touches thy neck, still hope in God's saving grace.

Flight is the beginning of defeat.

Hang the sweetest grass around a pig's neck, it will still go and wallow in its native mire.

The lives of three are no lives; that of the too compassionate, of the man with a temper, and the misanthrope.

Poor is only he who lacks common sense.

Three men are beloved by God: he who is of a sweet temper, he who is moderate in his habits, and he who does not always obstinately adhere to his first resolves.

If the old people tell you to pull down, and the young ones to build up: pull down.

You must not drink out of one cup, and look at another.

He who cannot moderate his grief will soon have a new grief to weep over.

Where Satan cannot go himself, he takes wine as his messenger.

Whoever has been bitten by a serpent is afraid of a rope.

He who has bread in his basket should not be compared to him who has not: (though neither be hungry at the time.)

When the jackel has his day, make him a bow.

The way man wishes to go, thither his feet will carry him.

Seven years lasted the famine, but no workman starved; seven years lasted the plague, but no one died before his time.

An old man in the house is a sorrow to the house; an old woman in the house is a blessing to it.

Honor your wives; they will enrich you.

Eat below your means, dwell according to your means; but spend upon your wife and children above your means.

First understand, then argue.

You must not refute a lion after his death.

Much have I learnt from my masters, more from my colleagues, most from my disciples.

In a quarrel it is always the well born who will first give way.

Do not stand in a place of danger, trusting in miracles.

Iron sharpens iron; scholar the scholar.

Man has been created on the last day; even the gnat is of more ancient lineage.

The thought of the sin is worse than the sin.

Eat quickly, drink quickly: this world is but a brief wedding-feast.

The older the wise man gets, the wiser he grows: the fool, when he ages, becomes but an old fool.

He who studies for a good purpose, to him his study becomes a blessing: to him who does not, it grows into a poison.

Why is the lobe of the ear soft? that you may close up your ear when you hear aught improper.

A bad wife is like a hail-storm.

Do not dwell too long upon your friend's praises: you will end by saying things against him.

Do much for little—so that you do it for a good purpose.

Refined music is liked by refined people—weavers do not much care for it.

Two cry out but get no pity; he who lends out his money without witnesses, and he who cannot get on in one place and does not try another.

Even the common talk of the wise should be pondered over.

Bad servants first ask only when they have already committed the blunder.—*Quarterly Review.*

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

Sunday-School Picnics.

We notice in No. 44, page 700, an article, in which the writer seems to wonder when the world had a Sunday-school picnic. I do not wonder when: every picnic ever held, was held by the world, and they are kept up by the world; or, if you would sooner have the term, professed Christian world. They that are not willing to keep all the commandments of the Savior, are not his subjects, so long as they do not belong to his church, consequently belong to this world. We do not know of any halfway place or half Christians. If we are not trying to be full Christians, willing, by the help of God, to follow our Master in all things, then we never came out from the world. These picnics are gotten up by those very characters. Now why should we wonder at a brother for calling it conforming to the world. The writer rather takes advantage of the query, and says, "Our children," instead of "our young members." These young members are not always the brethren's children. However, even our children, whether they belong to the church or not, so long as we have them under our our care, we are in duty bound to try, with all the power, to keep them from the sinful fashions of this world, let them be what they may, whether Sunday-school picnics, fine, fashionable clothing, dancing rooms, whiskey shops, gambling, chewing tobacco, or any other sinful or nasty practice.

Then he asks, "Was not the one great thing in which the apostles differed from other men, after all, the same as the one thing in which Mary and Martha differed—love for the Master?" But does not the Master say, if you love me, keep my commandments? Now if we are not commanded to look different from other men, I do not understand my Bible.

A. H. Hamm.

Cerro Gordo, Ill.

Just What We Need.

In No. 42 we notice an article favoring Sabbath-schools, written by L. Anglemyer. Dear niece, we want ten thousand advocates besides you to defend the cause, as the cause is one of vast importance. Never let any tell you that we have no Bible for a cause conducted like the Sabbath-school. We read in Eph. 6: 4, where we are commanded to bring up our children in the nurture and admonition of the Lord. If any one can tell us better how to do this than we can do it in the Sabbath-school room, let them tell it. One thing I will tell you, the Sabbath-school really is the nursery of the church, when it is in good running order. The Sabbath-school cause must come out victorious, all the opposition of men or the influence against it notwithstanding. There is no earthly use to let our children run out in the world, and become hardened in sin, and then try to bring them back into the church again. The proper way is to keep them in while they are in, and the Sabbath-school room is the place to teach them the ways of the Lord, and when they come to riper years they will not depart from it. If more attention were given to teaching our children that are in the kingdom of Christ, and try to keep them in in place of running out after some hardened sinner, that never was taught in a Sabbath-school, the church would increase much faster. It takes more labor to get one rebel back than it costs to keep five in by the Sabbath-school cause. The cause may be abused, but that is no argument against it. Dear niece, if any oppose you in the cause, treat them kindly, they will all be right after awhile.

M. Hoke.

Huntington, Ind.

Death of Brother J. F. Rohrer.

A cloud has lowered itself upon the church of Antietam, and the family of our beloved brother, Joseph F. Rohrer, who was suddenly plunged into sorrow and mourning. He received, while standing at the sacred desk, holding forth the word of God, a slight intimation of paralysis, commencing in the hand, passing toward the heart, which soon after assumed a dangerous aspect, and on the fifth day after, it terminated in his death, Oct. 6th, 1873. Thus a good man has fallen asleep, soon to awaken in the likeness of his Redeemer, when the chilling mist of death and the gloom of the grave shall flee forever at the bright rising of the sun of eternal day.

Our brother was one of those that was much concerned for the welfare of the church, and held fast to the doctrine that he embraced many years since; and we believe, with such strong confidence in the promises of God to the end.

His funeral was very largely attended. It showed forth as an evidence of his worth and respect as a neighbor, a citizen and a Christian. The family feels a deep loss—our sister a kind husband, the children a loving father—and the church a faithful housekeeper. May the Lord sanctify this bereavement to our best good. Words of comfort were spoken at the funeral, by Elder D. P. Sayler, from 1 Peter 1: 24.

J. F. Oller.

Report to the Middle District of Pennsylvania.

We, the undersigned Committee, appointed by said District to view sites for a church house in the city of Altoona have this day viewed a number of sites. We have found several lots that we think very suitable for the erecting of a house for worship, and have made the following disposition. The Brethren of Altoona not being able to ascertain what could be raised, in consequence of no definite site, we have appointed a purchasing and building committee, with instructions to make the effort to raise sufficient funds, in connection with that subscribed by the District, to purchase one of the sites and build; but if they fail to raise the amount necessary, or a sufficient portion to make it safe, to hold the matter over until next District Meeting, to report to brother G. Brumbaugh, Sec., when he will give publicity, and specify a time when the donations shall be paid over to him.

Committee { Samuel Cox. Conrad Imler. R. McFarland.

Having made it a point in our investigations to learn the feelings of a number of citizens, and the anxiety of the brethren, and the condition of that flourishing city, in general, with the solemn injunction of our blessed Master, "Go into all the world," "teach all nations;" believing the Lord has much people here, we therefore make this appeal to the District, believing it will meet the Divine approbation and discharge its solemn duty to come to the aid of the churches here, that a proper place may be had for the worship of God, and that souls may be taught the knowledge of the Lord. The sympathies for the brethren are strong from those who have a slight knowledge of the humble doctrine of Jesus, and desire to be taught more perfectly. The Macedonian cry from

Altoona is, "Come, and help us." May the God of all grace move upon the hearts of all his dear children, to give of their abundance, which may be made effective in saving perishing souls.

Committee { J. W. Brumbaugh. / John Spanogle. / Peter S. Myers.

Revised New Testament.

Brother Holsinger:

The Revised New Testament has become a matter of interest, at least, to me, and I would like to have the opinion of the Brethren on the subject. Have we any right to try to put any different meaning to the New Testament? Would it not have a tendency to lead people astray? Cannot we be satisfied to take the New Testament just as it reads, and draw our own conclusions from the words of our Savior?

Now, brethren, this is a delicate subject, when viewed in the light of revelation, in the language of our Savior. See Revelations 22: 18, 19. I should like to be enlightened on this subject; for I am afraid it would have a tendency to lead people astray. I do not think we have any right to meddle with the New Testament, in trying to revise it in any shape, or to make it any plainer by revising it. Please give me some information on the subject.

Wm. J. Argabrite.

Remarks:—To revise is, to review, to examine with care for correction. The New Testament, or will of God, as made known by his Son, and sealed by his precious blood, is perfect, containing neither too much nor too little, and nothing wrong; therefore it cannot, it dare not, be revised and changed by man. Any change made upon this perfect will, would be to mar its perfection, and to incur the displeasure of the Testator, and the condemnation of God's law. But it is not the object of the revisers to review this will for the purpose of correcting or making any change in it; but to review, examine the former translation, carefully comparing it with the original wording of the will, for the purpose of making it, as far as possible, to harmonize with the original.

In this connection we wish to remind our brother of the fact that King James' Translation is a revision of former translations. Former translations were regarded as being imperfect; and this, together with the changes the language had undergone, suggested the propriety of revision. The revision was made, and its general reception and adoption recommend it as an improvement.

It is the same now. No one will contend that King James' revision is a correct translation; for it is well known, that King James forbade his translators to translate certain words at all. The English language has also undergone many changes since then; and hence the existing state of the language, as well as the imperfections of the received revision, suggests the propriety of a new revision. This is the work of the American Bible Union. The revisers are among the most competent scholars of the day, and no pains have been spared to place in their hands every available means to make the revision as complete as possible. It is not, however, to be supposed that the translation by the American Bible Union is perfect, or that it is even in every case of change an improvement; yet to us it seems that there are many improved readings, which will assist us much in comprehending the perfect will.

J. W. B.

Brother Holsinger:

I paid a visit to the station, in Greene Co., and held a lovefeast on the 18th of Sept. There were about fifty members present at the tables. The order and attention were good. Two made confession, anxious to unite with the Lord's people; one of whom was baptized, and the other will soon be ready. They need help in Greene Co. very much; and I mean to go back. They must be organized more permanently; and I do not see why they do not rise up and call for it. From this we see the propriety of having evangelists, to stir the brethren up to vigilance and duty. Our next District Meeting should have a resolution to this effect. I want to attend if I am spared. We must be watchful, prayerful, and active. Let us throw light on this subject, and may the Lord direct and control our attempts for good. I feel sorry when I notice our forgetfulness. I am only a poor creature and must ever be content to remain such; but when I take of "my own" and give it for Christ's sake, I only give it to the Lord, to receive it back again in golden sheaves. Well, my dear brother, let us be faithful to Jesus in all things. I want to do still more for the cause.

Jos. I. Cover.

Query.

Will some brother or sister give an explanation through the C. F. C. of Luke 14; 26, which reads: "If any man come to me and hata not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."

Sarah M. Saunders.

Xenia, Ind.

Correction.

In the Report of the Finance Committee several mistakes occur, which we here correct. The Berlin congregation was credited with $221.75. Corrected, $199.00. Error, by over credit, $22.75. This amount, $22.75, should have been credited to the Plumecreek congregation, which had no credit.

Again, the Jacob's Creek congregation had a credit given of $44.75, which should have been $52.75, having paid $8.00, which, however, had not yet been paid over to the treasurer.

Finance Committee, per
S. D. Livengood.

MARRIED.

By the undersigned, at the residence of the bride's parents, near Henrietta, Nov. 2nd, 1873, Mr. John W. Miller of Pattonville, Pa., and Miss Nancy Hoover, of Henrietta, Blair county, Pa.

S. A. Moore.

By the undersigned, on the 19th of October, at the residence of John S. Burger, near New Enterprise, Pa., Mr. John H. Miller and Miss Susan E. Kagarice, all of Bedford county, Pa.

Also, on the same day, and by the same, at the residence of D. B. Snowberger, Mr. David Callithan and Miss Margaret Garretson.

S. A. Moore.

October 21st, at the house of the bride's mother, by Jos. I. Cover, Mr. F. Michael Smith of Salisbury, Pa., and Miss Nancy Johnson, of Fayette county, Pa.

October 23d, by the same, Mr. Walter S. Galentine and Sadie Jane Strickler, both of Tyrone township, Fayette Co., Pa.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In Lower Cumberland church, near Boiling Springs, Cumberland county, Pa., Nov. 2d, 1873, Elizabeth, wife of Henry Webbert, sen., aged 72 years 9 months and 5 days.

"Thou shalt surely die." The angel of death has been busy striking down many dear and loved objects, filling the world with sadness and despair, and desolating many a once happy family; and the stern messenger has again called upon our church for a victim, removing from our

midst an aged and worthy member, reminding us that the pale King has come nearer us, and making us painfully sensible that in the midst of life we are in death. Mother Webbert has gone to reap the rich harvest of a well spent life: She has gone to receive a crown of never fading and everlasting glory; she has gone to receive her plaudit from a just God, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

The deceased professed faith in her loving Savior about thirty years ago, when Jesus spoke peace to her soul, giving assurance that she had passed from death unto life, and she died in the hope of a happy resurrection, and live forever at God's right hand. During her short illness, before she breathed her last, in conversation with her oldest daughter who waited on her with unremitting kindness through her illness, in meditation of her future and the kindness she had received was made to exclaim, "I wish to meet her in heaven!" She leaves an aged husband and a large circle of relatives and friends to mourn her loss. Funeral by brother Moses Miller and A. Beelman.

At their residence, two miles northeast of Lewisburg, Wayne county, Iowa, November 2d, sister Catharine R. Downs, wife of brother Joseph downs, aged 38 years 8 months, less one day. Disease, neuralgia and paralysis. Her maiden name was Black; birthplace. Pennsylvania. Funeral services at Lewisburg, November 31, by the writer, assisted by brother S. Riddle and Wm. J. Stout. Text, Heb. 13: 14. Our beloved sister was taken from our midst very suddenly, although in rather delicate health for some time. For several weeks she seemed better; and on the first of the month, (Saturday,) she was busied in making arrangements to attend our meeting on the 2nd, some 5 or 6 miles from their home. She even sat up sewing until 11 o'clock at night, when she retired. She awoke at 4 o'clock in the morning, complaining of headache, and ere two hours elapsed, she passed away—"slept the sleep that knows no waking," until the resurrection morn. Oh, solemn warning! You who read these lines reflect. "Here we have no continuing city;" hence let us "seek one to come." Our sister leaves a sorrowing husband, and two children to mourn her sudden departure.

LEWIS M. KOB.

Near North English, Iowa county, Iowa, Oct. 30th. Mary Annie, only child of brother Abraham and sister Susan Flory; aged 2 years 3 months and 6 days. Disease, croup. Thus has another plant been removed from the family nursery, to the fair climes of heaven, another angel added to the happy throng, another glorified spirit joined to the celestial choir. Cease to mourn ye disconsolate ones. Let the sweet melody vibrate into your drooping souls; look up and hopely follow on, and ere long we shall meet on that beautiful shore in the sweet by-and-by.

B. F. FLORY.

October 4th, 1873, at the house of brother Jacob Yoder, Maiden Creek congregation, Berks county, Pa., of cholera morbus, Elder David Eshelman, aged 75 years 3 months and 12 days. Thus of the same disease, in three months time, passed away three elders and housekeepers of three adjoining congregations; namely, John Zug, of Tulpehocken, David Merkey, of Little Swatara, and David Eshelman, of Maiden Creek.

C. BUCHER.

In the Carroll church, Carroll county, Ills., Oct. 15th, brother Thomas Gotobed, in the 90th year of his age. Our old brother was a church charge for a number of years, and grew very infirm; often expressing his desire to depart and be at rest. Finally tired nature gave way and he calmly expired in hope of a blisful immortallity. Funeral services from John 5: 25—28.

J. J. EMMERT.

LIST OF MONEYS RECEIVED for SUBSCRIPTION BOOKS, etc.,

D Hildebrand	$3 00	A W Livingstone	1 50
Jacob Deardorff	30	M Beeghly, per J H	
Isaac Deardorff	3 00	Miller	1 08
Tobias Cober	50	L A Engle	50
Geo. S Wine	35	S A Garber	6 15
John W Geiger	1 25	Daniel Wolf Jun	4 00

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VOLUME IX. DALE CITY, PA., TUESDAY, NOV. 25, 1873. NUMBER 47.

Doctrinal Preaching.

The gospel cannot be preached without doctrinal statements. Sensible people do not expect it to be done. Hearts imbued with the spirit of Christ feast no the doctrine of Christ, and gather new strength for duty and trial as they treasure the truth. But somehow or other an unaccountable prejudice has made headway in the Church against doctrinal preaching. It is, however, a mere prejudice, the offspring of thoughtlessness, and should not deter and minister from holding forth the Word of Life, as he understands it.

Rhetorical splurges on moral questions should not be allowed to take the place of bold, faithful descriptions of human guilt and danger; nor should scientific lectures displace the exposition of the sacred text. The age of "itching ears" has come. Young men and maidens frown the moment the preacher launches into theology. Their frown is sometimes potent. Its influence too often reaches the pulpit, and he whose face should be flint to defend the right, feels strange misgivings when vision of coming remonstrances flit before his imagination. It is laudable to wish to please. He who does not please, can scarcely hope to profit his hearers. Such reasoning leads to compromises,and these to further concessions, until the glow of manhood fades, and spiritual independence succumbs to the imperious mandates of worldly prudence. And then indeed is the pulpit muzzled. The preacher reflects the mind of the people. He fears to do otherwise. Unpalatable truths are shut out. The gospel is mutilated. Instead of the sincere "milk of the Word" to nourish babes, or the "strong meat" for those whose spiritual senses are exercised so as to need it, the juiceless husks of human learning, or the tinsel of rhetoric, or the flowers of a beautiful style, are dealt out to souls famishing for the bread of life. There is too much of this in the Church. It is laying waste the fairest fields of the Lord's heritage.

The Church needs doctrines. Without them she will perish, in spite of wealth and numbers and culture. We do not mean disputes and wrangling, but doctrines. What God says of man, of sin, of the devil, must be repeated and enforced. The office and mission of Christ must be explained and defended. The work of the Holy Ghost, as it relates to the penitent, the seekers, and the believer, must be kept before the mind. The dread realities of retribution in eternity must be held up for warning and reproof. Can he be faithful who speaks lightly of these things? Can the Church prosper where they are distasteful? Will not God hold both ministers and people to account if truth falls in the streets, because the flippant outcry against doctrinal preaching has been raised?—*Western Christian Advocate.*

Sense Sin.

It is highly important that every one should have a deep sense of sin, and a profound horror of it. Those who have but slight convictions, if those convictions bring them to the Savior, are safe; but such persons should pray the Lord to deepen in them their sense of the evil of sin. Slight thoughts of sin lead to slight thoughts of grace, and what can be worse? Nothing is more to be dreaded than a flimsy religion, frail as a spider's web, unsubstantial as the air. Lord, give me deep repentance. Teach me to know my sin, and all the evils which lurk in it; make me to shudder at it,and dread it as a burnt child dreads the fire. Thank God, if you have been laid low under the law. Bless God, for deep subsoil ploughing and trenching. I desire to feel, every day, that sin is an exceedingly bitter thing, a deadly evil, a moral poison, the essence of hell. Oh! to loathe iniquity, and see with a self-abhorrence its heinous character; for so shall we prize the salvation of the Lord Jesus Christ, the love which thought it, the blood which bought it, and the grace which wrought it out! —*Spurgeon.*

CLEANLINESS is next to godliness.

From the Index and Baptist.

Will It Pay?

Will it pay? That's the question now-a-days. Whatever may be the enterprise proposed, or the engagement contemplated, the question immediately arises, will it pay? is anything to be made by it? This is well; for if nothing is to be gained, why should one undergo all the labor and worry consequent upon it?

With all due reverence, let us apply the question to the service of God. Will it pay? will it pay temporally? for that brings the question home to every one. The testimony of the Psalmist—"I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread"—is enough to settle the question in the affirmative; but to this may be added the accumulated testimony of Christians through all succeeding ages. The man whose daily life is a faithful exponent of the grace of God within his heart, who, in all his dealings, bears witness that he has "been with Jesus," has the confidence of all with whom he has any transactions. To such a one, profitable employment is always open. He can be trusted, and the world will, as opportunity occurs, show a just appreciation of such a character. For a position requiring more than ordinary trust he is selected, provided he has the capacity to discharge the duties. If he is qualified for nothing more than the merest drudgery of labor, he still has the entire confidence of the community in which he lives; his word is relied upon; his faithfulness secures to him, before all others, the employment for which he is qualified. He is preferred, even by those who, seemingly, make light of the religion he professes. If he is a trader, this confidence, based upon his Christian life, brings him custom; if a professional man, it brings him practice; if engaged in any of the literary pursuits, it brings patronage; for mankind prefer to deal with those whom they can *trust*, and this dealing brings profit. Thus it pays—pays in dollars and cents.

Unseen dangers surround the path of every one in this life; "snares" and "gins" and "pitfalls" are all about our steps; "the pestilence walketh in darkness" and "destruction wasteth at noonday," yet a consciousness of the grace of God in the heart, give to the servant of God a feeling of security amid those dangers possessed by no other individuals. His Father holds all things in his hand, and makes *all things* work together for good to those that love him; and who will not say that it is not *pay, rich pay*, to feel *safe*, let what will betide?

The service of God brings with it a clear conscience: the man can look his fellow man honestly and full in the face; no need of dodging around corners, to avoid one whom he has injured; no need of conniving at the wickedness of the world, or of professed Christians, lest some secret misdemeanor of his own shall be revealed. He is a free man. Conscious of his own integrity and rectitude, he fears the malice and envy of none. This brings peace, and quite, and independance of character. *Thus it pays.*

This inward consciousness of rectitude, of the faithful discharge of his duties to his Maker and his fellow man, lightens the daily toil of the servant of God, sweetens his hours recreation and gives him sweet and refreshing sleep. All these things are conducive to health—one of the greatest temporal blessings—and *this is pay*; pay which it would be worth seeking, even if it were all.

Yes, the service of God does pay, in temporal matters, richly pays, to say naught of the peace of God, which passeth all understanding, and the hope that "entereth within the veil," a sure "anchor of the soul," without which hope and faith this life is a failure, and the next an unmitigated horror; to say naught of the rich reward which, in the bright region of eternal glory, awaits every true servant of God. "Godliness is profitable unto all things."

M. J. W.

The "Habit" of Drunkenness.

An old writer, Sir Walter Raleigh, who flourished in the sixteenth century, thus discourses, in pretty strong English, on the vice of intemperance:

"Take especial care that you delight not in wine, for there never was any man that came to honor or preferment that loved it, for it transfereth a man into a beast, decayeth health, poisoneth the breath, destroyeth natural heat, bringeth man's stomach to an artificial burning, deformeth the face, rotteth the teeth, and to conclude maketh a man contemptible, soon old and despised of all wise and worthy men; hated in thy servants, thyself and thy companions, for it is a bewitching and infectious vice; and remem-

ber my words, that it were better for a man to be subject to any vice than to it; for all other vanities and sins are recovered, but a drunkard will never shake off the delight of beastliness, for the longer it possesseth a man, the more he will delight in it, and the older he groweth the more he will be subject to it, for it dulleth the spirits and destroyeth the body, as ivy doth the old tree, or as the worm that engendereth in the kernel of the nut."

Strong terms certainly, offering very little hope. But the reader must give to all their words their full force. To "delight" in wine and to "love" it, meant a great deal when Sir Walter wrote, though by constant use, those words in our modern vocabulary have come to signify less. The man who "delights in wine—a generic term for strong liquor—as Sir Walter used the word, has become far gone in bad habits. They had terrible drinking bouts in those days. Again, "subject to any vice," as the knight understood it, meant irreclaimably gone. But the hope of modern reformers is that no man must confess himself "subject," or admit that he has no power of resistance. When once this concession is made; the victim yields weakly to despair of himself, then come in aptly the simile of the ivy on the tree and the worm in the kernel. Nobody need confess of himself that he cannot reform. So Sir Walter Raleigh must have thought, for he thus proceeds: "Take heed, therefore, that such a careless canker pass not thy youth, nor such a beastly infection thy old age; for then shall thy life be but as the life of a beast, and after thy death thou shalt leave a shameful infamy."—*Union Free Press.*

Jesus in the Valley.

There is one experience we must all pass through—death. The Bible describes it as a valley, "The valley of the shadow of death." And how apt that phrase is to picture forth the seeming darkness and loneliness of the dying hour. It is a natural description. Men assent to it everywhere. In reading Homer it is to be noticed how he speaks of death as going down into darkness. One after another his warriors tumble down into a dismal gloom.

We all need a companion for that walk through the valley, who shall it be? No human being can go with us. We watch our dear ones as they disappear down the accumulating shadows of the dying hour. We can't accompany them. We must let them go alone, the husband the wife, the mother her babe—too young a traveler for such a sad journey. One by one we disappear down the valley and are lost to view. It is here though that faith lifts up its cheerful voice, and how its echoes ring sweet and musical at the valley's mouth: "The Lord is my shepherd, I shall not want. * * * Yea, though I walk through the valley of the shadow of death, I will fear no evil, for *thou* art with me: thy rod and thy staff comfort me." Jesus becomes our companion. We lean upon him. He leaves his footprints close by the side of ours.

A young man was dying in a strange city. His parents had come from their eastern home to watch over his last moments. He looked up and uttered these words, "Father, mother, Jesus? Father can't go with me: Jesus *can* go with me." Beautiful testimony to the faithful companionship of Christ in the dark valley.

It is marvelous what a victory over death Christ can give. He who "hath abolished death," abolishes it at times so completely that there seems to be no valley. The exit from this life is just a way of slanting up into unutterable glory.

A sister in Christ lay dying. Visions of heaven came to her. She was asked if she really thought she saw heaven. Her answer was, "I *know* I saw heaven;" and then came this remarkable testimony: but *one* I did n't see, *the valley of the shadow of death.* I saw the suburbs." She saw the suburbs of the celestial city, the outlying fields of green, the crystal water of life, and the bright, fadeless light. She saw no valley, no dark avenue of approach to the city. Jesus had taken all the darkness away,

Of this nature was the testimony of a dying minister. He sent this message to those whom he had tryed to comfort in the midst of their fears concereing death: "Tell them it is just as I said it would be. There is no valley," emphatically repeating, "oh, no *valley.* It is all clear and bright, a *king's highway.*"

The light of an everlasting life seems to dawn upon the heads of such, and touched with his glory they go already crowned into the New Jerusalem.

Who would not have Jesus for a companion in the dying hour so flooding the way out of life with his own glory that we can cry, "*There is no valley.*"—*American Messenger.*

For the Companion.

Christian Salutation. C. M.

The following hymn is suited to love-feast occasions and is intended to be sung while the Christian salutation is passing around.

"Greet ye one another with a kiss of love." 1 Peter 5: 14.

"Go, teach them to observe all things
Whatever I command;
And teach them that obedience brings
Grace on the Christian band."

Who can believe that Peter taught
What Christ did not command—
That Paul enjoined a kiss for naught,
Or meant to kiss by hand?

Come let us then our pledge renew,—
A pledge sent from above,—
Of fellowship and friendship true,
By hand and kiss of love.

Lord, let the sacred token go
Upon its hallowed trust.
Oh, God, defend from malice low—
From hate's polluting rust.

Then firm, united, let us stand;
Our glory be in this:
We're not ashamed of God's command—
We greet with holy kiss.

We bind each other by this act,
Faithful to members true,—
To brother sister, all compact,—
Till death will all undo.

Angelic hosts shall meet us there,
With fond embrace to greet;
In happy union ev'rywhere—
In love and joy complete.

Oh then we'll sing redeeming bliss,
When all our members rise;
The Savior then will greet with kiss,
His saints amid the skies.

P. H. Beaver.

Montandon, Pa.

For the Companion.

Light Giving.

"Ye are the light of the world." This expression of our Lord, doubtless referred principally to what the apostles *were* to be, as in the case of Pentecost. "Let your light so shine before men, that they seeing your good works, may glorify your Father which is in heaven." The light here spoken of is, unmistakably, Christianity; hence the text must be equally applicable to all true Christian people. The metaphor also implies activity and the occupation of favorable or suitable positions; that the world may receive the benefit emanating from a true Christian character. He is to show kindness anp friendship, and in this way stimulate the fallen. And in order to reach the masses, the Christian must come down into the path of humility and stoop to lift the degraded, irrespective of wealth, dress or position.

One of the the fundamental principles of true Christianity is, to live for others, as well as for one's self.

That which a man *has* he has *not* for himself alone but for his fellow-men as well.

Nature is the greatest and most liberal of all givers. The rain, the air, the sun, all shed abroad and genial influence. So the gospel of Christ, in itself and in the lives of its professors is designed to shed abroad, an influence for good. It is light for fallen humanity. Let it shine, uninterrupted, in all its splendor, for millions are in darkness.

Light is a symbol of goodness. Its great property is to shine—a giving forth. Goodness comes from God. It is an attribute of Deity. There is a natural goodness in the hearts of many unconverted men; it is, however, not of that quality to change that which is corrupt in the world.

As men cannot kindle lights which will take the place of the sun, so the natural goodness of men can never overcome the darkness that is in the world by reason of sin. But how are Christian people to fulfil these precepts? They must have the power or the capacity for the power, else why the injunction of the text? Hence the moral obligation binding upon all, to develop the mind, to draw out and set into use its latent capabilities that it may best and most powerfully subserve the purpose of radiating that blessed halo of heavenly light.

There are many other ways by which the light of redeeming power may be disseminated. The gift of speech is a wonderful endowment and should be cultivated in the interests of religion. Its possessor should protest against sin, admonish the careless, and kindly encourage the weak and discouraged. Benevolence can be made a very effective medium for the accomplishment of good.

There are some persons, it is true, who aim to do much along this line of goodness; but, from a misunderstanding of the divine monition, "Let not thy left hand know what thy right hand doeth," they paralyze the noble influence of a generous and liberal act. False prudence; for when you do anything for God, something to his honor and glory, let the world know this, that they may do likewise, and thus serve the purpose for which we were created.

A Christian life is a powerful agency for disseminating the light of the gospel. Another very happy agent is active—Christian bravery—upon certain occasions. But alas! how often is this pure and holy light obscured by the evil in the heart, in entertaining a spirit of malignancy; and by indulging a spirit of sloth, and neglecting to improve, both morally and intellectually under the blessed advantages of so many unmerited favors of heaven, continually bestowed upon us; and by an improper admiration for the things of this world. Oh! how earnestly in view of the uncertainty of life; the extreme brevity of earthly time, at most, in comparison with eternity, should all Christians endeavor to let their lights shine as true followers of Christ; reflecting his life and light, as the moon reflects the glowing light of the burning sun.

J. C. Funderburgh.

Neglect of Small Virtues.

It has often been said that there are no great and small sins in the eyes of Jehovah. If this is true in one sense, it is equally true that there are no great and small virtues. That there is, however, a difference in the divine judgment in the degree of heinousness in different sins, or the meritoriousness of different virtuous acts, cannot be questioned. Otherwise, or viewed in the abstract, no sin is small, no virtue is insignificant; but comparatively, both virtues and sins are of greater and less magnitude. To have a proper conception, therefore, of sin, as well as of virtue, we need to see it clearly in its own light as it reveals itself to the divine mind. We need to stop looking at different sins in comparison with other sins, and to see each as an act of infinite demerit. So with the smaller virtues. They are also of great importance, and should never be regarded, more especially as a Christian, as worthy of any less than the most scrupulous cultivation.

It is especially in their relation to the general make up of a man's character that these smaller virtues are of vast account, and in their influence upon the man whereby his greater virtues are to be determined. Although rocks far exceed in bulk and weight and individual importance the grains of sand in which they may be imbeded, after all to the world as a whole the grains of sand are of much more consequence. And in building up the superstructure of a Christian character upon the divine and divinely laid foundation, this great truth is only overlooked to one's peril, perhaps final ruin. The fact is not properly weighed, that it is to this fatal error that thousands can justly attribute their shipwreck. The reason is that men have fallen into the delusion of imagining that there is but little harm and little danger in the occasional neglect of small virtues or the slight indulgence of some small sins. There is perhaps no delusion whatever, of any serious moment, into which young Christians are so liable to fall as this.

The evils of the neglect of small virtues through this delusion can in part b

seen by careful meditation on the following points:

1. It tends directly to weaken the purpose to resist the temptations which lead to sin. The experiments can readily be tried in other respects. Indeed most men have personal experience on this point. They know how a resolution to practice some virtue is undermined by slight indulgences. It is like the wearing of a channel over the embankment of a dam. Grain by grain is washed away, until finally no power can keep back the on-rushing current. Thus the whole of the fortifications of a man against sin have often been carried piece meal. For we can always rest assured that he who gives way in reference to small virtues is thereby rendered more vulnerable to the assaults of temptation with reference to the greater virtues. Says the Savior, "He that is faithful in that which is least, is also faithful in much."

2. A neglect to cultivate the small virtues not only renders us more liable to the temptation to neglect the greater, but it also deadens the conscience, and renders it less susceptible to good impressions. Conscience is, in an important aspect, the sense of obligation to do that which is virtuous, to practice whatever virtue is known to us. Hence, whenever we neglect to practice a given virtue, however small it may be, the renewed conscience, being extremely sensitive, remonstrates strongly and urges us on to the performance of duty. But if one small virtue after another is repeatedly neglected and the voice of conscience is unheeded, it will become not only so weakened as not to remonstrate in the instances of repeated neglect, but even in reference to other duties and the practice of other virtues its influence is not so potent, nor its authority so commanding. It is hence that we are especially cautioned by the voice of inspiration to keep a conscience void of offense toward God and man.

3. There is a still further evil similar to the preceding ones, which grows out of the neglect of small virtues. We refer to the natural growth of evil propensities and appetites. An attempt to cultivate only the more important and prominent virtues, and thus neglecting the smaller, is but another way of cultivating small vices and indulging in small sins. These small indulgences, as experience universally proves, strengthen the propensities and appetites for evil. It is as if one should plant a garden with a few choice fruit trees, and expecting the shadow thereof to keep down the weeds, while the owner not simply gathers the fruit from the planted trees, but all the reward of the faithful cultivation of his garden. Weeds will grow unless the ground is pre-occupied with other vegetation, and, in addition, positive efforts are made to keep them down. Even so sin is indigenous to the human heart. Constant cultivation of the virtues is necessary to keep the vices down. Even with all our efforts to mortify the deeds of the body, the "motions of sin in the flesh" are still felt. Much more is this so when we neglect the smaller virtues, for that in itself is a vice. We cannot therefore, on these accounts, afford to neglect so important a duty as the careful practice of all the virtues of the Christian life, whether we regard them as relatively great or small.

4. Once more it is to be observed that virtues like sins have certain connections between them, so that in many instances, as one sin draws others after it, so the neglect of one virtue tends to the neglect of others. In reference to this connection, so far as sins are concerned, there can be no doubt. It is a fact which may be observed almost every day, The steps which have led many men to ruin have their connections so clearly established that it ceases to be a wonder that the man who takes the first continues downward to the terrible end. So, no doubt, is it to some extent in the neglect to cultivate the smaller virtues. One little delinquency leads to another. One virtue so depends upon another that when it falls the other falls also. And so strikingly true is it that thus men are ruined, lost, that it is universally remarked that the downward road is entered by the neglect of small virtues and the commission of small vices. Guard well then, the beginnings of evil.—*Church Advocate.*

Christian and Savage Warfare.

We often justify, or at least greatly palliate, in our own estimation, the evils that may belong to, or grow out of, some course of life which we follow, by instituting a comparison between ourselves and others who may be engaged in the very same or like evil pursuit; as well as by making many distinctions in favor of our own course, when, in fact, such distinctions have no existence in the nature of the case. It is truly remarkable to what an extent men, and Christian men too, will tax their ingenuity in making out a self-satisfactory plea for self-justification at the bar of conscience and of public sentiment.

In my boyhood days I used to hear so much said, and read so much about the wicked depredations of the Indian tribes, and of their barbarous and cruel weapons of warfare, the tomahawk and scalping-knife, that my mind was perfectly horrified whenever I thought of these heathen tribes and their most inhuman modes of warfare. But such sentiments as I then entertained on this subject were purely the result of the very defective system of Christian morals which were in popular favor at that time, and which have not yet gone entirely into disuse. I say defective system of *Christian* morals, for I am persuaded that at that very time the poor, benighted Indians, without the Bible, were so much "a law unto themselves," that they reasoned more correctly, in many respects, upon this subject, than a professedly Christian people who were in possession of that true standard of morality which God gave to man to guide him in all his intercourse with his fellow man.

People generally, in writing and speaking on this subject, were then as they are still, accustomed to draw such comparisons and make such distinctions between themselves and savage Indians, and the modes of warfare employed on both sides, as made it quite clear that the reasons for our hostile operations against them were almost equal to a Divine warrant; and that our mode of killing them was quite a cultivated, reasonable and Christian mode of taking human life, while they had no justifiable cause of war at any time, and their mode of killing white people was altogether worthy of condemnation, because not practiced by any civilized or Christian nations.

My own mind was long since disabused of such prejudicial and unjust views of our relation to the Indian tribes, and to the unnecessary difficulties which have often existed between us and them. I say unnecessary, because I believe that if we, as a civilized and professedly Christian people, had profited as we ought to have done by the teachings of the pure and peaceful gospel of the Son of God, and we had been influenced in all our concerns with the natives by such teachings, very few of those bloody scenes which are on record in the history of our country would ever have had an existence. Usually, if not always, we have been the aggressive party, and those depredations which the different Indian tribes have from time to time committed upon the lives and property of our frontier settlements were but the legitimate effect of wrongs first committed by ourselves.

And what superiority can we rightfully claim over the poor, ignorant Indians as it regards the mode of warfare? Certainly we are prepared to do the work of death much more scientifically; but do we kill them any more Christian-like than they kill us? How much more humane and praiseworthy is it to shoot a man with a rifle, or plunge a bayonet through him, or to tear him literally to pieces with a shell, than to pierce his heart with an arrow, or to cut him down with an Indian hatchet, or even burn him at the stake? Indeed, to burn a man to death is not so cruel (because his sufferings are comparatively short) as tearing him to pieces, beyond the possibility of recovery, and yet leave him to linger and suffer for days and even weeks, before the work of death is finished?

I have witnessed several hard fought battles, such as Perryville, Stone River, Chickamauga and Mission Ridge; been on these fields after the battles were over, and have seen many hundreds of human bodies prostrate upon the earth and cold in death; and then, afterward, I have been in field hospitals, filled with hun-

dreds of wounded soldiers, many of whom were carried from the field but to languish and suffer and die. And yet in all this I saw nothing but the legitimate results of war, conducted in an intelligent, humane and scientific manner, and by a civilized and Christian people. No savage barbarity in all this! No Indian tomahawk or scalping-knife was to be found there, yet there was the evidence that more cruel and destructive implements of death had done their work there, for in many places the earth was strewn with fragments of human skulls and scalps and brains!

But why should we make comparisons between one mode of war and another? We surely do not expect to find one that is *not* barbarous, inhuman and cruel, for such a thing does not, *cannot* exist. War, no matter how or by whom practiced, is essentially bad; its prime elements are barbarity, inhumanity and cruelty; it is a wicked thing, and you cannot make it otherwise than wicked; you may give it a Christian baptism and sustain it in practice under the Christian name, as has been done for many centuries past, but you cannot regenerate and make a good thing of it; it remains a work of the devil, which our Lord tells us he came on earth to destroy.

O, when will nations learn the ways of peace,
That human butchery on earth may cease;
And Christian principles and love efface
The last foul stain of war upon our race,
When all, as brothers of one family,
Shall, in this one resolve, at least, agree,
That as they are the workmanship of God,
They will not help to shed each other's blood,
But cultivate with all that "peace, good will,"
Which in abundance shall the nations fill,
When Christ, who, for our peace, on earth was slain,
In glory shall return to earth to reign.

—*Christian Neighbor.*

Leave Open the Gates You go Through.

A very sick man on being told by his physician, (after an earnest inquiry,) that he could not survive many days, said: —"Then I wish the companion of my days to go with me." His wife replied: —"Husband, I will come along very soon."

I can not go with you, my husband!
Not "over the river with you!"
I'll meet you as onward you journey,
Leave open the gates you go through!

Ah! we cannot travel together
On the road that leads us from life,
We go single file down the mountain,
Unminding the pathway of strife.

We go, as the spark in the embers,
Like them, we die one by one out,
Lo! the latest may "lock then the door,"
And follow their kindred without.

O! weep not thus, for I am coming!
Soon I'm coming to join my mate;
Ah! first I'll smooth your pillow—dying,
And then pass through the open gate!

Husband! I'll follow soon behind thee,
Linger not on the river to wait!
I'll join you in the great hereafter,
Leave open! wide open, the gate

The river that runs by the footpath,
We've travelled thus far in our life,
Has crossed the path we have trodden,
And passed between man and wife!

He left the gates open, I'll find him!
I'll not be behind him far;
The path that he took is well beaten,
And then, lo! the gates are ajar!

I'll follow the road that he travelled,
I'll notice his tracks on the shore,
I'll row the vessel he rowed there,
And lean, as he leaned, on the oar!

The oar is the arm of Almighty!
That stays when human strength gives way;
The anchor that holds the vessel strongly,
Lo when the vessel sways away.

Behold! my husband's gone before me!
The angels bid him—never wait;
Should I miss the soonest passage,
They'll find for me the open gate.

I need not go with you, my Husband!
Not "over the river" with you;
I'll meet you as onward you journey,
Leave open the gates you go through!

X. Y. Z.

For the COMPANION.

Avoidance—A Reply to Brother J. Garber.

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1: 10.

In my humble judgment the above scripture is applicable to us; because we do not all speak the same thing, &c. When we want the proper understanding of any scripture, we must consider what gave rise to it. If we understand this, and then make our explanations in harmony with it, they will be right and differences will cease.

In my former communication I requested to be corrected by the gospel, where wrong. Brother John tried to make some corrections, to which I feel it my duty to reply, in order that I may "earnestly contend for the faith once delivered to the saints." This was his motto. I hope, however, he will not be offended, if I, in love, call his attention to some misapplications of the scriptures.

With regard to the First Epistle to the Corinthians, he has failed to cite us to any more than we had, of a former one; and I had referred to the verses where Paul had written to that effect. And another evidence: The one I claim for the first is called "The *First* Epistle." Again, in the second epistle 2: 9 we read, "For this end also did I write, that I might know the proof of you, whether ye be obedient in all things." Here I cannot find any complaint of disobedience to his first writings, but rather a commendation of obedience; while, according to brother G.'s idea, the first epistle was not heeded at all. How strange!

Brother G. says, we understand, "Not to eat a common meal with such." But the apostle does not say so. "We know that all disowned members are forbidden spiritual meals." I am glad that we all agree on this understanding, and speak the same thing. The question now arises, did Paul apply these scriptures to us? No. To whom then? To the Corinthians. Did they also know it? No, they did not; because they had him in full fellowship. Now let Paul make an application of the scripture in dispute, to them. "Let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." What kind of a meal does Paul mean—a common, or spiritual? I believe we all agree, a spiritual, therefore, most certainly, "with such an one, no, not to eat." "A little leaven leaveneth the whole lump." What does this mean? Why, if he is retained in the church, the whole body will become impure. What company will cause such an effect? The fornicators company in the church; therefore, "have no company with him"—"put away from among yourselves that wicked person." From among them where—from among them in common, social company? No; but from among the church, therefore church company. Now if Paul had written an epistle to the Corinthians before the one on record, and therein told them not to keep social company with the fornicator, they certainly would not have retained him in the church in full fellowship, that it would have been necessary for him again to tell them not to keep the feast with such; yet, according to brother G.'s idea, this must have been the case. But I say they were obedient to the first epistle; because in the second epistle, 2: 6–8, I understand, he tells them to take him in fellowship again. Hence I claim they were certainly obedient to the first epistle, and to a good effect.

For the sake of consistency, I would like to know how we are to admonish such as brethren, and feed them at our tables, if need be, and have no company with them. Brother G. has told us how to go about it; but, to follow his plan, we must receive them into our houses, to our tables, and admonish them, and do all this and have no company with them. Please reflect; this certainly would be having company with them to some extent.

I am requested to "show an instance where Christ ever ate with one that had made a covenant like you and I have with him, promised to live faithful unto him until death and then fall into such a gross sin." This requires the example, and I consider it unreasonable, or I might require you to show where he refused to do so. "We make a wide difference between a covenant-breaker and a negligent sinner; and a gross sinner even has more favor in the presence of the Lord than one of the above named characters." Then he quotes Paul to Heb. 6: 4-6, and 2 Peter 2: 20, 21, about the unpardonable sin. Paul did not say about the character under consideration, "It is impossible to renew him again to repentance," but, "Deliver him unto Satan for the destruction of the flesh, that the *spirit may be saved.*" Most certainly repentance will destroy the works of the flesh; because in 2 Cor. 2: 7, we read, "Ye ought rather to forgive him and comfort him, lest such an one be swallowed up with overmuch sorrow."

He also quotes 2 Thess. 3: 6, "Now we command you, brethren, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother that walketh disorderly, and not after the traditions which he has received of us." Then he says, "The apostle does not say in this verse, that we should disown him, but that we should keep away from such, lest we be defiled." Now if he did not mean that such are to be disowned, I know not what he did mean. The apostle said to us neither what brother G. says nor what he said to the Thessalonians; and what he said to them is not applicable to us, unless we have the same characters among us that they had among them. To more fully prove his position, he quotes 2 Thess. 3: 14, "And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed." Now let us look at this in the true light of the gospel. These scriptures are applicable to the characters that Paul wrote about; and, in examining the chapter, we find that there were some that would not work at all, &c. Now mark the 10th verse, "For even when we were with you, this we commanded you, that if any would not work, neither should he eat." He says he had said this when he was *with them*; and in the first epistle, 4th chapter, 11th verse, he says, "And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you." Thus you see the first admonition was oral, the second, by writing the first, and the third by writing the second epistle to these characters. And in order to let the Thessalonians know what to do in a case where all the admonitions are not heeded, he says, "But ye, brethren, be not weary in well-doing. And if any man obey not our word by this epistle, (as the third admonition,) note that man," &c. Here I understand the apostle to disown such characters; and this is in full harmony with this advice, "He that is an heretic, after the first and second admonition reject."—"If he neglect to hear the church let him be unto the church as a heathen man and a publican." Now we have found the apostle to apply the words, Have no company with such that are fornicators, covetous, extortioners, idolaters, railers, drunkards, disorderly, busybodies, and those that would not work, and this came so near including all offences that would justify a church to disown members, that I cannot find room for any difference between the disowned, and therefore my convictions that the apostle means church company.

Brethren, I am not writing for the sake of controversy, or argument; but in honor to what I learn of Christ and his apostles, and this source, I think, is certainly old enough to be termed the "Ancient landmarks of the brethren." These are my honest convictions, that come so plainly to me when I awake from sweet sleep in the dead hour of night. This I think is earnestly contending for the faith once delivered to the saints. Oh! I wish we would all speak the same thing. I did not think that I was finding non-essentials in the holy law of God; but I always feel afraid to teach for doctrines the commandments of men. I hope no offence will be taken at what I have written, but ask again to be corrected *by the gospel* if wrong, because it is no benefit to be wrong, but it is of vital importance for us all to be right, that we may all act in harmony with the Gospel, according to our text, that we may be "perfectly joined together in the same mind, and in the same judgment."

JACOB HOLSOPPLE.

Scalpleed, Pa.

Milton's Last Poem.

The following poem is from the Oxford edition of Milton's works:

I am old and blind!
Men point to me as smitten by God's frown,
Afflicted, and deserted by my mind;
Yet I am not cast down.

I am weak; yet dying
I murmur not that I no longer see;
Poor, old and helpless, I more belong,
Father supreme, to Thee.

O Merciful one!
When men are farthest, then thou art near;
When men pass coldly by—my weakness shun,
Thy chariot I hear!

Thy glorious face
Is leaning towards me, and its holy light
Shines upon my lonely place,
And there is no more night!

On my bended knee
I recognize thy purpose clearly shown;
My vision thou hast dimmed, that I may see
Thyself—Thyself alone.

I have naught to fear,
This darkness is the shadow of Thy wing;
Beneath it I am almost sacred; here
Can come no evil thing.

Oh! I seem to stand
Trembling where feet of mortal never yet have been,
Wrapped in the radiance of thy sinless hand
Which eye hath never seen.

Visions come and go;
Shapes of resplendent beauty round me throng;
For Angel's lips I seem to hear the flow
Of soft and holy song.

It is nothing, now,
When heaven is opening on my sightless eyes—
When airs from Paradise refresh my brow—
That earth in darkness lies.

In a pure clime
My being fills with raptures; waves of thought
Roll in upon my spirit; strains sublime
Break over me unsought.

Give me now my lyre!
I feel the stirring of a gift divine,
Within my bosom glows unearthly fire,
Lit by no skill of mine.

For the COMPANION.

Feet Washing.

We ought to wash each other's feet,
For Jesus tells us so;
And then we shall in glory meet,
He says to me and you.

The promise is to them that keep,
And the commandments know,
For they shall be the Savior's sheep
That at his bidding go.

Then let us manifest our love
And practically show,
The love we have for Christ above
And Christians here below.

And let us our dear Lord obey,
And to Mount Zion go,
Then we can sing, "Happy are they
Who the commandments do."

Lord, we will thy commandments keep,
As thou hast taught us to,
And humbly wash thy people's feet,
As thou thyself dids't do.

J. M. CASSEL.

Philadelphia, Pa.

The Infidel's Sheep.

Away among the hills of Northern New England were two infidel neighbors, who had lived to man's estate sinning and blaspheming against God.

One of them heard the gospel message, and hearing, believed unto eternal life. A short time afterward, the converted man went to the house of his infidel neighbor, and said to him:

"I have come to talk with you. I have been converted."

"Yes, I heard that you had been down there and gone forward for prayer," said the sceptic with a sneer; "and I was surprised, for I had thought you were about as sensible a man as there was in town."

"Well," said the Christian, "I have got a duty to do to you, and I want you to stop talking and hear me. I havn't slept much for two nights for thinking of it. I have got four sheep in my flock that belong to you. They came into my field six years ago, and I knew they had your mark on them, but I took them and marked them with my mark; and you inquired all around and could not hear anything of them. But they are in my field, with the increase of them; and now I want to settle this matter. I have laid awake nights and groaned over it; and I have come to get rid of it. And now I am at your option. I will do just what you say. If it is a few years in State's Prison, I will suffer that. If it is money or property you want, say the word. I have a good farm and money at interest, and you can have all you ask. I want to settle this matter up and get rid of it."

The infidel was amazed. He began to tremble.

"If you have got them sheep you are welcome to them. I don't want nothing of you, if you will only go away; a man that will come to me as you have—something must have got hold of you that I don't understand. You may keep the sheep if you will only go away."

"No," said the Christian, "I must settle this matter up, and pay for the sheep; I shall not be satisfied without. And you must tell me how much."

"Well," said the skeptic, "if you must pay me, you may give me what the sheep were worth when they got into your field, and pay me six per cent. on the amount, and go off and let me alone."

The man counted out the value of the sheep and the interest on the amount and laid it down, and then doubled the dose, and laid as much more down beside it, and went his way, leaving a load on his neighbor's heart almost as heavy as that which he himself had borne.

The full results of that scene are only known to God. One thing is certain; the infidel was seen to frequent the house of prayer, and we may be sure that he afterwards believed that there was some power in the gospel, and that all Christians were not hypocrites,—*The Christian.*

Selected by MAGGIE MILLER.

The Master's Call.

"The Master is come and calleth for thee." John 11 : 28.

She to whom these words were addressed, was, at the time she received the summons, sitting in her sorrow, mourning over the heaviest loss of her life. Lazarus was in his grave, and Mary was desolate. She had not even the heart to go and meet the Lord as Martha had done; she could only sit in the house and weep. But Jesus loved her, and would not have her comfortless. He had come a long journey, with a great purpose on his mind, and He knew how soon Mary's tears and Martha's troubles were to be turned into praise and joy. But first He must comfort them; and His immortal words to Martha, and the tears He wept with Mury, have opened streams of comfort for the sorrowing sisters and brethren of our race, which shall never cease to flow till God wipes away all tears. "The Master is come." Mary had but one Master, and her whole love and service were devoted to Him. Happy those who in joy or in sorrow can say:

"Jesus my Lord! I know His name,
His name is all my boast."

The name of the Master was a talisman to arouse her at once from her weeping. "He whose I am, and whom I serve, shall not need call me twice." Sorrow cannot overmaster one whose Master is the Lord. It is a delightful thought to the Christian, that while he is a son, he is also a servant. He looks up to God with the filial love and confidence of a child, but he looks up, also, "as the eyes of servants look into the hand of their master," with a look in which love is combined with reverence, and godly fear with devotion and willing heart-service.

"The Master is come." Mourner, can you feel that One is your Master, even Christ? And can you, in your affliction, realize that not only sorrow has come, but that blessed are they that thus mourn, for they shall be comforted. The Master not only came, but He called for Mary. Sorrow individualizes God's dealings with us, and makes us feel that He knows us one by one, and calls us one by one. Many a heart that knew Him but afar off in the day of prosperity, has heard His voice and owned His call in time of trouble. When the voices of the world are hushed around us, then is the time for the still small voice to be heard. The Lord knows the number of stars; He calleth them all by name; and He knows His own people also, and calleth them also by name, in the secret of their hearts. Oh, bereaved one, listen to His voice when the yearning comes over you for

"The touch of a vanished hand,
And the sound of a voice that is still."

The Master calls in various ways, and for various ends. Some He calls to repentance, others He awakens to a sense of the realities of life and death, heaven and hell. To some His voice is one of awful warning or faithful rebuke, and to others it is a call of grace and forgiveness. He called for Mary, however, in order to comfort her; and sweet indeed was the message that led her to find at His feet healing for all her wounds. There is no grief too deep for Him to fathom, no sorrow too great for Him to heal. "Come unto me," is the call by which he invites all the weary and heavy laden; and when He calls, it is to give them rest.

Christian Family Companion.

DALE CITY, Pa., Nov. 25, 1873.

The Blunt Iron.

"If the iron be blunt, that he do not whet the edge, then must he put to more strength." Eccl. 10 : 10.

These words are used by Solomon in his observations upon many of the practices which he noticed around him, and there is an excellent moral in them. The practical truth suggested by the words of Solomon, is the following: *The less facilities we have for accomplishing any work, the greater is the effort required to accomplish it.* We are all more or less acquainted with the circumstance referred to by Solomon, and know where the iron is blunt or the tool dull, more strength is required to make it do execution. For example, if we have a dull axe in cutting wood, many more strokes are required, and of course more strength than if the axe is sharp.

We must sometimes work under great disadvantages, or with our iron very blunt; and then more strength must be applied or else the work will not be done.

We may apply the truth to the secular affairs of life. There are many persons placed in such destitute and unpropitious circumstances in life that nothing but the most extraordinary and persevering effort will give them a competency. But these will. Their iron is blunt indeed, and nothing but an extra amount of strength put forth will secure success. The history of our race furnishes us with many examples where men have had everything against them, their iron being very blunt, yet they have by dint of hard labor risen from poverty to affluence.

The truth will apply most justly to educational efforts. Thousands have been in circumstances most unfavorable to the obtaining of knowledge. Their education had been neglected in their youth, and they have grown up in ignorance. But something has wakened the dormant powers of their minds to the importance of knowledge, and though the best time in their life for improvement has passed away, and perhaps disease has laid its hand upon them, and their iron may be said to be blunt in whatsoever light you look at them, nevertheless, with the bluntest iron, they have reached a mediocrity in mental culture and some have even excelled. They have made up in application and effort, what was wanting in favorable opportunity and desirable facilities.

The practical truth we are noticing applies in all its fulness to Christian effort both in working out our own salvation and laboring to bring others to Christ. The prejudices of a false education, the power of evil habits, and the pernicious influence of their associations that many have to contend with, are formidable objects in their way, and render their conversion, and the formation of a holy character, exceedingly difficult, and their iron with propriety may be said to be blunt. Still there is no occasion for discouragement, much less of despair. If the matter is taken hold of earnestly, and the iron though blunt applied with energy, and there is a striving to enter in at the strait gate, and a struggling with the difficulties like Jacob wrestled with the angel, the opposing elements will yield, and the seeker will find the pardon and peace he needs, and "come off more than conqueror" in the painful conflict "through him that has loved us and has given himself for us." Poor soul, fear not, though thy iron is blunt, God knows how blunt it is, or what thy difficulties are, and he will help thee, if all that thou canst do is done.

And so in our efforts to reclaim sinners. We may labor under great disadvantages, and our iron may be blunt. The minister may have to work with a blunt iron. Like Moses, he may not be a man of fluent speech, or like Paul, his "bodily presence may be weak and his speech contemptible." But then when his iron is blunt, he must put forth more strength. He must make up in zeal, and untiring diligence and a godly life, for superior talents and learning. And by the grace of God he can do so. And many a man in the ministry with a blunt iron has been eminently useful. And so in all our positions in life. Let none stand back and fold their arms and do nothing because their iron is blunt, or the opportunities and facilities for Christian labor not all that they could desire. Let them take hold of the blunt iron with a determined will to labor, and with a holy strength derived from God, and success will crown their labors.

There are many idle souls outside of the vineyard of the Lord who are doing nothing for themselves or for any body else, simply because their advantages, opportunities, and facilities for holy work are not as good as those of some other people, or as good as they might wish to have them. This should not be. Good opportunities and facilities may be desirable in accomplishing our own work, especially if it is an important work, and if important issues are involved in its completion. But in the absence of good opportunities and facilities, and with a blunt iron, much may be done in doing work having a bearing upon our temporal and upon our spiritual welfare.

The case of blind Bartimeus is an example of success under dificulties. He lacked the sense of sight. He heard that Jesus was coming, but he could not see him. He began to call on Jesus for mercy. And we might suppose, did we not know the selfishness and inhumanity of man, that all around would have sympathized with the unfortunate man. But instead of this, "they charged him to hold his peace." His iron was blunt. But he put forth more strength, and "cried the more a great deal, Thou son of

David, have mercy on me." His appeal to the mercy of Jesus was needful, and he received his sight and followed Jesus.

Reader, remember the iron that is blunt. And whenever your iron is blunt, or whenever you have work to do, or duty to perform under adverse circumstances, do not think it cannot be done because the facilities for doing it are not all that you could wish for. Seize the iron and put forth more strength, and with a firm reliance on God for his blessing, you cannot fail. J. Q.

The Brethren's Almanac for 1874 contains interesting Biographical sketches of Michael Pfautz, Jacob Sontag and Peter Keyser, Jun. These sketches alone are worth more than the cost of the Almanac.

Editorial Correspondence.

At 6: 20 p. m. on the 3rd, we took the cars on the Chicago, Burlington & Missouri River R. R., and on

Tuesday, 4th, 10: 30 a. m. arrived safely at Omaha, Nebraska. We inquired for a first class hotel, expecting that would not be very good in this far western town. We were directed to the Grand Central, whither we made our way; but when we entered it, we found it considerably too "grand" for us, but did not feel willing to withdraw. So we took a room, and after dinner we interviewed the city. Business appeared to be very dull. The only parties that were doing anything were the railroad companies, and they were very throng.

Omaha is a city of about 25,000 inhabitants. It is situated on the western bank of the Missouri River, near the northern limits of the State of Nebraska. It has some very fine buildings, and several beautiful streets. Twenty years ago there was not a house here. We also walked to the bank of the river, thinking to gather pebbles, shells, and other trinkets for mementos, but could find absolutely nothing except mud. And the river itself is a stream of mud; not cloudy water, but thin mud. And so the "oldest inhabitant" says it has always been. The causes of this are thus given: The channel of the river runs through a flat bed of soft clay, from one-fourth of a mile to two miles in width. On both sides the banks are constantly crumbling in, widening the channel, and filling up the bottom, and changing the course of the river, thus constantly agitating or stirring up the muddy surfaces. We would not like to live by such a muddy water, as it appears to make all around it look gloomy.

Wednesday, 5th. Took the train at about 11 a. m. on the Burlington and Missouri River R. R. in Nebraska. This road runs southward along the river to Atlantic Junction; thence westward along the Platte River. Along the Platte we saw immense flocks of wild geese. It was quite a sight, indeed. The banks of the river were covered with these birds for many perches, and when the train would near them they would take to their wings, and form a cloud of fowls. Suppose they have taken their winter quarters here.

There are several promising places along the line of this road, along the Platte River. Among them are Louisville, South Bend and Ashland. The latter is a prosperous looking place. At Lincoln we took dinner, but had no time to interview the place. This is the State Capital, and it has some fine buildings; but we could not see why the capital should be located at this place. It has no natural advantages, at least to the casual observer; but we may have an opportunity to speak of it more advisedly.

Landed at Fairmont, Filmore county, at about six p. m., but found no one with conveyance. Put up at the Henry House. Mr. From and wife, from Centre county, Pa., who stopped off here, also lodged with us. As we were both Pennsylvania Dutchmen we would naturally make up. They are moving to York county, this State, which is north of Filmore county.

Thursday, 6th. Engaged a livery team to take us to our friend's about twenty-four miles South. This distance we made in a little over three hours, arriving at brother Simon Holsinger's soon after one o'clock. Found them all in good health.

Friday, 7th. Visited cousin Levi Holsinger's who lives about three-fourths of a mile southeast. Not finding him at home, I left my wife here and walked to Carlton, about four miles south. This is a station on the St. Joseph and Denver City R. R. There are three dwellings, a store, a blacksmith shop, Station house, meat market and billiard saloon here. We cannot think that the billiard saloon can pay very much at such a place, with not over a dozen houses within three miles around it. Hope it may not pay, but may be so deeply run into the ground that the town may not be cursed with another one for the next quarter of a century. Here we received and hastily glanced over No. 44 of the COMPANION. Glad to see its pages filled with live and interesting essays and correspondence. Fourty-four and six make fifty. So we have but six more numbers to complete volume nine, and until our relation to the paper, as editor and proprietor, shall expire. Already preparations should be made for the new volume, and inducements offered for new subscribers. But this matter properly belongs to the new management, and for that reason, brother Quinter was to take editorial charge of the paper about this time. Hope he may be even now filling our vacant chair. If not, we hope the friends of the COMPANION will begin at once to solicit subscribers, offering them the unexpired part of this volume free. Let all prejudice be thrown aside, and give brother Quinter every opportunity to make the paper better than it has ever been. We see that some are already wondering whether he will publish the Full Report of the proceedings of the Annual Meeting. Of course he will. He might as well throw the whole machine into the Casselman River, as to attempt to publish the COMPANION without giving that Report, or materially deviating from any of the leading characteristics of the paper. Beecher himself could not make the enterprise a success among us upon any other principles. Brother Q. will not, we are assured, make any unfavorable change, but our contributors and friends might do so, if they would allow their apprehensions to lead them to withdraw their support, in the way of contributing to its columns, and patronizing it. Let none of its friends forsake it from apprehension. Let the responsibility rest upon others, by rejecting them, if they will do so, of which we have no fears.

We returned to our cousins in time to sup with them. They were also in the enjoyment of good health. This was the first meal we ever took in a Nebraska sod-house, of which we have read much. Perhaps at some other time we may describe it more particularly.

In the evening we preached at the

house of Simon Holsinger. Their house is small, 12x30, but you know many peaceable sheep can live in a small fold. It was jammed full of attentive listeners. This is, so far as known the first Brethren's meeting in Filmore county, Nebraska. Sunday forenoon and evening, it is appointed for us to preach at the same place. After that you will hear from us again.

H. R. Holsinger.

Carlton, Neb. }
November, 8. }

An Episode in the life of brother Harper, formerly an officer in the Rebel Army, found in the Brethren's Almanac, is very interesting.

The Christian Family Companion and Gospel Visitor.

It seems that some of our readers do not understand how the Companion and *Visitor* are to be consolidated, and in what form the paper is to be published; hence we deem it necessary to explain.

1. There will be but one paper, instead of the two.

2. The paper is to be called "Christian Family Companion and Gospel Visitor."

3. The paper is to be a weekly, and of the same size and form as the current volume of the Companion.

From the foregoing you will be enabled to see that the *Gospel Visitor* is to be merged into the C. F. C., and hence it will cease to be published as a distinct paper. The subscribers to the *Visitor*, whose time paid for is not expired, will receive the weekly in its place; and those who may have subscribed for both, if the time is not expired, will receive the paper until they have their equivalent.

By this merging of the *Visitor* into the C. F. C. it is hoped, to some extent, at least, to combine the talent that has heretofore been divided between the two papers; and if this very desirable end can be attained, there should be, at least, some improvement. With this aim before us we feel to ask all the friends of our former periodicals to continue their patronage.

We wish to urge it upon all our agents, everywhere, to make their best efforts to obtain all the subscribers, if possible, so as to send in their lists by the 20th of December. This would be a very great favor to us. We may explain more fully hereafter. J. W. B.

The list of Names and Addresses of Ministers, in the Brethren's Almanac for 1874, is the fullest ever published, also the most correct.

Devotional Chimes,

A Choice Collection of New and Standard Hymns and Tunes adapted to all occasions of Social Worship, Family Devotions add Congregational Singing. By Asa Hull.

The above unpretending title accompanies a very complete and convenient little book, made portable, light and compact, so as to be easily transported to Social or Neighborhood meetings.

There are more than a hundred of the best known psalm tunes properly classed according to metre, each tune being accompanied by one, two, or three hymns. Then there are about one hundred and twenty spiritual songs, including, of course, "Nearer my God," "Shining Shore," and all the other favorites. Altogether, on the 248 pages there are about the same number of tunes, and nearly 400 hymns, with which quantity "Devotional Chimes" is large enough for all practical purposes.

Oliver Ditson & Co.
277 Washington St., Boston.

If you wish to make interesting Christmas presents to your friends or neighbors, send 75 cents for a dozen of Brethren's Almanacs for 1874.

Thanksgiving.

Thursday, November 27th, has been fixed upon as the day for the National Thanksgiving of 1873. The President has issued his proclamation in due season; and we take it for granted that the Governors of States, following the modern usage in this respect, will accept that date and make it uniform throughout the Republic.

The following is the text of the proclamation:

"The approaching close of another year brings with it the occasion for renewed thanksgiving and acknowledgement to the Almighty Ruler of the universe for the unnumbered mercies which he has bestowed upon us. Abundant harvests have been among the rewards of industry. With local exceptions health has been among the blessings enjoyed. Tranquillity at home and peace with other nations has prevailed. Frugal industry is regaining its merited recognition and its merited reward. Gradually, but under the providence of God, surely, as we trust, the nation is recovering from the lingering results of a dreadful civil strife. For these and all other mercies vouchsafed, it becomes us, as a people, to return heartfelt and grateful acknowledgment; and with our thanksgiving for blessings we may unite in prayers for the cessation of local and temporary sufferings. I, therefore, recommend that on Thursday, November 27, the people meet in their respective places of worship to make their acknowledgments to Almigbty God for his bounties and his protection, and to offer to him prayers for their continuance.

"In witness whereof I have set my hand and caused the seal of the United States to be affixed. Done at the city of Washington this 14th day of October, 1873, and of the Independence of the United States the 97th. U. S. Grant.

By the President:

Hamilton Fish, Sec'y of State.

Brethren's Almanac, single copy, 10 cents; six for 40 cents; one dozen for 75 cents.

"The Brethren's Almanac is cheap at 10 cents."—*Many.*

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

Respect of Persons.

DEAR BROTHER HOLSINGER: After a long delay, and much thought upon the practice and arguments set up in some places in the South, by some of our dear old, and much beloved brethren, whom I visited in Franklin and Roanoke counties, Va., I concluded to indite a few thoughts for the perusal of your readers. I had several interesting conversations in reference to the alienation of feeling and consequent disrespect arising from the different colors of the skin, which our Creator in his wisdom has given to the different tribes of the great human family. That your readers may know why I write this little letter, I will just say, that I had some conversation with some of the professed members of the church of God, about the practice of violating or trampling under foot some of the plain commandments of God, and more particularly the command, "Greet all the brethren with a holy kiss."

Now my dear Virginia brethren, please to tell me through the COMPANION, or some other way, where you get the authority to set up a custom against that good and perfect law, and to say, "That custom is not practiced here, nor ever will be." I ask *you* my dear brother N. (your name is partly forgotten, but it is my dear old brother Abraham Eller's son-in-law that I am addressing,) do tell me, have you set up a law, according to the ancient custom of the Medes and Persians, that cannot be changed? God forbid that such should be the case. Remember Peter's declaration. When he came down from the housetop he said, "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him;" Acts 10: 34, 35. "For the Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons nor taketh reward;" Deut. 20: 17. "For there is no respect of persons with God;" Rom. 2: 11. "But of those who seemed to be somewhat, whatsoever they were, it maketh no matter to me: God accepteth no man's person; for they who seemed to be somewhat, in conference added nothing to me;" Gal. 2: 6.

Now my dear brethren and friends, let us look well to what we profess; for we believe that God is true, and in him is no lie at all, then let us believe all that he has said through the prophets of old in regard to disbelief. "Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you from among your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which shall not hear the prophet, shall be destroyed from among the people;" Acts 3: 22, 23.

Now, my dear brethren and sisters, I sometimes think that you will be held accountable; for many a poor soul will be lost on account of your actions and preaching. Some of you will stand up and declare that God is no respecter of persons, "but in every nation he that feareth him, and worketh righteousness is accepted with him." I often have to wonder how the dear brethren can enjoy the association of Moses and the Lamb, whom they have not seen, if they slight their colored brethren whom they have seen, and cause them to doubt now. My dear friends, if I know myself at all, I verily believe that Moses and the Lamb both wore a dark skin; that is, if he did truly come as he was prophesied of; for Moses was a dark-skinned man, if we can believe Ex. 4: 6, 7. Please read these verses; and see what would be the condition of the prophet that was to come, who was to be like unto Moses. I believe, that, if I stand off from my brethren on account of their skin, and say by my actions that I will not submit to the letter and spirit of God's word, he will remove the token of his love from off my tent, as he did from the tent of Aaron and Miriam, when he derided Moses on account of his Ethiopian wife; Num. 12: 1, 10—16. So, now, my dear readers, let us lay down that spirit of unbelief that is afloat in the world and manifests itself by saying, that it is left to us to do as we see fit in regard to meeting a certain class of our brethren as we do our white brethren. I am awfully afraid that those who do such things can never meet Moses and the Lamb in peace. I will now conclude my remarks. Yours in the bonds of love.

S. S. MAARS.

HOLLING, KANSAS. }
October 7, 1873. }

Brother Henry:

By request of Mary Rothrock, widow of Abraham Rothrock, deceased, I will pen a few lines for the C. F. C. She has been in the East on a visit to her brothers, sisters and friends. She with Mrs. Hoover, brother A. Brennaman, brother Geo. Ruble, and myself and wife, took the six o'clock train, on the morning of the 30th of Sept., at McVeytown, Pa., and landed at Pittsburg about two o'clock p. m. Here we changed cars. We took the Pan Handle Road, and reached Columbus, Ohio, about midnight. Here we changed cars for Indianapolis, where we arrived about 11 o'clock a. m. of next day. Changed cars again for St. Louis, where we landed between nine and ten o'clock p. m. Took buss No. 1, crossed the river in a steam ferry, and took the train for Kansas City. We reached that point at 11 p. m. of Oct. 2nd. There we had to lie over till 5: 15, morning of the 3rd, when we took the train for Lawrence. We reached Lawrence about 7 o'clock in the evening. Took the street cars to South Lawrence. Had a good night's rest. Next morning our children met us and took us to their homes. We found them all well.

On Saturday, the 4th, we went to a communion meeting at brother Moses Flory's in the Washington Creek congregation. We had a very good meeting. One hundred and fifty-one members communed. We are enjoying ourselves very well so far. This is a very beautiful country; and I think, a very good place for new beginners to settle.

ABRAHAM MYERS.

The Abomination of Desolation—A Query Answered.

On page 620, present volume of C. F. C., we find the following queries:

"What is the abomination? who are the desolate? and where is it to stand where it ought not? Is it in the church of Christ, or is it among the popular Christianity?" As there has no answer appeared yet, I will try with as much brevity as possible, to explain, intending to prove to you that our Savior had reference altogether to the destruction of Jerusalem, the great metropolis of the Jewish nation. The prophet Daniel, while in captivity in Babylon, had visions and explanations of the dreadful calamity which was to come upon Jerusalem and the inhabitants thereof. These things our Savior understood, and knew what was awaiting that generation. "The men of Nineveh shall rise up in judgment against this generation and shall condemn it, because they repented at the preaching of Jonah, and, behold, a greater than Jonah is here." "O, Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings and ye would not! Behold your house is left unto you desolate." That house which was to be a house of prayer for all nations, they had made a den of thieves. Again when he was come near the city, he beheld it, and wept over it, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes. For the days shall come upon thee, that thine ene-

mies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee: and they shall not leave in thee one stone upon another: because thou knewest not the time of thy visitation." His disciples admiring the temple and the buildings thereof, spake to Jesus of the buildings how they were adorned with goodly stones. And as he answered them, he said, "As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down." And they asked him privately, saying, "Master, when shall these things be? and what sign will there be when these things shall come to pass?" And as the disciples of Jesus also expected the end of the world soon after the destruction of Jerusalem, they wanted to know what sign there should be of his coming and of the end of the world. It appears they believed in signs. Perhaps they expected to live till then, and to see those signs. Jesus, after telling them some things which should precede the overthrow of their city, told them plainly, "When ye, therefore, shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place, (whoso readeth let him understand,) then let them which be in Judea flee to the mountains." Matt. 24: 15. "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which be in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them which are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled.—for there shall be great distress in the land, and wrath upon this people." Luke 21: 20. War is an abomination that produces desolation. Whosoever has read the history of the destruction of Jerusalem, must admit that it was an abomination of desolation.

The prophet Daniel while in captivity in Babylon, had much concern about Jerusalem which at that time was desolate. But he understood by books whereof the word of the Lord came to Jeremiah the prophet, that the Lord would accomplish seventy years in the desolation of Jerusalem. Seventy years it lay desolate during the captivity. But Daniel knew it should be rebuilt; and as he was praying for the restoration of their city, the angel Gabriel was caused to fly swiftly by him, and he touched him, and talked with him, and informed him of the final abomination of desolation. Read the ninth chapter of Daniel and compare. The twenty-sixth verse reads, "And after three score and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come, shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined."

The querist will therefore see that the abomination is not to stand in the church of Christ, nor among the popular Christianity. But it did stand in and around Jerusalem, where it ought not to have stood, because it was the holy city, and God had put his name there.

JAS. Y. HECKLER.

Harleysville, Pa.

Dear brethren and sisters in the Lord: It is through the kind providence of God, that I am still spared and have the privilege of this good Sabbath morning to write a few lines for the COMPANION. I feel as though I ought to say something about the lovefeast in the Elklick branch, Somerset county, Pa., which closed two weeks ago, being on the 25th and 26th of Oct. There was a good turnout of brethren and sisters from adjoining counties. I do not know that I ever heard better preaching than we had on Sunday morning. There was a large crowd of spectators present; but I have nothing good to write about them, as they were very noisy during the time of meeting. The brethren and sisters seemed to be interested; but there always are some that go to such places for amusement. I hope the time will come when such will come out from the world and give God their hearts.

Let me say to all such: You may, before long, be laid upon the bed of death, and there is only one who can soften that bed, and make it a bed of peaceful rest and joyful hope. "Boast not thyself of to-morrow; for thou knowest not what a day may bring forth." Death may come suddenly upon you, and in a moment dim your sparkling eye; change your healthful countenance, and chill your warm heart. O my friends, delay not to seek the Savior; delay not to pray for the pardon of your sins; for there is but a step between you and death. If you want to be happy, your soul must be washed in the blood of Jesus, which alone can cleanse you from guilt; and you must have the grace of Jesus, which alone can subdue the power of sin. Your time is short in this world, even at the longest; but it is as uncertain as it is short: you know not how soon you may be summoned away. Perhaps the messenger of death is on his way, and in a few days you may be numbered with the dead. Oh! if you are not prepared to meet your God, by being washed in the Savior's blood and clothed with his righteousness, how dangerous is your situation! How foolish to be trifling with your immortal soul! Pray to God, then, to give you a new heart, that you may delight to serve him on earth, and be made meet for "the inheritance of the saints in light."

I had the pleasure of meeting with many of you at the lovefeast. Sister Claar has our many thanks for her kindness shown us during our stay on Saturday night. I do hope the day is not far distant when we may meet in that beautiful world on high. I shall not soon forget the interesting sermons delivered by the brethren; I felt very much profited by them. On Sunday accompanied by brother and sister Dell, started home, Reached home in safety on Sunday evening, although very tired. I enjoyed the trip there; saw the place for the first time; met many dear brethren and sisters. Many thanks to them there, for their kindness. Very thankful that Providence kept us in safety during journey. Farewell.

L. A. ENGLE.

Duncansville, Pa.

Answers to Queries.

In C. F. C., present volume, page 702, appear two queries, propounded by brother N. C. Workman. The first is, "Why did Jesus curse the fig tree because it had no figs, when the time of figs had not yet come"? Mark 11: 12—15.

Observe, Jesus saw that the fig tree had leaves on it; and as the fig tree puts forth its figs *first*, then the *leaves*, it was altogether reasonable to expect figs also. And as for the expression, that the time of figs had not yet come, we understand that the time for gathering the figs had not yet come, so there is nothing mysterious in the account.

The second query is, the meaning of the 16th verse of the 20th chapter of Matthew—"So the last shall be first, and the first last, for many be called, but few chosen."

Read from the 19th chapter 27—30 verses, and it will be discovered what gave rise to all that Jesus said from the 1st to the 16th verse of the 20th chapter. Peter had couched in his question the enquiry, whether they, the disciples, would not receive high positions in his kingdom. Now Jesus to disabuse their minds of such an idea, proceeded to answer them by telling them that all they that had forsaken ALL—father, mother, lands and possessions—would receive an hundredfold in this world, and in the world to come life everlasting. "But," says he, "many that are last shall be first, and the first last." "For the kingdom of heaven is like unto a householder, who went out early in the morning to hire laborers into his vineyard. And when he had agreed with them for a penny a day, he sent them into the vineyard." Now, observe, "he had agreed with *them* for a PENNY a day." He sent others in at the third hour; also at the 6th and 9th hours, and, last, at the 11th hour. And when even was come he said to his steward, "Call the laborers, and give them their hire, beginning from the last unto the first." Now in the receiving of the reward they were all made equal; but the first, or those who labored all day, expected to receive more. Mark this, they expected *more*. But the Lord said, "I will give to this last, as to thee," &c. Now Jesus said, "So the last shall be first, and the first last; for many be called but few chosen." What do we understand by the mode of illustration, in answer to the oft asked questions, such as, "Who shall be greatest in the kingdom of heaven?" and "What shall we have, therefore?" &c., but simply this, there is no *first*, and no *last*—all are equal; for many be called but few chosen: *chosen* to high positions. This is evidently the sense of the passage under consideration. Then away with the many ex positions of the parable of the householder, when our Lord had nothing else in view but to convince the disciples that in the world to come there were no *high seats* or *low seats*. "But he that overcometh shall sit with me in my throne, as I overcome and am set down with my father in his throne."

THOM. D. LYON.

GREELY, WELD CO., COLORADO. }
November 12th, 1873. }

DEAR COMPANION:

By request I will write you an outline of our trip to this territory. We left W. Va. on Monday, 20th of October. The morning was an unpleasant one, it being very snowy, and there about six inches of snow had fallen during the night. Arrived at Huntington, by rail, at 5: 50. The steamer "Exchange" was awaiting the arrival of the train. In a few moments we were floating down the beautiful Ohio; but owing to a very low stage of water, and the night being dark and stormy, the boat lay up, after running about 15 miles, until morning, when she again got under way; but her running was slow, so that we did not arrive at Cincinnati until next morning at one o'clock. On our arrival at the wharf, we met our cousin and brother Noah Flory, and brother Daniel Cline, of Rockingham county, Va., just on their return from Colorado and the West. Also met with brother J. K. Holesberry of Barber Co., W. Va., who accompanied us out here. Laid over at Cincinnati until 5: 50 in the evening, when we left by the Ohio and Mississippi R. R., and arrived at St. Louis next morning. In about an hour we left by the North Mo. R. R., and arrived at Omaha, Nebraska, next day about ten o'clock. We left Omaha at about one o'clock, and arrived at Cheyenne, Wyoming territory, next day about noon. At 2 p. m., we left on the Denver Pacific R. R. for this place, where we arrived just before sundown. In about one hour and a half we had a house rented, stove up, and were housekeeping. We all had good health during the journey; and brought along with us 1140 lbs. baggage. In every way we had a very successful trip.

Since we have been here, the weather has been delightful. So far, all are well pleased with Colorado. I was down on the South Platte a week ago. I was among the Buffaloes. They are very numerous down there. The first one I shot at, I killed; and I came home with a good supply of buffalo beef and antelope meat. Can get tons of wild meat on the Platte for one cent a pound. There are yet a good number of good claims to preempt or homestead on the South Platte, along the line of R. R., but they are being taken up very fast.

This town is a beautiful town of a little over three years of age; has about two thousand inhabitants, many large business houses, and shops of all kinds, except beer or liquor shops, which are entirely prohibited, and the consequence is, no sots, lazy loafers, or anything of the kind are seen here. There is but little profane language used here. Society is as "high up" as anywhere in the East. The free, public school-house cost near $30.000. From all appearances there is a bright future awaiting Colorado.

Truly yours,
J. S. FLORY.

One More Appeal to the Church.

When I say church, I mean the combined Brotherhood. I want you to bear in mind, that, in a former No. of C. F. C., we made a call for help. I cannot just now cite you to the No., but will cite you to No. 25, present volume, page 398, and you will see an acknowledgment of what was received on the call, which is $29.55. Now I do not feel like saying much more on this, as I think there has been enough said in former numbers; but merely to let you know how we are circumstanced. When we had our house built, we settled up, and found ourselves in debt and exhausted; but to keep up with our promises we borrowed the money, and paid up, but our house is not near finished. we expected help to pay the borrowed money back, when it came due, but in this we are disappointed. Now we have borrowed it again for three months. Now will not the dear brethren who are able, and have not helped us heretofore, come to our relief and help us out of our trouble. Bear in mind, if each brother that is well able, would send us one dollar; others that are not so able, 50 cents; and others 25 cents, some but 10 cents, would it not more than relieve us? Now who is the brother or sister that will bear to hear of a congregation being in difficulty for a good cause, when they could relieve them with 25 cents, and the giver surely has the promise on his side. Now the two dollars that are in the acknowledgement were sent from some dear, open hearted brother from Colorado. Now how many dear brethren, perhaps better off in this world's goods, live much nearer, have not responded? Brethren, I do hope that you will not shut up your bowels of compassion in a cause like this.

I might say much more, but I will forbear; believing that we all know our duty, and hoping that this is understood and will have its desired effect. Send your contribution to H. Spicher, Hillsdale, Indiana county, Pa., and I will report at the end of three months, through the C. F. C. Written by permission of the Montgomery congregation.

H. SPICHER.

NOTE:—We before spake a word in favor of the Montgomery brethren; but it seems that their call has met with no liberal response. Here is a chance of doing good, by giving a portion of our abundance to the Lord. The brethren were in need of a meeting-house, and we feel quite certain, that they would not call for aid if circumstances did not make it neces-

sary. Will we hearken, or will we not? Will we give, or will we not? We can relieve them; we can gladden their hearts, and bring upon us, not only their blessing, but the approbation of God. If God should treat our prayers as we sometimes do the entreaties of the needy, would we not be poor and miserable creatures. How will we treat this call? The report at the end of the three months will tell. We purpose to make an effort to do something for them; and we shall do it cheerfully and earnestly. Let the same be done in other places, and especially in the various congregations of the Western District of Pennsylvania. J. W. B.

NEW YORK, Nov. 12, 1873.

DEAR COMPANION: Having just returned from a most delightful visit to the church at Philadelphia, I hasten to drop you a line, and thus give a public acknowledgment of the many kindnesses I experienced, and the true affection and genuine friendship which characterize the brethren there.

While sharing the hospitality of brother Spanogle and his very interesting family, I attended two meetings, a luxury I had not enjoyed since July last, when on a visit home, at the dear old church at Marsh Creek, around which cluster so many blessed associations of the past.

Brother Spanogle preached two very interesting and comprehensive sermons, on the Triumphant entrance of our blessed Savior into the city, when, as recorded in Matt. 21: 15, not only the multitude, but also the children joined in the acclamations of general joy, saying, "Hosanna to the Son of David!" "Blessed is He that cometh in the name of the Lord."

The subject was presented in a new light, exhibiting the better nature of these frequently denounced people, and at the same time showing the hypocrisy of the chief priests and scribes, and the illegal and wicked practice of those who were trafficking in the sacred offerings of the temple—wicked, although serving greatly to accommodate many who were obliged to travel long distances, and had no convenient means of carrying even a dove, one of the smallest offerings of sacrifice.

In the morning I visited the Sunday-school, which is under the very excellent supervision of brother J. S. Thomas. I was particularly pleased with the music, although the arrangement of the room, and the neat appearance of its inmates, alike deserve honorable mention.

While listening to my brother's discourse, my mind reverted, with some degree of self-condemnation, to the time when it was my privilege to attend the services of my brethren regularly; but occupying a position as this is, isolated from the church, I feel that I am sustaining a spiritual loss, perhaps, not justified even by the advantages which are here afforded.

I will take this means of saying to my brethren in Philadelphia, that, should a favorable business opportunity be presented, I am ready for an engagement. Till then, however, I shall not cease my labors in the "Church of the Strangers," which, in this great city, is a mission field sufficiently extensive for many laborers.

Yours &c., looking for His coming.

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VOLUME IX. DALE CITY, PA., TUESDAY, DEC. 2, 1873. NUMBER 48.

Modern Egypt.

The land of the Khedive is likely soon to rival in greatness the ancient kingdom of the Pharaohs and the Ptolemies. Modern Egypt cannot, it is true, campare with ancient Egypt in the number of its inhabitants, for Diodorus tells us that the latter contained 30,000 towns and villages, while Herodotus says that in the reign of Amasis there were in Egypt 20,000 cities. What successive sovereigns, however, from Sesoscris to the caliphs failed to effect, or accomplished only in part, has been completely achieved under the rule of the Khedive by the opening of Suez Canal, while Alexandria and Cairo are fast becoming cities of palaces, and the wealth of the country is every day increasing.

Western prejudice attributes the present ignorance of the Musselman population of Turkey to Islamism, and concludes the the religion of Mohammed is a bar to all human progress. Any one, however, who visited Egypt ten years ago, and could now see the vast improvements that have been and are still being made by the Khedive, would at once have his prejudice very much modified, if not altogether removed. He would see the harbor of Alexandria, the finest, probably, in the world, crowded with the shipping of all nations, with a new break-water and new docks in course of complétion, warehouses filled with cotton, grain, and other agricultural produce ready for export, railways in operation or in course of construction—everywhere, in fact, the signs of increasing civilization and prosperity. He would see Alexandria itself more like a European than an Eastern city, with its magnificent buildings and its "Place des Consuls," that exceeds in size and beauty, any square to be found in Europe. He would see the land, irrigated by the Nile's overflow or by machinery, everywhere teeming with rich crops of wheat, maize, barley, beans and peas, clover and flax, rice, sugar-cane, tobacco, cotton, coffee, indigo and madder; the gardens producing apricots in May; peaches, plums, apples, pears and carobs in June; pomegranates, lemons and dates, in August; oranges in October, sweet lemons and bananas in November, and the mulberry and Seville oranges in January. In olden times, we know there was "corn in Egypt," now there is also "cotton in Egypt," and cotton, too, of the best description. Even six years ago there were not less than two hundred steam-ploughs at work in cotton cultivation. Every mechanical aid to production has, in fact, been made use of, and the result is an enormous increase of wealth both to the people and their ruler.

The romance of travel in Egypt is fast disappearing. A new bridge has been recently built by the Khedive over the Nile, so that travelers can now go direct in their carriages from their hotel to the pyramids without being obliged, as formerly, to cross the river in boats and finish the excursion on camels or donkeys. The old "dahabeah," or Nile boat, is giving way to the comparatively luxurious Nile steamer, and the charms of that dreamy epicurean life, floating up and down the great river, will soon become a memory of the past. No more encampments beneath the myriad star and the wondrous sky of an Egyptian night, amidst the labyrinth of pillars, obelisks and fallen temples of Luxor or Karnak. Instead of, as heretofore, passing the night on land under a tent, the traveler now sleeps in his comfortable berth on board the Khedive's steamer, and "does" the Nile in three weeks, instead of three months as in the palmy days of the dehabeahs. During the winter of 1871, before the steamers began to ply, the price asked for a first-class boat was from $450 to $600 a month for three or four months; while now, the voyage—585 miles—from Cairo to Philae, a few miles above the first cataract, and back again, can be made by the passenger steamers on the Nile belonging to the Khedive administration, at a cost of $520, including steamers, living, guides, and all other necessary expense.—*N. J. Mechanic.*

HEAR instruction, and be wise, and refuse it not.

The Last Great Change.

The picture which external sense delineates of the present state of man, is dark and gloomy. Contemplating the dark side of man's mortality, we may well mourn the fatal ravages that sin and death have made. "One generation passeth away and another cometh." Sin has erected a throne which reigns with universal sway over our fallen race. We have all seen neighbors and acquaintances laid in the dust; and the place that once knew them knows them no more. Many of us have consigned our best and dearest friends to the silent grave. No longer of this earth, where are they now? With pleasure mingled with distressing pain we call their image to remembrance; they shall not return to us, but in their condition we see what shall soon be our own. We, too, shall lie down with them in the cold and silent grave. In a few days our abode will be in the mansions of the tomb, no more to rise till the heavens be no more. This is the gloomy picture which nature and sense present to our view; but thanks be to God who by his word sheds a new and glorious light over the awful gloom, to Jesus who hath brought life and immortality to light by his gospel, what sense could not discover is clearly revealed to the eye of faith. The sunlight of revelation brightens the regions of the grave.

Here we see the Son of God triumphing over death, that his people might triumph and sing that joyful song: "O death where is thy sting? O, grave where is thy victory? The sting of death is sin; the strength of sin is the law; but thanks be to God who giveth us the victory through our Lord Jesus Christ."

For their sakes he visited the region of the grave and removed its terror, and shall they not love and rejoice in him? What though their bodies are soon to be laid and moulder in the dust? They shall rise again; they shall be raised in honor and glory when the heavens shall pass away and this earth shall be burnt up. When the sun and stars shall be lost in darkness then shall the righteous shine as the sun in the kingdom of their God forever and ever.

Surely with such bright and well-grounded hopes, the believer may well wait with patience all the days of his appointed time on earth, and be ready to welcome the messenger when he comes to call him home. In the exercise of faith and holy confidence he can contemplate his departure with a pleasing anticipation which the natural fear of death cannot overcome. He can welcome death as a sure release from all his pains and sorrows, and freely relinquish all its transitory and unsatisfying pleasures to enter into the mansions of eternal blessedness. It is a final farewell all to his doubts and fears and sorrows, and he can look death in the face with holy composure, for he sees him not as an enemy, but as a friend or messenger sent to call him home. He would die that he may live forever in the presence of his precious Savior, for with the eye of faith he has seen his salvation.

Does the laboring man see with pleasure the lengthing shadows of the setting sun that is to close his long day's toil? Does the slave hail with gratitude the hand that breaks his shackles? With far greater pleasure does the believer hail the long expected moment that is to give him freedom from the slavery of sin and every sorrow, and crown him with the unfaded wreaths of celestial honor and immortal purity.

"Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in the heavens" for the children of God.

Thus the believer, with humility, with faith and patience, with hope and confidence, and in the diligent use of all the means of grace, and in the conscientious performance of all the duties of the Christian life waits all the days of his appointed time till his change comes. He is willing to stay and serve and suffer, if need be, as long as his Lord wills, but ready to depart and be with him, which he knows to be far better.

Endeavoring to obtain the sanctified use of every event in providence, and the divine blessing with every means of grace, he waits with patience and submission on the will of his God and Father, who shall soon call him home to an inheritance among all of them that are sanctified. Looking unto Jesus, the author and finisher of his faith, he runs with patience the race set before him, his great study being to be prepared for the last great change—for the awful, but pleasing scenes of the eternity he is rapidly approaching, so that, being found in Christ when the solemn messenger comes, he may with inexpressible transport adopt the language of the Apostle: "I have fought the good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day; and not to me only, but to all them that love his appearing." Surely in this light the great change, though solemn, is yet cheering, and much to be desired.—*United Presbyterian.*

For the COMPANION.

Admonitory.

While distressed in the spirit, on account of the state and condition of my people, for whose welfare my soul groaneth and would gladly suffer deprivations and labor, but not being able to come to any conclusion as to what I could do, personally, to avert an evil that seems to be threat'ning that beloved family, into which I was adopted nearly half a century ago, and with whom I often enjoyed a sweet foretaste of perfect peace; I say, while thus situated for weeks and months, pondering, I am at once aroused to action by the pen of the man in the Lord's crucible.—*Balsbaugh.*

His letter to brother D. P. Sayler, in C. F. C., No. 45, contains such awful truths, which ought to be seen and felt by every individual belonging to the same compact or family. Even from the days of the Savior on earth, there were sons of Zebedee, that would sit on the right hand and the left hand of the Master; and may I be permitted to say, thousands have lost their claim because of this vain strife for mastery. It would be far better to sit with Mary at the feet of Jesus, and look up to him, than to hustle and bustle to make people look on us. How many times have we seen a brother squirm and vince under conviction of wrong, until he had justified himself, at least, in his own estimation; whereas, the single phrase, "I am wrong," would have brought about much good to his own soul, and elevated him in the esteem of those concerned.

There is, and has been for many years, a strife in our fraternity; not exactly as to who shall be the greatest in the kingdom of heaven, but whose opinion or judgment, on some matters shall be equivalent to the word of God; and some have worked themselves up to such a pitch that they can hardly bear contradiction. Possessed of a fruitful mind, they can always argue themselves in the right (?). There are not a few of this description at present in our fraternity; and the worst of it is, they don't see themselves in that light, and if one would tell them in so many words, they would not believe it. The danger of disruption in the church, appears to me appalling, since the extreme pertinacity on the one side has called forth an equal obstinacy on the other, and that grand Christian virtue, forbearance, has clothed itself in bitter epithets and denunciation. No matter how wisely or cutely words are put together, if they are not produced by the spirit of love or congeniality, the spirit that produces them will crop out and it will be felt.

After brother B. had stated the condition of the church, on page 718, he says in the same paragraph, "How to grapple with these grave difficulties without augmenting the danger of faction, or rupturing the bonds of fraternal unity, is a matter of stupendnous consequence, and the great problem on the solution of which hangs the prosperity of Zion." A grave and important question, indeed; who is able, who is willing, to sally forth to meet Goliath? If the enemy is not vanquished, Zion will be overrun. No, no! that must not be; Zion shall stand though the heavens fall!

After brother B. has said, "Here is ample scope for the exercise of all the Christly properties, with which the church is endowed," he leads us into the grand secret, of the cure of the dis-

case. The remedy is Love! And where is that love to be obtained? At no other place than at the foot of the cross. If we are in possession of that love, we will not frown at the young brother or sister, if they demand a reason for what we ask of them to submit to. We will not become impatient, if we don't gain on them in six months, or even years. Love will not resort to stern measures, only when forbearance and entreaties and tears no longer avail. And then love will display itself in the tone, gesture, and expression of its possessor, and will follow up the object to the silent chamber in the night.

O ye elders and shepherds of the flock! you and I are perhaps in the fault of our young members rebelling. How oft have we transgressed the counsels of the church, and yet we demand implicit obedience of others? Where is there an elder—where a minister that will venture "Not guilty"? It is my firm conviction, from information and observation, that too much magisterial dictation and arbitrary restrictions have caused disaffection, disloyalty and disruption. I know when this is read it will cause a frown upon me, and a thought that the old brother has lost his loyalty to the church; but if that were the case, you would not see anything from my pen except it would be railing; but God forbid that I should ever rail at the church, though ten thousand fall to my right and my left, I still would know no other foundation to stand on than where I am.

And now, you, my dear brethren and sisters, who may feel bitter against your elders, will you leave the church because some elder or elders have become too big in their own estimation? God forbid. Look closely at home and see whether the same spirit actuates you. You must learn to abase yourself, and ever suffer wrong. Remember the same faults you see in others, will possess you, by and by, if you but criticise and find fault. If you are truly in earnest to be saved, you will also learn to abstain from things that would be lawful in your estimation, for the sake of your brother. That great characteristic of the disciple of Jesus—love—makes you willing to bear all things in the blessed hope of immortality. I can close with no better sentence than that of the struggling sufferer, "Oh that we all were more completely under the omnipotent sway of divine love! Oh that we knew more of the blessedness of self-denial and self-sacrifice in a conscious coalescence with Jesus in the triumph of his cross. Oh that every heart string was quivering in sympathy with Christ in all the high and glorious ends of his crucifixion! Then would his love submerge every soul in its crystal depths, and the only rivalry would be who can crouch at the feet of Emmanuel, and exhibit most of his self forgetful, condescending spirit." AMEN. AMEN.

. P. LOEHR.

A Lepers' Village.

In William R Bliss's new book of travel in the Sandwich Islands, he describes as follows a "Lepers' Village."

"There is leprosy in the Hawaiian blood, but none of it is to be seen in Honolulu, as those who are afflicted with it are sent to the lepers' village, on the island of Molokai.

"To visit the settlement on Molokai, which is about thirty miles east of Honolulu, we embark on a clipper-schooner bound to windward to bring down a cargo of sugar from Lahaina—a town on the island of Maui, where lepers may be seen in its one broad street.

After rolling to starboard and rolling to larboard all night long, the schooner 'heaves to' at sunrise off the southern coast of the island, and we are set ashore from a small boat in the little harbor of Kaunakaki.

The island is green with vegetation, but is nearly deserted. There are less than fifteen hundred persons on it, although it contains one hundred and seventy square miles. As we ride on horseback away from the shore, up the ascending plains, in a northeastern direction, we pass deserted garden patches, fallen walls and ruins of native huts, on which knots of long grass are waving like signals of distress.

Crossing a succession of green hills, we come suddenly to the brink of the precipice Kalaupapa, which looks north to the ocean and is two thousand feet high. Below, from the foot of the precipice, stretches a plain, diversified with hills and vales, and reaching to the distant shore, where where it curves like a scythe into the sea, turning up a white swath against the trade wind. The plain is covered with luxuriant vegetation; but we can see no life on it. Here and there a few brown huts catch the eye. Far on the right are dots of white houses. That is the leper village. A steep bridle-path zigzags down the front of the precipice, and we must descend it. Under wreathing vines, white blossoms and swinging trailers, which adorn and obstruct the descent into this valley of death, the horses step carefully and tediously. In an hour they reach the plain, when a gallop of two miles brings us to the settlement. It consists of detached houses, enclosed by low walls or picket fences, standing in open pasture lands and sweet potato fields. Papara, puhala, banana trees and a winding brook give a picturesque appearance to the village. Its horizon is bounded on one side by the flower-covered precipice, which shuts off the world, and on the other side by the ocean.

"Every prospect pleases and only man is vile."

Every person in this community is a leper. Of those who have not sore hands or feet, the men till the ground and the women braid mats. Those who cannot take care of themselves are nursed in hospitals by leper nurses. The boys and girls go to school to leper teachers, learning the branches of a simple education which none of them will live long enough to appreciate. The leave the school with frolicsome shouts; they romp across the green fields, enjoying the air and sunshine like children in other lands, unconscious of their misfortune.

In a grassy field near the sea-shore stands a little church, visited all day by the sun and sea-breeze. Here a native minister, a leper, leads religious services on Sunday for his miserable fellows.

These poor people seem to be contented. A ration of five pounds of fresh meat and twenty pounds of vegetables is issued weekly, in addition to what each one cultivates with his own labor. This support is so much better than any Hawaiian ever has at home, that natives living on other parts of the island have desired to make themselves lepers in order to be taken care of in this little village of death. As we turn away for our homeward journey, it is natural to wish, for the sake of humanity, that there might be in this beautiful valley a river Jordan into which these miserable people could dip and be cleansed. But the curse of Elisha upon his corrupt servant seems to be irrevocably fixed upon them:

"The leprosy of Naaman shall cleave unto thee and unto thy seed forever."

The avaricious man is like the barren, sandy ground of a desert, which sucks in all the rain and dews with greediness, but yields no fruitful herbs or plants for the benefit of others.—*Zion.*

We often make life unhappy in wishing things to have turned otherwise than they do, merely because that is possible to the imagination which is impossible in fact.—*Hazeled.*

An Unexplained Phenomenon; Or the Darkness over New England in 1780.

Perhaps all of our readers have either heard or read of the Dark Day in 1780, and, no doubt, many have felt a desire to know more about it. Such will be interested in reading the following elaborate account of it, which we copy from the *Advent Review*, as it appeared in the *Boston Journal* in 1871.

"'Twas on a May day of the far old year
Seventeen hundred eighty that there fell
Over the bloom and sweet life of the spring,
Over the fresh earth and the heaven of noon,
A horror of great darkness like the night
In day of which the Norland sages tell—
The Twilight of the Gods. The low-hung sky
Was black with ominous clouds, save where its rim
Was fringed with a dull glow, like that which climbs
The crater's sides from the red hell below.
Birds ceased to sing, and all the barn-yard fowls
Roosted; the cattle at the pasture bars
Lowed, and looked homeward; bats on leathern wings
Flitted abroad; the sounds of labor died;
Men prayed, and women wept; all ears grew sharp
To hear the doom-blast of the trumpet shatter
The black sky, that the dreadful face of Christ
Might look from the rent clouds, not as he looked
A loving guest at Bethany, but stern
As Justice and inexorable law." —*Whittier.*

On the 19th day of May, 1780, the inhabitants of New England and the adjacent parts were the trembling witnesses of an event in nature which has never been fully described nor analyzed. We refer to the widespread and mysterious withdrawal of the natural sunlight, which so startled our ancestors and covered the land with gloom on that memorable occasion; a phenomenon in its kind never experienced before nor since in the country, and which, while religion attempted to account for it as a fulfilled prophecy, yet science has not unfolded its quality nor discovered its cause. Ninety-one years have passed away since the extraordinary darkness transpired; the living witnesses are getting to be few, but still our source of information concerning all the features of the day and night are ample, and before us as we write are over forty different testimonies relating to the scene we seek exhaustively to depict. They are mainly from persons who saw what they describe, and embrace evidence from historical collections, histories of States and towns, histories of the Revolution, journals of Legislatures, newspapers of the day, sermons of the ministry, personal memoirs, memoirs of the American Academy of Arts and Sciences, Professors in colleges, poets, philosophers, physicians, scientists and savans; among them Noah Webster, LL. D., who wrote, "I stood and viewed the phenomenon, for which no satisfactory cause has been assigned."

The year we have named was celebrated for its numerous auroral exhibitions in this latitude. They covered the midnight heavens with corruscations of red and silver, and streamed out like lightning, seeming, says one writer, fairly to flash warmth in the face. A single sun spot over 50,000 miles in diameter was seen with the naked eye by Wm. Herschel the previous year, and in 1780 others were visible and recorded by Lelande. The winter preceding May was marked by extraordinary severity. Snow lay on the ground from the middle of November to the middle of April four feet deep everywhere. In December and January, a snow storm continued seven successive days, and the snow fell to the depth of four feet on a level in this single storm, with drifts eight and ten feet high. Sheep were buried in the drifts for many days, and even men and animals perished with cold. Long Island Sound was crossed by heavy artillery on the ice.

Narragansett Bay froze over so hard that men traversed the ice from Providence to Newport in skating parties, and from Fall River to Newport, loads of wood were conveyed on the ice through Bristol Ferry. The journal of the House of Representatives of Connecticut records it as "the severest hard winter within the memory of man," followed by "the most backward spring recollected by aged and observing citizens." War, too, added its rigors to the dreary aspect of nature.

The month of May was dry and cold. Previous to the 19th, a vapor filled the air for several days. There was a smell of sulphur in the air, and on the day of the great darkness, Etna discharged lava from a new mouth, and the eruption was accompanied with violent earthquakes in Southern Italy. The morning of the 19th was overcast with some clouds, and rain fell over the country, with lightning and thunder. The sun on rising shone not with its accustomed clearness. Its face seemed veiled, and the aspect somewhat lurid. Scarcely was any motion in the air; what there was of wind came from the south-west; vanes were not stirred, and sails and flags hung idle. By nine o'clock in the forenoon, without previous warning, the darkness stole gradually on, with a luminous appearance near the horizon, as if the obscuring cloud had dropped down from overhead. There was yellowness of the atmosphere that made clear silver assume a grass green hue. Then a dense, undefinable vapor settled rapidly and without aerial movement over all the land and ocean from Pennsylvania to the Gulf of St. Lawrence, the darkness it caused increasing by degrees until the sunlight was effectually shut out. Ordinary cloud it was not. The rapidity with which so large an extent of country was enveloped, precludes the possibility of supposing this to have been a natural cloud moving laterally. Besides this, the day was too calm to imagine such a thing. Down came the darkness, thicker and thicker. By ten o'clock the air was loaded with a heavy gloom. The heavens were tinged with a yellowish or faint red; lurid look increased; few, if any, ordinary clouds were visible. The sun, in disappearing, took on a brassy hue. The lurid, brassy color spread everywhere, above and below. The grass assumed the color of the sky, and all out-doors wore a sickly, weird and melancholy aspect, a dusky appearance as if seen through a smoked glass. Nature donned a frightful look. No one had seen the like before, and the hearts of thousands grew faint with fear. So low was the overhanging vapor that it appeared to rest upon the very earth, and the hills in some places could not be seen at the distance of only half a mile. Especially was this true at Pepperell and Groton in Massachusetts. By eleven o'clock it was as night itself, and from this time until three in the afternoon, the darkness was truly extraordinary and frightful. Some reported that the sun's disk could be seen through the murky gloom at the period of the deepest darkness, but this seems hardly probable. At sea, the air was thick and had an unusual smell and a most unnatural appearance. Generally there was a sooty smell prevalent, and in a few places some drops of rain fell. Dr. Tenney, with a philosophic eye to turn the sable curtain into gold, wrote that all nature wore a resplendent and beautiful tint, the earth and trees appearing as if adorned with an enchanting glow! Mr. Temple of Boston saw things in somber color, and a letter to friends in England, described the scene as if a veil was drawn over all things, which he seemed to look through and see the heaven beyond it; while at Newburyport, a pious woman wrote: All nature seemed hushed, as though Jehovah was about to make himself known by some mighty act. Every eye was turned upward, every one inquiring: What is going to take place? At three o'clock, the light came on from the west, and the heavens, at its coming, looked more brassy than at any previous time, while there were seen in some places quick flashes or corruscations, not unlike the Aurora Borealis. Gradually, and to the immense relief of more than half a million of people, the darkness passed off. Such was the general appearance of the earth and atmosphere.

The extent of the darkness was greater than is related of any other similar phenomenon on record, not excepting the celebrated dark days over Egypt and Judea. It reached south to the northern

half of Pennsylvania, and from thence along the coast northeast to the wilds of Maine, eastward to the Gulf of St. Lawrence, and out at sea, 120 miles south east of Boston, and undoubtedly much farther; west to the valleys of Lake Champlain and the Hudson river, and north into undefined regions in Canada. Portland, Boston, Hartford, New York, West Point, and Albany were all affected by it. But the degrees of darkness differed in different places—the deepest night settling over New England. A tract of land and sea 800 miles in length and 400 miles in breadth, embracing an area of 320,000 square miles, was known to be covered by the cloud, and so far as can be ascertained, a population of 700,000 souls sat for a portion of the day and night in a gloom more or less profound and inexplicable.

Just how dark the day was is attested by indisputable evidence. The hour and minute could not be discovered on the face of a clock or watch by persons of unimpaired eyesight. Candles became an absolute necessity both out of doors and in, as it was impossible to transact ordinary business without them. Fires on the hearthstones shone as brightly as on a moonless November evening, and all dinner tables were set with lighted candles upon them as if it were the evening repast. The keenest eye indoors could not see to read common print. So far beyond any ordinary fog was the effect that stages on the road either put up at the nearest hotel during the mid-day hours, or carried candles or lanterns to enable the perplexed driver to well see his way. At Haverhill, N. H., at twelve at noon a man could not be seen in the road at a distance of only twenty rods, while an hour or two later the captain of a ship forty leagues at sea south-east of Boston was compelled to light a large candle to enable him to perceive his instruments and thereby steer his vessel. "It was so dark at noon," writes Dr. Adams, "that we could not tell one person from another in a room with three large windows in it." A writer in the *Massachusetts Spy* informs us that at the time of the greatest obscurity the light was less than the volume of light from the moon, while many other eye-witnesses assert unequivocally that the greatest darkness was fully equal to what is the season of "candle-lighting" in the evening. No London fog ever equaled this. The astronomer of Paxton, Samuel Stearns, calculated that the ratio of light borne by the moon at its full, as compared with the full light of the sun, is as 1 to 100,000. Later French savans make the difference as 1 to 300,000 and even 1 to 800,000. But if Stearns was right, the sunlight of that remarkable day was immeasurably less than that of a common, clear, sunny day, the ordinary sunlight being reduced below the light of the full moon. Connecticut went totally under the cloud. The journal of her House of Representatives puts on record the fact that "none could see to read or write in the House, or even at a window, or distinguish persons at a small distance, or perceive any distinction of dress, &c., in the circle of attendants; therefore, at eleven o'clock, adjourned the House till two oclock afternoon." At Ipswich, Mass., at half-past eleven, several educated gentlemen tested the depth of the darkness by attempting to read large print in a room with three windows of twenty-four panes, each, facing the south and east; but, although their eyesight was good, they could not at all distinguish the words. At twelve with the three windows still uncovered and open, substances, by the light of a candle, cast well-defined shadows on the wall, and shadow profiles and images were as distinct and sharp in their outlines as in the evening. At one o'clock, a single gleam of light, coming hitherto from the east, was wholly withdrawn or shut out, and it became darker than at any previous time. The amazement of the party was very great. At two o'clock the gloom that had disappeared in the east shone faintly in the west, as if the obscuring cloud had uplifted or passed over; but the gentlemen, with the three windows still open, found it necessary to have two candles on the table to enable them to appropriate the dinner now set before them. At four, the company said they had passed a very unexpected night together, and then parted, each musing on the strange adventure. With all these facts before us, we can discover no extravagance in the language of the Boston *Gazette*, when its editor exclaimed, "In short, there was the appearance of midnight at noonday." Men were awe-struck; all busy sounds of labor ceased; and a calamity of some kind, none knew what, was confidently imagined to be approaching. It seemed, says one, like a great roof closing down upon the earth, and shutting out the glorious sunlight forever.

The general results of the darkness afford an interesting study both for the scientist and the divine. The natural world was singularly affected. All the brute and feathered creation seemed puzzled and agitated. The birds ceased to fly, and hid themselves in the branches of the trees. As the darkness increased, they sang their evening songs as they do at twilight, and then became silent. Pigeons on the wing took to the shelter of the forest as they do at night. The whip-poor-will, as if it were truly night, cheerfully sang his song through the gloomy hours. Woodcocks, which are night birds, whistled as they only do in the night time. Bats came out of their hiding places and flew about. The fowls marched solemnly to their roosts as they do only at nightfall, and after cackling for awhile over the mystery of so short a day, became still. Cocks crowed as is their custom at nightly intervals and the early breaking of day. Frogs peeped their evening concert, and dogs whined or howled and ran away as on the approach of an earthquake. The herds of cattle on New England's thousand hills sought the shelter of the shed or barnyard, lowing as they came to the gate, and sheep huddled around in a circle with their heads inward—the invariable token of apprehended danger.

On the human family the effect was still more curious and terrifying. The mechanic left his tools in the shop, the farmer, his plow in the furrow, and each moved in silent and marveling mood toward the barn or dwelling. On the home threshold, they were met by pale and anxious women, who tremblingly inquired, "What is coming?" The alarmed traveler, seeking the sympathy of his fellow-man as one impressed with a sense of impending peril, put up at the nearest house, and mingled his anxious questionings and forebodings with those of the family. Strong men met and spoke with surprise on their countenances, and little children peered timidly into the deepening gloom, and then sought the sheltering parental arms. Schools broke up in affright, and the wondering pupils scampered homeward with many expressions of childish fear. The inevitable candle shone out at the windows of all dwellings—every counte-

nance gathered blackness—all hearts were filled with fear of an approaching, unparalleled storm, or the occurrence of a terrestrial convulsion; but it was not the blackness of the storm cloud, such as sometimes with frightful agitation breaks over a single city; it was the silent spreading of the pall-cloth over the earth by strong, invisible hands. Many anecdotes of terror are related. Men well remembered the earthquake of a quarter of a century before, before, but this darkening of the earth at noonday—what could it portend? In Boston from 11 or 1 till 3 o'clock, business was generally suspended and shops were closed. Those who had the courage to continue them open, illuminated them artificially. At Groton, a court was in session in a meeting-house full of large windows, as was the old style of houses of worship; but at half-past eleven all faces began to wear a somber hue, whereupon magistrates and people followed suit with all New England, and called for lighted candles—gas and kerosene being then unknown in the land.

Very little of jesting or humor concerning the day was indulged in. Indifferent persons who were enthusiastic and anxious during the darkness gave way to some raillery as soon as the shadow disappeared before the welcome shining of the sun. When the news was carried to England, gentlemen who were prone to laugh at the expected discomfiture of the then revolutionary colonies interpreted the darkness allegorically of the gloom thrown over the minds of the "Boston rebels" by reason of the reduction of Charleston, the defeat of Clinton, etc.; but when subsequent letters confirmed the tidings and asserted the event to have been a sober, literal fact, astonishment knew no bounds. Meanwhile the jeering tories sent home word that it was the devil spreading his wings over the northern rebellious colonies, and if they do not repent, the next time he will certainly fly off with them all." But the answer from England was: "I do not believe all the wise men of Boston will be able to explain it."

But it cannot be denied that the predominating feeling on that day was awe and fear. At many a dinner table no food was eaten; the family sat pale and often silent. Amazement hushed all boisterous sounds. If any spoke, it was in a low, subdued tone. Pious fathers took down the family Bible, read it reverently, and then kneeled and prayed. Prof. Samuel Williams of Harvard College testified years after that the terror "surpassed description." The bells were rung in the large towns, and the people in masses forsook their toils and crowded into the churches. Thousands sought the minister for an explanation of the darkness, who, in response, took Matt. 24: 29, 30, or Rev. 6: 12, or Isa. 13: 10, or Ez 32: 7, or Joel 2: 31, or some other sacred prediction of the darkening of the sun, and improved upon them in sermons on the Last Day. The neighbors flocked around holy men, who calmly pointed them to the Lamb of God as their only refuge at all times. Some, with lanterns, went from house to house with warnings on their lips. The darkness was compared to that which overspread Judea at the crucifixion of our Savior, and it was asserted to be not a whit less divinely caused. Sober men, unaccustomed to such a freak of nature, deemed the Day of doom at the door. We cannot sneer at these alarms; they were legitimately born. President Dwight, an adult eye-witness, asserts this to have been "the general opinion." Even the gathered wisdom of the Council of Connecticut waited and listened, writes Whittier,

"To hear the thunder of the wrath of God
Break from the hollow trumpet of the cloud."

The darkness of the day having been succeeded for an hour or two before evening by a partially clear sky, and the shining of the sun, still obscured by the black and vapory mist, this interval was followed by a return of obscuration with greater density, that rendered the first half of the night hideously dark beyond all former experience of probably a million of people who saw it. From soon after sunset till midnight, no ray of light from moon or star penetrated the vault above. It was pronounced "the blackness of darkness." Horses in numerous instances, when wanted for service, could not be compelled to quit the stable. Others on the highway, unable to see for the darkness, seemed to be seized with fear, and moved their feet cautiously and with bewildering hesitation, as if apprehensive of plunging into an abyss. Travelers on foot, who supposed themselves accquainted with every foot of the road, lost their way in familiar localities. Some, totally bewildered, shouted for aid but few rods from their own door. Lost persons in some instances felt their way home, being guided by the fence. Dr. Adams says almost everybody who was out that night got lost. Sharp eyes could not distinguish between the heavens and the earth, the line of the horizon was totally invisible, and large white substances placed before the eyes could not be discovered either in their color or outline. At nine o'clock the moon rose at her full, but had not the least effect to dispel the death-like shadow. At between nine and ten, a sea captain more than a hundred miles from New England coast, ordered his men to take in some sails, but they could not find their way without light of candles from one mast to another. Like a chain, this blackness bound the whole coast line for more than 200 leagues. It was compared to a solid wall, impenetrable and forbidding, and had an oppressive, choking, overpowering effect on all who tried to brave it. At Salem an intelligent writer said: "Perhaps it was never darker since the children of Israel left the house of bondage." Dr. Samuel Adams and Hon. Wheeler Martin, as also others, testify that it could be *felt*" on waving the hand in the air; language used by Moses concerning the supernaturally and miraculously produced cloud that shut down over Egypt, causing a "thick darkness" of three days' duration.

To be concluded next week.

For the COMPANION.

Sufficiency of Christ.

In No. 46, under the above heading, is an article from the pen of brother S. M. Minnich, which I had intended to notice, but for want of time I did not till now; and even now I must be content with a passing notice. In that article are the following grave charges against the brotherhood:

"We (expect justification) by the decrees of the church."—"We preach the ordinances and customs of the church more than we preach Christ." "We have passed decisions and enacted ordinances, that, if all had been put in a book, it would have been more difficult to have obeyed that book than the Mosaic law and their traditions."—We might cease to practice some things and only forsake the

traditions of the elders."—"Brethren, we would convert more souls for Christ, if we would leave of our peculiarities, and not know anything save Jesus Christ and him crucified."

With all due charity to my Christian brother, I must protest against the foregoing assertions; for such they are, as they are not all facts, unless I do not understand his use of the pronoun "We." If he means either himself or the particular congretion where he holds membership, I have nothing to say, as I have never met with them; but if he means the brotherhood in general, I am compelled, by the force of facts, to deny his bitter imputations.

It has been my lot, though in comparative obscurity, to meet with the brethren in many places, and I have the first congregation to meet with yet, of which any considerable part of these things might be said with truth. I have, in my travels, come to places where considerable was said and done to maintain and enforce the decisions of our Annual meetings; but observation has taught me that it is invariably an unpleasant and forced service—that there are reckless, disorderly, and refractory members there, who make such a course necessary. I am not a prophet nor the son of a prophet, but I here assert with great confidence in the declaration, that, if the brother faithfully described the condition of the church at Antioch, Ind., they have among them nominal members, who love themselves more than they do the Church, and who would do more for worldly gain and carnal advantage than they would for the peace, unity, and harmony of the brotherhood, and for the prosperity of the cause of Christ. Christ laid aside his glory and humbled himself by coming to a sin-cursed world—assuming humanity—suffering ignominy and pain, and death for our redemption and salvation; but these self-sufficient, self-confident, rule-defying and council-accusing, refractory members, will not deny themselves even of those things which are of doubtful propriety, if not manifestly sinful. By such men and women, who have crept in amongst us unawares, the way of truth—the plain, humble, modest, unpretending and peculiar life of the Church of Christ—is evil spoken of; the counsels of the elders and of the church are treated with contempt, and our beloved fraternity is reproached. Were it not for such unfaithful members, the brother would have no cause to complain as he does, and to make such serious charges. If I am mistaken, I expect to be corrected.

But if such unhappy circumstances call forth so much unpleasant preaching and labor, to maintain order and to preserve the gospel simplicity and purity of the church, I cannot understand why the brother should suppose that "we would convert more souls for Christ, if we would leave off our peculiarities." This is a manifest contradiction of the additional clause, "And not know anything 'save Jesus Christ and him crucified.'" This is indeed enough to know; but this knowledge is very comprehensive. To know *Jesus Christ* and *him crucified*, is to know him in his condescension, in his self-sacrificing spirit and life, in his humility and meekness, in his gentleness and love, in his toils and sufferings. It is not, Jesus Christ in his exaltation, in his glory and triumphant reign, but "*Jesus Christ* and HIM CRUCIFIED." It is not merely to know that Jesus Christ was crucified; but to practically know Jesus Christ, and so also to know Christ crucified. He who knows Christ thus, must possess the peculiarities of the life of Christ: he must crucify the flesh with the affections and lusts; he must reckon himself dead to sin and alive to holiness; he must not be conformed to this world, but transformed by the renewing of his mind; he must practically prove what is the good, acceptable, and perfect will of the Lord; he must deny himself of all ungodliness and worldly lusts; he must not be in sympathy with the lust of the flesh, the lust of the eye nor the pride of life; he must be a lover of peace; he must be gentle, humble, meek, forgiving, submissive, kind, forbearing, and a lover of all good things. He of whom all these things may be said, is, no doubt, peculiar in many things; and I am certain he could spend a long and fruitful life among the Brethren and never once be censured for violating the decisions of our Annual Meeting—the brother's "traditions of the elders." Such a brother is more influential in winning and converting souls for Christ, than are the whole force of those who are continually stirring up strife, discord, and insurrection. If it were even true that some of the decisions of our Annual Meetings should seem a little oppressive, would it not tend more to the glory of God to quietly and cheerfully submit, than to parade our insubordination before the church and the world? Yes, and we would lead many more to Christ. In our humble, united, orderly, and consistent walk and conversation, would be seen and felt the power of God's love shed abroad in our hearts and beaming in our lives; and sinners would be converted to Christ, by the gospel of Christ which is the power of God unto salvation to every one that believeth. Oh that we were perfectly united in our desires and efforts to save, not only our own souls, but sinners from the power of sin, the contaminations of the flesh, and the condemnation of the proud and the wicked!

M. S. Boon.

REMARKS: We had commenced a reply to the article referred to, while it was yet in the hands of the compositor; but circumstances interfered that we could not yet complete it. The foregoing expresses so many of our thoughts that we now feel like passing it with these remarks. While we are favorable to investigation and a free interchange of thought on everything pertaining to the religion of Jesus Christ, we are opposed to bickerings, to cutting personalities and criticisms, and to everything that savors of contention or reproach. If we would only submit to the counsel of our experienced, tried and faithful brethren, without murmuring, and thus demonstrate the power of our holy profession, we could do much for the advancement of the cause of Christ. We want our brethren to be watchful and prayerful. We want them to write for our columns; but we hope that great care will be taken not to write what is of doubtful propriety, or what might lead to harm. Let love fill the heart and peace and good will guide the mind, and we are sure that our contributions will be full of kindness and purity, and will awaken such sentiments and feelings in the hearts of our readers.

J. W. B.

For the COMPANION.

Invitations and Warnings.

"And the Spirit and the bride say, Come." Rev. 22: 17.

The word of God abounds with invitations and warnings to the children of men, to arouse them from that sleepy and careless state in which they are living. If we cast our eyes around us, and take in at a glance, the actions of mankind, and see how they are engaged in the pursuits and pleasures of life, some seeking for wealth—how they may enlarge their earthly possessions and thereby distinguish themselves in this world by being able to oppress the poor– those who have not been so fortunate as themselves. Others are seeking after the empty phantom of honor, desiring to be elevated to positions of responsibility and power, so that they may be enabled to rule their fellow-men as they desire or see fit, by some arbitrary laws that have been enacted by themselves, and framed for that very purpose. Others still are giving themselves up to the pleasures of this world, seeking how they may gratify their carnal inclinations, and to all appearances caring nothing for those around them. These things being so seen by a careful observer, he would be led to the conclusion that there is no higher sphere for man to labor in than that which only tends to the gratification of his carnal nature and the fulfilling of all his earthly desires. But dark and dreary as man's actions and conduct would make this world seem, (had we nothing more to direct us,) we feel rejoiced to know that man was created for a nobler and better purpose than to spend his time in search of wealth, honor or carnal pleasures and enjoyments. In the language of inspiration which forms the heading of this article, "The Spirit and the bride (the church) say, Come." It is delightful to know that the revelation of God closes with such free and full invitation to all the children of men, to come to that heavenly feast which is prepared, not for the wealthy, honorable or pleasure-seeking of earth, but for those who have denied themselves of these, and have taken upon themselves to follow Christ in the manner directed in his word. And it is with earnest and sincere invitations that all are invited to come and enjoy the fullness of the blessing of the gospel of Christ Jesus or Lord, so that all may, in due time, under a gracious Providence, be restored to Christian fellowship and union with our divine Master. Is it not delightful to meet with the saints of the Most High, where aspirations of prayer and praise are ascending to the Father of tender mercies, that they may be crowned with light and immortal glory, and rise higher and higher in the knowledge of God and the Lord Jesus, so that they may be enabled to discover some of the beauties, and the bright and lasting glories, and the true riches of that heavenly and eternal city of the great Creator, God, the Almighty. To hear such thrilling aspirations, it makes us feel that we are near the gate-way of heaven—near that great white throne, where angels and arch-angels are bowing and bending in humble adoration to their sovereign Lord. When we contemplate the plan of redemption and salvation, as it has been provided for mankind by the Lord Jesus, we wonder, and think it strange that so few embrace the offers of salvation, when there are so many invitations and earnest calls in the word of God; and then in connection with all these the calls and invitations of the church through her ministers. After all these invitations, if any are lost, they must reflect on themselves. And besides all these invitations and calls, there are awful warnings and threatenings in his word, which we cannot now notice. We direct those desiring an acquaintance with them to search the word of God, and not waste their time; for the present is all we are certain of, and it passes while we think. Let us not, like a Felix of old, say, "Go thy way for this time; when I have a convenient season I will call for thee." That convenient season will never come. God says, "To-day if you will hear my voice, harden not your hearts: behold now is the day of salvation." Let us remember that true saying, "Procrastination is the thief of time." Always beware of to-morrow; to-morrows have been and are peopling the regions of despair with lost souls. Oh! come; for "the Spirit and the bride say, Come;" all things are ready. He endured the death of the cross—the crown of thorns, amid the cry of vengeance that went up from the accumulated multitude. Oh! that hour of agony! the luminaries refused to see it, and veiled themselves in darkness "When Christ such mighty anguish bore,"—so that you and I, kind reader, might have life everlasting, and escape the awful doom of the finally impenitent. Then

"Come, all ye weary ones, and rest
On Jesus' sympathizing breast!
For you he came to earth and died,
For you was pierced his bleeding side.

"Come, listen to his voice to-day,
Nor for another hour delay
And own him worthy to receive
The noblest honors you can give."

S. W. WILT.

Rural Village, Pa.

For the COMPANION.

Importance of Singing.

Singing the praises of God is truly a sublime and noble exercise. There is no exercise in which the human mind can be employed more sacred and lofty than praising God; and singing his praise, was enjoined upon Christians by divine authority; therefore, it is of great importance in the worshipping of the Divine Being. It is a noble vocation for the human voice: it calls forth our better natures, refines the feeling, and has a tendency to draw our wandering minds from the terrestial to the celestial sphere. The Divine influence, derived from earnest singing exercises, is ofttimes manifested: it speaks of our Savior's love for humility; it sinks deep into the pious heart, and brings forth to the soul, a sweet foretaste of heaven: it creeps gently into the sinner's heart, and kindles a flame of love for Jesus. Then with what fervency ought we to sing God's praise; with what emotion should we reverence and adore him, since holy influences emanate more abundantly from profound earnestness and zeal, realized on the part of those who are the happy participants in such a sacred exercise, who cherish the commands of God with meekness, and long-suffering; and deny this world of all its vain pleasures and renown, that they may be called to immortal life, on the resurrection morn; then to renew the praise and adoration that forever belongs to God.

The Christian, as he passes along in the narrow way, enjoys a great delight in singing; as he feels the necessity of this important exercise in worshipping the Almighty God. He is often assailed by the enemy of his soul, that lurks along his pathway; he implores for divine interposition, to sustain his soul in the trying hour, that its assailant may be quickly conquered, and peace and happiness be restored to the soul; he looks unto God, and expresses gratitude for the inexpressible love, which was manifested towards him by a kind providence, and determines, by the aid of God, to double his diligence in the Christian race, and thus realize a firmer consecration to the laws of heaven, that his soul may be more fully enabled to resist all the fiery darts of the wicked one. The progress in his divine life realized, he sings triumphantly as he travels on.

Singing songs of praise and redeeming love, is the happy employment of the heavenly throng, who have left the shores of mortality and soared away to the spirit land, where peace is never disturbed and love supremely reigns. Oh sinner! arise from your state of lethargy, and sing songs of praise to him, who has died to save you.

Singing is an exercise that pious souls enjoy on the dying bed. The last singing of a saint, when his departure from this world is approaching, is a scene of deep solemnity. When he nears the river of death, he fears not; for death to him is joy, as he only departs to live again in the eternal world, where he hopes, with new, immortal powers, to sing with saints and angels the power and glory of God. "Sing unto the Lord a new song." "Sing with the Spirit and understanding," which is a Christian precept. Have undaunted courage in the service of the Lord, so that when death arrives, you can say, "Come welcome death, thou end of fears I'll gladly go with thee."

JOHN W. KRABILL.

Christian Family Companion.

DALE CITY, Pa., Dec. 2, 1873.

Editorial Correspondence.

Saturday, 8th. Visited Emmanuel Holsinger's, another cousin. His wife, sister Emma, is a zealous member of the church. They have homesteaded a quarter section of land, which will make a beautiful farm. Cousin Levi also has a quarter section of very fine prairie land. Brother Simon took us to the above place with his oxen team. This was the first oxen team ride we ever had the pleasure of enjoying; and we did enjoy it, as it afforded us some amusement. The cattle make much better time than we had anticipated; but need considerable prompting, in which our cousin is quite an expert.

In the evening we went to cousin Alexander's "Holsinger No. 4," as some of the neighbors call him. He arrived in this section only about a month ago, from Ogle county, Ills. He has taken a "file" on an eighty acre tract, and has a sod house put up on it in which they are living. Sod houses are quite common in this country. The walls are made of sod, and are about two feet thick. Some of them are nicely plastered inside, and have wooden floors and board roofs. Over the board roofs are placed several courses of sod. But the greater number are floorless, and are covered with sticks, grass and sod, and are very poorly ventilated. They could be made very comfortable, but most of the people here are poor homesteaders, who had scarcely means enough to bring them to this country, and are required to economize in every way. But by industry and economy, in a few more years they will see better times. We hope they may, for they certainly deserve it, for breaking the way of civilization into this beautiful and fertile country.

Sunday, 9th. Brother Alex. Holsinger brought us to brother Simon Holsinger's, where it was appointed for me to preach at 11 a. m. There was a fair attendance and good attention. In the evening, preaching again at the same place. The house is 12 x 22, and has one partition. Some of the furniture was placed outside, and all available space prepared for seats. In the evening the people began to assemble, and before the appointed hour had arrived, many more had collected than could be accommodated with seats. A slight cracking in the joist admonished us that the house was too full; With great wisdom and coolness, a number of gentlemen quietly withdrew, and left the house mostly to the ladies. As the evening was very pleasant, all could hear through the open door and windows. The people were very attentive. It was said to have been the largest religious meeting known to this neighborhood. We endeavored to suit our three discourses together, so as to give the people as much of the doctrine as possible. Everything passed off quietly and no one gainsayed the word, at least. Whether it will be accepted, time will tell. We think we did our part. Hope the members here will back up our preaching by living out the doctrine, and thus they will water our planting: for the increase we must look to God. Brother Simon and sister Carrie Holsinger, were principally instrumental in getting up the meetings. We hope the Lord will reward them for their labor of love, not only toward us, but for our Master's cause. There are now six members in this neighborhood, and at our meetings we had eight members, all Holsingers. We feel assured that a minister, by moving to this place, and preaching the word, could build up a fine congregation. We are tempted to try it.

Monday, 10th. Brother Simon, with whom we had again lodged, took us to Carlton for our mail, &c. Received encouraging news from home. What comfort a friendly letter from home does afford! Had an opportunity of interviewing a well-digging operation. It is done by boring a hole into the ground with an anger, about ten inches in diameter. The instrument is shaped very much like a wood auger, and has a driving and guiding screw. The shaft is put together in sections, and must be taken apart and put together, in digging a deep well. In the up-lands they are required to sink from fifty to seventy feet to get water.

Returned to brother Simon's in the evening, where we are writing. In the morning, if the Lord will, we expect to start for Kansas. We have employed brother Alexander Holsinger to take us over with his two horse team. We intend to pass through Jewell county into Russell county, and return in about eight days. Object: to spy out the land. The weather is exceedingly fair, and has been for the last four days. To-day it was too warm to be comfortable; the sun shone oppressively warm. We are very anxious that it should continue fair until after our return from Kansas.

Tuesday 11. Set out for our Nebraska trip early in the morning. Sister Carrie supplied us with a lunch, upon which we dined at the house of D. Mulloch, in Nuckles county. The day was rather unpleasant for travel in open wagon, the winds being very high, and rather cool. Passed over some very beautiful prairie. Lodged with Mr. Christian Hoy, near White Rock, Kansas. Mr. Hoy treated us very kindly. He is a native of Denmark, and worships with the Baptists. He recognizes God in his family. He informed us that a Dunkard preacher, by the name of Switzer lived about six to seven miles from him. Accordingly on the morning of

Wednesday, 12th, we set out to find brother Switzer. On our way we visited the White Rock Mounds, which proved to be quite a curiosity. They are several hundred feet high from the creek near the base. The surface is covered with a sandy soil, and a thick coat of prairie grass. At a few places the white rock crop out, and quarries have been opened. We have fine specimens of the rock with us. Also of other curious stone, which we think are the blossom of coal and iron. Among these bluffs, in a fertile valley, about six miles south-west, we found the house of our brother James L. Switzer. But we were very sorry brother James was not at home. The sister, however, treated us very hospitably, and sent us on our way refreshed. From her we learned that there are about forty members in this county, Jewell, and that brother Switzer has much traveling and preaching to do. Hope the Lord may bless his labors. We now aimed to reach the house of brother D. M. Balliet, but when we reached

Jewell City, it was so near night that we could not venture to go fourteen miles farther. So we put up at the Jewell House, and were well entertained. I also enjoyed a literary feast with the editor of the Jewell county *Diamond*. Success to his efforts:

Thursday 13th. Reached the house of brother David M. Balliet, at about noon, after traveling over a very hilly country. But we were sorry not to find brother B. at home, as he had started out upon a buffalo hunt a few days before our arrival. Sister Balliet is a daughter of brother Michael Reber of Waterloo, Iowa, and no one could receive us with more affection. They appear to be fully as well fixed as any of their neighbors. A visit from brother and sister Reber would be appreciated, and might be mutually profitable.

Thence we aimed for brother Peter Wolf's, Cawker City, Mitchell county, where we arrived about an hour after dark. We were kindly taken in for the night, and enjoyed a pleasant season with our brother and his family. Brother Wolf is engaged in the Nursery business, and has a fine lot of fruit and ornamental trees, growing, and some ready for market. His greatest trouble appears to be to protect his trees from the gnawing teeth of the rabbits, which abound in great numbers. If we could have remained there a few days we might have devoured several of them at least.

The Worth of Right Feeling.

"And he looked up, and saw the rich men casting their gifts into the treasury. And he also saw a certain poor widow casting in thither two mites. And he said Of a truth I say unto you that this poor widow hath cast in more than they all. For all these have of their abundance cast in unto the offerings of God, but she of her penury hath cast in all the living that she had." Luke 21: 1—5.

The importance of good works and a practical Christianity are taught in the Scriptures with a frequency, and urged upon us from considerations that plainly show that no Christian character can be complete, and no Christian hope reliable without them. And we shall not tax the reader's time, or occupy space in our article to prove this. It will be readily admitted by all who have read the Scriptures with only an ordinary degree of attention and candor. Our object is to present another feature in Christian life, namely, right feeling.

We may remark, first, upon this portion of gospel history, that the contributions of money for religious purposes is a divine institution. "And the king called for Jehoiada the chief, and said unto him, Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem the collection, according to the commandment of Moses, the servant of the Lord, and of the congregation of Israel, for the tabernacle of witness"? 2 Chron. 24: 6. "And they made a proclamation through Judah and Jerusalem, to bring in to the Lord the collection that Moses, the servant of God, laid upon Israel in the wilderness," verse 9. It is no less an institution of the gospel than it was of the law of Moses. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gathering when I come," 1 Cor. 14: 2. God makes use of secular means to accomplish his purposes. He could, no doubt, accomplish them by other means. But he chooses this as one of his means for promoting the well-being of his creatures. And since it is more blessed to give than to receive, may we not include contributions for religious purposes among the means of grace? We think we may, though it is not usually regarded in this light. It seems to be regarded, at least by many, as a necessary evil, rather than a divine institution, and hence it is rather avoided than welcomed, and looked upon as a sacrifice rather than a privilege. If the prayers and praises, and worship of many of the members of the church, were given to God as reluctantly, and given in the same spirit as their contributions are given, they would have no expectations of God accepting them. Then if we would have our contributions or secular offerings which we offer to God acceptable to him as a religious offering, they should be offered in the same spirit that our worship is offered in.

Secondly: We may remark that Jesus observes both the amount and spirit of our secular contributions or offerings. Jesus occupied a position from which he could see all who approached the treasury, and also the amount that each contributed. And from his thorough knowledge of men, he knew the spirit in which the contributions were made. The position our Lord now occupies at the right hand of God, and the divine attributes he possesses, give him an opportunity of knowing all that is done for him and to him, and the spirit in which all is done. Let us remember this, and guard against any defect in our offering that would render it unacceptable to the Lord.

Thirdly: It further appears from the subject, that the spirit in which secular contributions are made, is more important in the estimation of Christ than the amount given. There were present on that occasion a variety of characters. He points out one in the crowd that did more than any other one present. And what was it that entitled this woman to the high commendation given her by our Lord? It was because her *feeling* was right. Her exterior perhaps was not prepossessing—perhaps it indicated poverty; yet she possessed a noble spirit, and cast all she had into the treasury of the Lord.

This right feeling which so highly commended the woman in the temple, was considered greater by our Lord than wealth. We are informed that there were "rich men" present. And these were no doubt honored, and perhaps by some worshipped because of their wealth. These received the adulations of the multitude. But there was one person present who estimated real worth by a different rule to what the world does. In casting his eye over the crowd assembled for the professed object of worshipping God, his attention was not arrested by purple robes and gaudy attire. On these he pronounces no encomiums. He who set aside the ordinary rule for measuring true worth, and applied one more just, was the Son of God. It had been said of him in propheey, "He shall not judge after the sight of his eyes, neither reprove after the hearing of his ears," Isa. 11:3. The rule by which he judged had respect to Christian character and not to mere appearance. And in the analysis of Christian character by Christ, the great judge of character, right feeling holds an important place among the el-

ements that constitute Christian character. Hence, while he passed by the rich, he pronounced an encomium upon a poor lonely widow. And why? Because he saw her heart was in her offering. "She of her penury had cast in all the living that she had."

The poor widow in giving her two mites, according to the judgment of Christ, had given more than all the rich. In what respect does she give more? It could not have been more pecuniarily, for in this respect most likely she gave the least that was given. But the sense in which she gave more than all, was no doubt to be taken in a religious sense. It was more religiously, because her heart was given with her gift.

Hence we may learn from this subject that God in estimating the value of our gifts, estimates them not according to the real amount given, but according to the feeling that prompts the gift. According to this rule, a small amount, two mites, given cheerfully and willingly, is more in the estimation of heaven, than thousands given grudgingly.

J. Q.

An Appeal.

Having assumed the responsibility of editor and publisher of the Christian Family COMPANION, we feel very anxious to make the paper one worthy in every respect of the patronage of the brotherhood and of the public; and our best endeavors will be used to make it such. Much of our time and attention will be given to our work. And with the means we hope to have at our command, and the blessing of God upon the united labors of all concerned in the work, we trust we shall be able to present to our readers such a supply of reading matter as will meet their various wants.

The object of the Christian Family COMPANION will be the promotion of Gospel Christianity. And in this age of false charity, of doubtful liberality toward unchristian doctrine, of all shades of religious opinions, of semi-scepticism, of cold formalism, of disgusting pride and extravagance in the nominal Christian church, every available help which warns where there is danger, that informs where instruction is needed, and that gives comfort to the desponding, should be laid hold of by all who wish to avoid error, and come to a full knowledge of the "truth as it is in Jesus." Such a help our paper humbly aspires to be.

We solicit your patronage, your agency, your sympathy, and your prayers. We offer you a good Christian Paper, and that weekly, for the low price of one dollar and a half per year. If an agent calls upon you, you can subscribe; if you will act as agent yourself, we shall be pleased to have you do so; if you can only send your own subscription, enclose it carefully in a letter, with your name and address written plainly, and send it to us. Address: James Quinter, Dale City, Somerset Co., Pa.

Almanac for 1874.

Some of our patrons call for German Almanacs. We do not publish the Almanac in German; but we have a very large edition of the English, and it is filled with unusually interesting matter. We are now prepared to send out by return mail, any amount that may be ordered.

TERMS: Single copy, postpaid, 10 cents; six copies, 40 cents; and twelve copies, 75 cents.

We hope you will order at once. Do not be afraid of the money panic; for it is said to be over.

Acknowledgment.

The first Prospectus for 1874, that was returned to us, was sent in by a sister who is sojourning in Illinois. It was accompanied with $5.75, and orders to send the COMPANION to three persons named, and 1 doz. Almanacs to be sent to different parties. We would be pleased to give her name, but as she signs herself CHARITY, we dare not; but we return our warmest thanks to her for her liberality.

The *Science of Health* for December closes the Third Volume of this practical and independent Magazine. Its leading object is to teach the Science of Life, including all that relates to Recovering and Preserving Health, and promoting a higher physical and mental condition. Every family should read this Magazine. Among the contents are "The Potential Sex" in a Review of the race; "The Model School-Girl, who lost more than she gained, and how," with illustration; "What we want for Health, Comfort and Improvement at this season of the year;" "Woman's Dress," is considered by L. E. L.; "Disease and its treatment," by different schools; "Conceits of Convalescence;" "Walking as a Medicine," and how to take it; "Occupation as effecting Longevity;" "Seasonable Dishes," on Hygienic principles; "How to go to bed;" "California Fruits," "Yellow Fever;" "Cold Feet," and how to keep them warm, and many questions from corrrespondents are answered, and much general information given. It is published at $2.00 a year. A new volume begins with the next number. Now is the time to subscribe. Address, S. R. WELLS, Publisher, 389 Broadway, New York.

The *New York Observer* takes a bold stand against gift enterprises in the shape of picture premiums, offered to subscribers and said to be worth so much more than the price of the periodical. The *Observer* does not publish pictures but publishes *news*. Any person desiring a comprehensive newspaper, filled with just the news that every family wants, and free from any clap-trap, or objectionable matter of any kind; will hardly do better than by sending $3 to S. I. Prime & Co., 37 Park Row, New York.

The December number of *Wood's Household Magazine* is on our table. Its table of contents embraces the following articles: "A Better Country," An Engineer's Yarn, Our Party at Sea, Two Enthusiasts, Presence of Mind, Our Babies, Blessedness of riches, Misery Jippeau, Chapter VII, VIII. In addition to these articles are several pretty poems, a charming little Cottage Design, and editorial departments embracing Our Housekeeper, Correspondence, Literary Notices, &c. The engraving for this month is entitled "Old Folks."

TERMS: One dollar per year—or with chromo "Yosemite" one dollar and a half. Address,

WOOD'S HOUSEHOLD MAGAZINE.
Newburgh, N. Y.

GARDENERS and FLORISTS will find it to their advantage to subscribe for *Vick's Floral Guide* for 1874. It is to contain 200 pages; 500 engravings, and colored plate. Published Quarterly, at 25 cents a year. German edition at the same price. The January number is before us and we deem it both instructive and pleasing. Address, JAMES VICK, Rochester, N. Y.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

Information Wanted.

I wish to learn the address of a brother and sister who have been visiting in Germany. My grandfather's name was Strausburg; and there is a town in Germany called after his name. I would like to find out about his estate for he was very rich. My husband died last February. My maiden name was Strausburg; and my mother's maiden name was Funderburg. I would also like to hear of John Holsinger, as he used to live here and sometimes visited us. I would also like to know where the children of brother Samuel are; and of cousin John Strausburg and his family. Address me at Bloomfield, Iowa.

Your sister
A. C. KINNEY.

EDITORS COMPANION: Please say to the brethren of West Virginia, that brother Daniel Wolfe and myself have returned safe to our families and found all well. We hope God's blessing may rest on the brethren and friends with whom we labored.

Also, we have received a letter from brother Grabill Meyers, stating that he will not be able to visit Eastern Md. this winter. Your brother in Christ, E. W. STONER.

Our Visit to the Churches Composing the Eastern District of Maryland and to the Churches in the Valley of Virginia.

BONSACKS, VA.
Nov. 15th, 1873.

On the 15th of October, I left the place I call my earthly home, took the eastward bound train, at Bonsacks, Va & Tenn. R. R., at 5 o'clock a. m. Was joined by my son J. C. Moomaw, at Petersburg, Va., he having preceded me a few days visiting the cities of Va. on business. Arrived at Norfolk, and took passage on the steamer "Adalaide" *en route* to Baltimore, at 8 o'clock p. m. Had a beautiful night's voyage on the bay; fine accommodations, smooth sea, &c. While on the boat we formed some pleasant acquaintances, among which was a Quaker friend, of the firm of Eliot Brothers, of Baltimore. In him we found a congenial spirit, especially upon the peace principles, upon which we had a very pleasant, and, to me, profitable conversation.

On the following morning, before our arrival at the city, a circumstance occured producing considerable excitement, and awakening some interest among the passengers and crew. An extremely heavy fog settling on the bay, rendered navigation difficult. Not being able to see the plainest object more than a few yards, and there being quite a number of vessels of every variety in the vicinity, there was danger of collision, only being able to avoid each other by signals, of which every variety were brought into requisition—the larger and more hoarse—the smaller and more shrill steam whistle, horns, bugles of almost every note, interspersed with the ringing of bells, the rattling of triangles and pans, all doing the best they could to make themselves heard, that their whereabouts might be known, the passengers and seamen all on deck watching to see what might happen. While upon this subject, I feel it due to this line of conveyance to say that it is among the cheapest and most pleasant routes that I have ever traveled. The distance, is about five hundred miles; and including two excellent meals, and state room, the fare was only eleven dollars and fifteen cents each.

From Baltimore we took the W. M. R. R. to Double Pipe Creek, about fifty miles distance, where we arrived on the evening of the 16th, at about 6 o'clock, where we were met by our indefatigable brother D. P. Sayler. Repairing to his house, we were introduced to his kind companion, took some refreshments, went to meeting, enjoyed a season of devotion; and then returned to the house for the night, ready to depart early on the morrow to perform the duty assigned us, and the work was arranged by brother S.; and we very soon learned that it was not intended that we should be idle during the time that we had given to make use of. Everything was suitably arranged, as to meetings, which were from one sermon to three days at a place, as circumstances seemed to indicate; and suitable conveyances were provided to take us from one place to another, up to the 3d of November, when we had decided to leave for Virginia.

On the morning of the 3d, we took the cars at Monrovia, to visit the churches in the Valley of Virginia. We arrived at our home on the 12th at 9 o'clock p. m., where we found all well. Our prayers, and the prayers of our brethren with whom, from time to time, we were associated in worship, fully answered: our lives and health were preserved; our son, who had been suffering under the hand of affliction for three years, and far from home the greater portion of that time, combating with disease and struggling for health, was safe at home, well, and in fine spirits; our daughter and her babe, who had been dangerously ill, had recovered and were in full glow of health. When contemplating these blessings, our heart swells with gratitude to God, and we pour out our soul in thankfulness to him as our great Benefactor.

The choicest of heaven's blessing seemed to attend us through our entire mission. The weather was almost uniformly beautiful—only two appointments in all our journey, interrupted by inclement weather,—our associations with brethren, sisters and friends, was very agreeable, indeed, and will never be forgotten while memory lasts. We met with many with whom we had former acquaintance, and found many new, and, to us, highly valued acquaintances; and the only thing that we regret in this connection is, that our association in many cases was of short duration. I avail myself of this mission to tender my sincere thanks to all for their kindness shown to us, which appeared to be so cordially bestowed; and may the good Lord, when parceling out his rewards to his children mete out a full share to those; and to those who have not named his name, may grace be afforded to influence them to form the resolution of the will for God, that they too may share the fruition of the joys in heaven.

I cannot close this communication without a eulogy upon the brethren and churches whom we visited. They seem to be generally alive to the cause of the Master, building new, enlarging and repairing their houses of worship, thus inviting attendance; and then earnestly contending for the faith once delivered to the saints, steadfastly resisting innovations and the new departures of a rising element in some other localities.

With reference to the many meetings that we attended, to avoid the tedious and monotonous relation of every circumstance, we will simply say, that we enjoyed them much, bore up exceedingly well under the labor; generally had large attendance, good order, and respectful, and, perhaps, we may not err if we say interested attention.

One incident, however, it may be my duty to mention, which was an exception to the general pleasantness of our labors. One of the churches that we visited, had gotten into disorder and the members seemed to be panting for relief; and there being a number of strange brethren and Elders present, the church concluded to hold a council to investigate the matter, and, if possible, to remove the cause; for which purpose the Elders present were constituted a committee to assist the church to hear the complaints and to give such advice as they thought wisest and best. The committee retiring, the complainants made to them their statements, which centered upon the Elder in charge. The issues were then made out by the

committee, and presented before the accused in the hearing of the church. There was full liberty given for defence; but it appearing to the committee, that it would be best for all concerned, and for the glory of God, that he, the accused, be suspended from the office of Bishop, they so advised; and, submitting it to the church, the decision was almost unanimously approved. How very sad it is, that brethren, who have the gifts to introduce themselves to those important positions, should be so unguarded as to allow themselves to so dishonor those sacred trusts! Alas, for poor, frail humanity! As to the result of our labors, time must develop. For the time being, there was not much fruit visible; but we have cast our bread upon the waters, and it remains for our Father in Heaven, the disposer of events, to so overrule all things that it may be gathered at some future time, with the increase as it pleaseth him. May his blessing attend it all, so that it may arise to the glorifying of his ever blessed name. B F. Moomaw.

Robinson's Ecclesiastical Research.

This work is now entirely out of print, and cannot be purchased from the publishers, I therefore adopt this method of getting the work to examine. If any brother has a copy and will sell it, he will please inform me immediately. The book is very valuable, and hence parties owning the work may not be willing to sell; and if they are willing to loan it, they will give me a notice to that effect, and I will then inform them how to send the work. I will pay for transportation both ways, and also for the use of the book if demanded. Many of those old books are now entirely out of print and the only method left to get hold of them is to borrow.

J. H. Moore.

Urbana, Champaign Co., Ill.

Reply to Abel T. Shriver.

In No. 44, present volume of C. F. C, I notice an article over the signature of Abel T. Shriver, which purports to be an answer,—"Yankee fashion,"—to queries which appeared in C. F. C. a few No.'s back over my signature; but I see nothing like an answer in said article.

He asks, "How can a Sunday-school picnic be worldly conformity? and when did the world hold Sunday-school picnics?" Surely this is Yankee fashion. Now I do not wish to set up my judgment in opposition to the united wisdom of the brotherhood; and upon examining the Minutes of our A. M., I find that that body regards such things to be *worldly*. And I would ask A. T. S. to show us when heaven has ever held a picnic, or where we will find such a thing recorded in the life or teachings of our Lord Jesus Christ or any of his apostles. Did they hold frolics or pleasure parties? If he cannot show this, I shall take it for granted that they are worldly; for says He that spake as never man spake, "He that is not for me, is against me." So I see no middle ground, godly or worldly.

But as I perceive that A. T. S. is a believer in "Yankee fashions," I would ask, are we to infer from his asking, "How was Peter's fisher's coat different from other fisher's coats?" that we may follow all the foolish 'Yankee fashions" of the world, and wear as much finery and gewgaws as any of Satan's servants, and yet be followers of the meek and lowly Nazarene? We are reminded of what the apostle says of some that shall be "lovers of pleasures more than lovers of God." Let us take heed, perhaps we are living in the days when God is to send to some strong delusions that they may believe a lie that they may be damned.

A. T. S. speaks of glorifying God by going to a picnic. Perhaps! there is a sense in which the damned in hell will glorify God! But it cannot be that he supposes those picnickers glorified God in that sense, but in no other sense. I do not believe that God is glorified in following all the foolish "Yankee fashions" of the world; and until A. T. Shriver, or some other person convinces me of my error, I will not be willing to sing high praises to the great goddess of fashion.

A. S. Chamberlin.

Conversion and Experience.

Brother Holsinger:

I have been long thinking of penning a little to the brethren and sisters in the Lord on my conversion and experience. Through the mercy and goodness of a blessed Father, I was brought to see my condition, and have been made truly to repent on account of my sins. For three long, long weeks I was in deep distress and trouble, and wrestled, and prayed mightily to my Savior for relief; but when I would go to Jesus in my troubles and trials, I felt as though he had turned a deaf ear to me, and did not intend to hear my supplications and groans. But at length, when I would take my Testament and sit down to read, I could find a great deal of consolation. Oh the cheering words, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." I thank God to-day, that all my troubles and trials were not in vain, I persevered in that way until the 5th day of May. Oh, I can never forget that day! As I have often heard it said, "The darkest hour is just before day," so it was with me. That day death presented itself in various forms. I thought it could not be that I would live till the week's end. My husband and mother were both from home at the time, and there was no one at home but myself and six little children, so I worked out the day alone, pretty nearly, with much fear and trembling and prayers to my God; and, as night came on I felt more and more troubled. While I was at the supper table with my family, I fell from the table, on my knees, wonderfully terrified with the thought that death would come and find me a sinner; so just then I prayed, "Have mercy on me, O thou Son of David!" and with these few, fervent, heartfelt words, the dear Savior spoke peace to a distressed and troubled heart. Just then he set my captive spirit free; and I was made to rejoice and feel happy in a Savior's love. I desired some one to help me rejoice in the God of my love; so my friends brought brother Samuel Driver, and he sang and prayed with me, and gave me encouragement on my way. I felt as though I had been removed from under a mountain's load. I lay down and enjoyed the sweetest sleep that I had for many nights. I felt perfectly safe in a Savior's love. I arose in the morning with the light, rejoicing in the Savior's love. Everything seemed to please God. It was the prettiest sun that ever shone over the earth; everything looked glad; the song of birds was so sweet; everything looked pleasant and happy.

Now, came my trial of faith. I had been, for months previous to my conversion, thinking of uniting myself with the Brethren. But I had not heard the Brethren preach since I was a child; yet through reading the Companion, and seeing different one's views on the scriptures, I became more enlightened, and thought that baptism by immersion was right. Also the above mentioned brother, gave me brother Nead's works to read,—of course as good instruction as one could have on our profession of faith, and for enlightening the mind in the teachings of the Scriptures. I found there was something more for me to do. I felt, then, that I must be baptized for the remission of sins, as our blessed Sa-

vior has taught us in his holy word. Brother D. came to visit me on the 7th evening, and told me if I wished to be baptized it could be done previous to his going away, as he expected to leave home on the 9th; he said it could be done on the morning before he would leave. I told him I would think over it until the time talked of, yet all the time feeling that the next day should be the time. So the next morning I arose from my bed and went about my work as usual, although I felt a sadness at heart, and still could feel more trouble coming on; and until we were ready for breakfast, I felt myself too much burdened to go to breakfast, until I went to my God in prayer, and asked him in much earnestness and faith to teach me what to do. I felt as though that was the Lord's appointed day, and no other day would be; so as soon as breakfast was over, I told my husband to go down and tell brother D. that I wanted to be baptized that day, which was the 8th day of May. He sent for a deacon, brother Hoover and wife, and I was baptized on the evening following. I felt satisfied that I had left some clouds behind me that had been overshadowing my pathway; so everything worked together for good to me, and, above all, was pleasing to the merciful Being. The next morning, the 9th, the time first proposed for baptism, the waters rose a considerable extent—too much for baptism to be administered. So, will not all Christian followers of the blessed Savior agree with me, that the Good Spirit was at work? I thank the good Lord to-day, that, while the Spirit was at work, I worked too. So by the help of a kind brother in the Lord, I was brought out of some deep trouble; and since then, I have been permitted, by the blessed Savior to enjoy two lovefeasts, one at Moscow, and one at New Hope, brick meeting-house. They were feasts of love, indeed, to my soul. I felt like exclaiming with the Psalmest David, "I will praise my God with a loud voice, and a joyful heart." I felt that we were doing what was the good and acceptable will of the Father and. I felt that it had been through the mercy and goodness of God that I had been brought out of a state of sin, and was permitted to enjoy such refreshing seasons to my soul. So I promised my God that I intended to live nearer unto him than I had. When I began to examine myself, I was not living as near my God as I could; I felt as though I loved everybody; I thought I would do all I could to render any one happy. I tried to pray as much as possible; and, whenever I could, I was trying to live a devoted Christian life.

Here comes another question, do I have family prayer? No; so it rested with a great deal of weight on my mind. I felt that it was one of the most important Christian duties. All day, the 6th of November, it pressed with a greater weight on my mind. The nearer night drew on, the more I felt that there was a great cross for me to take up, and something that must be done. So before my family retired to their beds, I read a chapter and prayed with them. I have been feeling better satisfied ever since. I am sure we will have to be cross-bearers, if we expect to be crown-wearers.

If we will only perform the duties devolving upon us, my dear sisters in the Lord, and then look on the right side of the page, the blessed Savior will make our lives all joy, peace, sunshine and happiness. We need never to despair. "The Lord is my shepherd; I shall not want. He maketh me to lie down in the green pastures, by the still waters."

"How sweet the name of Jesus sounds
In a believer's ear."

By the prayers of the faithful, and the grace of God, I want to be steadfast. I am your unworthy sister in the Lord.

SALLIE A. BAILEY.

Swoope's Depot, Va.

MARRIED.

On the 9th of October, by Elder George Witwer, at his residence in Hamilton, Mo., Mr. Francis M. McBroyer and Miss Delia Jane Murrell, all of Daviess Co., Mo.

October 30th, by the same at his residence. Mr. Rellis Walker and Miss Caroline McCreary, all of Daviess Co., Mo.

By the undersigned, on the 26th day of October, Mr. Frederick J. Custer and Miss Martha Jane Good, both of Cambria county, Pa.

STEPHEN HILDEBRAND.

By the undersigned, at his residence, Nov. 16, 1873, David R. Snider, of Martinsburg, Blair Co., Pa., to Rosanna Ebersole, of New Enterprise, Bedford Co., Pa.

S. A. MOORE.

At the residence of the bride's parents, on the 18th of Nov., 1873, by the undersigned, Mr. Jno. F. Teany, of Clarion Co., Pa., and Miss. Ellie Furgason, of Armstrong Co., Pa.

Also in Kittanning, on the 9th of Oct., 1873, by J. B. Uber, Mr. Jno. A Anthony, and Miss. Mollie E. Richard, both of Armstrong Co., Pa. J. P. HETRIC.

At the residence of the bride's parents, by John Anglemyer, Mr. Levi Chupp and Miss. Margaret Weaver, of Kosciusko Co., Ind.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In Milledgeville congregation, Carroll Co., Ill., Nov. 1st, 1873, Ellen Nora Springer, infant daughter of brother George and sister Sarah Springer, aged 4 years and 30 days. Disease, diptheria. Funeral occasion improved by Elder J. S. Hauger and others, from Matth. 24th chapter, first part of the 44th verse to a large and attentive audience.

July 7th, 1873, in the Grundy County congregation, sister Mary Strickler, aged 80 years 11 months and 6 days. She was a consistent member of the church for fifty-five years. She leaves an aged husband, who has been a minister of the church for many years. Funeral discourse by the Brethren.

BENJAMIN BEEGHLY.

Peter James Layman was born Sept. 18th, 1872, and October 26th, 1873, aged one year, one month and eight days.

STEPHEN HILDEBRAND.

In the Sandy congregation, Columbiana Co., Ohio, David Stuckey, son of brother David and sister Hannah Stuckey, deceased, aged 10 years, 8 months, and 5 days. Words of consolation by elder Lewis Glass and H. P. Borton, (Disciple,) From Matt. 24 : 44.

Brother John Weaver was born in the state of Maryland, June 30th, 1791, and died near North Georg-town, Columbiana Co., Ohio, Oct. 30th, 1873, aged 82 years and 4 months. Disease, Pleurisy. He leaves five children, thirty-five grandchildren, and fifteen great-grandchildren to mourn their loss. Funeral occasion improved by brethren Lewis Glass, Noah Longenecker, and John A. Clement.

In the Union Centre congregation, Nov. 8th, 1873, Samuel Stump, aged 22 years and 5 months. Disease, consumption.

Robert Irwin, infant son of brother Isaac and sister —— Secrist. was born Nov. 24th, 1872, and died July 29th, 1873, aged 8 months and 5 days. Funeral services by the undersigned, assisted by elder Levi Wells, from Philemon 15th, to an attentive congregation.

J. P. Hetric.

Fell asleep in Jesus, in the George's Creek branch, Fayette county, Pa., Sept. 10th, 1873, sister Sarah Fouch, widow of elder James Fouch, deceased, in the 96th year of her age. She was truly a mother in Israel, and a devoted, and faithful Christian, and a kind neighbor. On Wednesday, the 12th, her remains were deposited in the grave-yard at the Grove meeting-house, in the presence of a large concourse of relation and friends. The occasion was improved by brother John C. Johnson. Isaiah M. Fouch.

In the Chippewa congregation, Wayne Co. Ohio, Oct. 8th, 1873, brother Jacob Lehn' Funeral occasion improved by the Brethren.'

Also in the same congregation, Oct. 30th, two sons of friends John and Rebecca Flickinger: Albert, aged 12 years, 8 months and 7 days; and Anthony Lewis, aged 3 years, 1 month and 2 days. Disease, sore throat. They are laid in one grave. Funeral services by the writer.

In Stark county, Ohio, Oct 8th, 1873, sister Eliza, wife of Abraham Kitlinger, aged 63 years, 4 months and 7 days. Sister Kittinger was born in Lancaster county, Pa., and emigrated to Ohio in 1844. She has been a member of the church about fifteen years. She leaves a kind husband and five children to mourn their loss; but we hope it may be her eternal gain. Funeral services by J. B. Shoemaker and E. L. Yoder.

Of internal hemorrhage, in Moulton, Iowa,

Nov. 9th, 1873, Samuel, son of brother Aaron Harter, aged 25 years, 8 months and 11 days. Funeral services by the Brethren, from John 5: 25.

The subject of the above notice, was a young man of more than ordinary worth for industrious habits, amiability, and morality. He had few equals; and was respected by all who knew him. His remains were followed to their resting place by a large concourse of friends and relatives; and during the ceremonies of interment, there were few eyes present that were not bedewed with sympathetic tears. Like many others, he put off the preparation for eternity until confronted by the rider on the pale horse, who claimed him as his own, despite the skill of physicians, the struggles of the soul, and the tears of friends. His struggles with death were severe and protracted. When about to yield he exclaimed in the agony of his soul,

"Here, Lord, I give myself to Thee,
'Tis all that I can do!"

This is another solemn warning to all who neglect the day of salvation until the final moment. Oh that men would take heed to their ways! and honor the Lord by love-service before they are obliged to face the grim destroyer, when there is nothing left to offer but the fleeting breath.

On Nov. 12th, at the same place, Minnie May daughter of brother Aaron and sister Elizabeth Harter, aged 3 years and 5 months. Funeral services from Matt. 18: 2—5. The above was a granddaughter of elder Abraham and sister Barbara Replogle. Brother Aaron has been singularly unfortunate with his family; having had (if the writer is correctly informed) ten deaths, including mother of first wife. He has the sympathies of friends and neighbors.

G. B. Replogle.

In Fulton county, Ohio, sometime in Feb. 1873, Mrs. Hannah Vanfleet, aged 52 years, 5 months and 22 days. The deceased leaves a kind husband and family to mourn their loss. Funeral services by the writer to a large concourse of people.

In the bounds of the Swan Creek branch, Fulton county, Ohio, March 13th, 1873, sister Elizabeth Fashbaugh, aged 70 years 4 months and 13 days. Sister Fashbaugh was born in Bedford county, Pa. Her last illness was short—10 hours—when she fell asleep in Jesus. She has been a member in the church and in good standing for some 28 years. She was loved and respected by all who knew her. Her life has been honest, upright, kind and indulgent. Peace be to her ashes. Funeral services by the writer, followed by R. K. Berkeybile.

Also, in the same congregation, Sept. 18th, 1873, sister Mary Snyder, wife of brother Henry Snyder, aged 77 years 8 months 9 days. Sister Snyder has lived in holy wedlock for 58 years; has been a member of the church of the Brethren for a great many years; and has raised a large family of children, 10 in number. Two of her children preceded her in death; the rest are all living and consistent members of the church. Grandchildren, 63; great-grandchildren, 37. May the Lord bless the husband of our departed sister with strength from on high, that he may be able to bear up in his old days, as also the dear children. Funeral services by brother Abraham Stutsman and the writer.

Also, in the same congregation, of Spinal Fever, Hattie Ellen Henricks, daughter of brother John and sister Catharine Henricks, and grand-daughter of brother Noah and sister Catharine Henricks, aged 6 years 3 months and 26 days. Dear parents, weep not for your sainted daughter. Rest assured that you have a bright gem in the kingdom of glory. Funeral services by brother David Berkeybile and the writer, from the words, "Suffer little children to come" &c.

A. Berkeybile.

LIST OF MONEYS RECEIVED for SUBSCRIPTION BOOKS, etc.,

N Wilson	1 75	K me & Livengood	75
J A Studebaker	10	M S Benn	10
W A Kershner	75	Wm Roberts	40
Jacob Kepner	40	J E Pfautz	1 60
Isaiah M Fouch	10	S P Miller	50
Norman Faw	40	Wm Reist	2 00
A S Culp	20	C C Frantz	10
W A Bashor	40	Hannah Knouff	5 75
T Brownd	40	G Ashenbrenner	3 50
Eld J S Hanger	10	E Troxel	1 50
J Leiter	20	E Mayraw	1 25
J Y Beckler	2 00	Eld A Stumey	1 25
G Brubaker	75	M Newcomer	2 25
Levi Burd	75	John A Miller	10
Lewis M Kob	75	E W Stoner	1 00
T B Wentick	2 10	Wm B Jacobs	1 50
A C Kinny	10	B Hollinger	40
Simon Martin	1 25		

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VOLUME IX. DALE CITY, PA., TUESDAY, DEC. 9, 1873. NUMBER 49.

For the COMPANION.

Solemnity of Death.

Is it not a solemn sight to look upon the pale face of a lifeless human being? Who can behold it without feelings of solemnity? Do you see that procession moving slowly toward the cemetery? What is the size of the coffin which you can see within the hearse? Perhaps it is a large one; and perhaps the last one which you saw was the smallest size, bearing away from the arms of some fond mother a darling little babe. Perhaps the next one which you see may be one of medium size, bearing away from the walks of life a blooming youth. Do you hear the solemn sound of the cemetery bell, while their bodies are being consigned to the tomb? Does it not tell us that we too must die? How long since they were filled with life and health, and their hopes of life and pleasure were as strong as ours? Only a short time—a few weeks, or, perhaps days. The question seems naturally to arise, how soon will I be summoned by the dread messenger who travels through the length and breadth of the land, sparing neither old or young, rich or poor—neither the noble nor the dejected, the beautiful or the deformed? A feeling of solemnity pervades our whole being. But we fix the time in the far distant future. How revolting to our natures is the thought of death! If we are prepared to meet our God in peace.

"Death is the gate to endless joys;
And yet we dread to enter there."

But when the good shepherd is ready to receive us, he knows full well how to bring us into resignation. He will lead us gently through fiery trials of affliction; perhaps take the loving little lambs from our arms to his bosom, or the dear companion from our side. We are made to feel that this world is all a lonely wilderness, and to sing,

"How long, dear Savior, oh! how long,
Have I on earth to stay?
Roll on, roll on, ye wheels of time,
And bring the joyful day."

But if we feel that we are unprepared to meet death, it seems natural for us to look upon it as being far in the future; and to delay making preparation till a more convenient season. Alas, how many are swept into eternity while waiting for a more convenient season!

Parents, did you ever witness the death of a sinner? Oh, how it excited your energies in bringing your children into the fold of Christ! I witnessed a scene on the tenth of October, one year ago, which impressed on my mind the great responsibility resting on parents. I wish every parent could be impressed with this, the most horrible scene which I ever beheld. It was the death of a young man who had made no preparation for the solemn change. His mother was a member of the church. She attended meetings and Sabbath-school, and took her daughter with her. She often asked her two sons to go with her, but they always refused. Their father was a wicked man. He seldom attended meeting. He allowed his sons to spend their time as they liked. Their Sabbaths were spent in reading novels, playing violins, &c. They were young and happy, and looked upon death as a light thing. But a few weeks before Willie was laid on his death bed, he and I were conversing on the subject of death. It made my blood run cold to hear the careless expressions which he used. He was perfectly confident that he would live to be old. I little thought of his dissolution being so near, but tried in the fear of God, to warn him of his danger. He soon fell sick, and lingered nearly three months. His poor mother, as she saw his danger, was in agony. She wept and prayed for him day and night, but was afraid to speak to him directly about death. She asked him if he did not want to get well, and if he could not pray to God to raise him to health. She did not allow any one to speak to him on the subject of death.

On the 8th of October, he was seen to be sinking very fast. A physician was called. He could give them no encouragement as to his condition. He asked the young man his prospects of heaven, and whether he could not cast his care on Jesus. He said, "Doctor, I am too

wicked." He was not addressed again on the subject until one o'clock in the morning of the tenth. He was found to be speechless and dying. Oh! the agony of those parents cannot be described. That father had not prayed with and for his son all through his life. He had not seen the necessity of it. But I never heard such prayers escape the lips of human, as he prayed in that dreadful hour. He entered into a solemn covenant, to serve God the remainder of his life, and train his children for him, if he would only spare his darling Willie. But it was too late. It was not the first warning he had received. Two years before he had been warned by the death of a little son; but he had passed it by unheeded.

The parents and friends who were present gathered around the dying young man. Every breath was a prayer for him. He looked wildly from one to another. Such looks I hope never to behold again. He could not speak, but seemed to realize his condition! He was urged to pray, in answer to which he cast his eyes upward and uttered a soul-harrowing groan with every breath until he breathed his last.

Thus passed away a promising man. I do not say he was lost, the dying thief was forgiven, but there is danger in delaying for death-bed repentance. Is it not astonishing how easily we forget chastisement? How apt we are to seek the vain pleasures of this world, to drown our sorrows! How many in trying to stifle their convictions of sin, and their dread of death and the judgment, after a severe chastisement, launch far out on the sea of folly and fashion. While gliding smoothly on this beautiful sea, they embrace the doctrine of David's fool, who "saith in his heart, There is no God." They then are perfectly happy, and resolve to spend the remainder of their days on those pacific waters. But the good Lord who sees them drifting astray, sends a mighty storm, to remind them once more of their home.

Let me here illustrate by a circumstance which came under my observation a few years ago. It was the death of a young lady, the only child of wealthy parents. She was beautiful and accomplished; and upon her was lavished everything which she desired that money would buy. She did not set her affections on things of this world, as her parents did. She was a sweet, amiable, Christian girl. Although her father almost worshipped her, he did not believe in her God and religion, or rather *pretended* not to believe in them, and was anxious that she should make a fine display in the world, in which he much delighted. But she resisted with firmness, and was devoted to Christianity. When disease claimed her for its prey, she did not murmer, but seemed perfectly resigned. Three of the best physicians of the town were employed, but in vain. She lingered and suffered about three months, when it was evident that she must die. But her proud hearted father could not believe that his lovely daughter would be taken away from him. He had buried a little son himself, and had seen his neighbors bury their darling children, but he could not realize that death was no respecter of persons, until a few days before she died. He saw her condition, and then his greatest anxiety was, to know that she had faith in God. Most of his time was spent by her side, conversing with her on the subject of religion, often asking her if she was willing to die. She assured him she was, and entreated him to meet her in heaven. A few moments before she died, he said to her, "Daughter, are you still confident you are going to heaven?" She answered him with emphasis, "Yes, father, *yes!*"

Thus passed away sweet Mollie, the belle of Saulsburg. Who will try to imitate her life, that their death may be like hers?

> "How blest the righteous when he dies,
> When sinks a weary soul to rest!
> How mildly beam the closing eyes!
> How gently heaves the expiring breast!"

This proud hearted man was now humbled as a little child. He said he had doubted the reality of experimental religion, but could never doubt again. His wife soon joined the church and has since lived an humble Christian life; but the father has rather worshiped the remains of his child than the Savior. His whole heart is filled with pride in acts of honor to her memory. This is right to some degree; but it is certainly wrong in the sight of God, to see thousands of dollars worth of property laid away to moulder and ruin, because they were once owned by a poor, human being, who is now returning to dust. Would it not be more pleasing to him to see it used in sending his gospel to the heath-

en, or in relieving the suffering poor of our land?

If this man should give five dollars to the missionary cause, or ten towards building a church, he would look upon it as a large sum; but one hundred dollars for a coffin for his child, several hundred for a monument, one hundred for a life size likeness of her, five in a piano which is kept in memory of her, one hundred in a gold watch and chain, several hundred in other valuables, and a beautiful pony which is not allowed to be worked because it was hers—are consecrated to her memory cheerfully. I have often wondered if this poor man would ever be warned again until he is called to give an account of his stewardship. Doubtless he intends to prepare to meet his child in heaven, but is waiting for a more convenient season. Alas! this man is only one among many who spend their time and means for selfish purposes, while they would let Lazarus lie at the gate and beg for the crumbs which fall from their tables.

Now, my dear readers, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

Religion never was designed
To make our pleasures less."
"'Tis religion that can give
Peace and comfort while we live."
"'Tis religion that can give
Solid comfort when we die."

"Kind souls, reflect awhile with me,
Upon your wretched state!
How frail our life, how short our time,
Our miseries how great!

How short the pleasures earth affords!
How transient and how few,
Compared with heaven's eternal joys,
And pleasures ever new!

Make the extended skies your tomb,
Let heaven record your worth;
For know, vain mortals, all must die,
As nature's sickliest birth.

Would bounteous heav'n indulge my prayer,
A nobler choice I'd frame
Than here to be esteemed great,
Or gain an earthly name.

But in thy book of life divine,
My God, inscribe my name;
There let it fill some humble place,
Beneath the slaughtered Lamb."

MARY M. TAYLOR.

Morrisonville, Ill.

Lonely Workers.

Many Christians have to endure the solitude of unnoticed labor; they are serving God in a way which is exceedingly useful, but not at all noticeable. How very sweet to many workers are those little corners of the newspapers and magazines which describe their labors and successes; yet some who are doing what God will think a great deal more of at the last, never saw their names in print. Yonder beloved brother is plodding away in a little country village; nobody knows anything about him, but he is bringing souls to God. Unknown to fame, the angels are acquainted with him, and a few precious ones whom he has led to Jesus, know him well. Perhaps yonder sister has a little class; now and then a little child ascends to heaven to report her success, and occasionally another comes into the church; but nobody thinks of her as a very remarkable worker; she is a flower that blooms almost unseen, but she is none the less fragrant. There is a Bible-woman; she is mentioned in the report as making so many visits a week, but nobody discovers all that she is doing for the poor and needy, and how many are saved in the Lord through her instrumentality. Hundreds of God's dear servants are serving him without the encouragement of man's approving eye, yet they are not alone—the Father is with them.

Never mind where you work; care more about how you work. Never mind who sees, if God approves. If He smiles, be content. We cannot be always sure when we are most useful. * * * It is not the acreage you sow; it is the multiplication which God gives to the seed, which will make us the harvest. You have less to do with being faithful. Your main comfort is that in your labor you are not alone, for God, the eternal One, who guides the marches of the stars, is with you.—*Rev. C. H. Spurgeon.*

The man who never failed is a myth. Such a one never lived, and is never likely to. All success is a series of efforts, in which, when closely viewed, are seen more or less failures. The mountain is apt to overshadow the hill, but the hill is a reality nevertheless. If you fail now and then, don't be discouraged. Bear in mind it is only the part and experience of every successful man.

An Unexplained Phenomenon: Or the Darkness over New England in 1780.

Concluded from page 758.

But lest this description may be considered exaggerated by the excitement engeudered by the immediate occurrence of this phenomenon, we here reproduce the strong language of Dr. Samuel Tenney, written in calm mood to the Historical Society five years subsequent to the scene he is describing; the language of a philosophic mind deeply impressed. He says: "The darkness of the following evening was probably as gross as ever has been observed since the Almighty first gave birth to light. It wanted only palpability to render it as extraordinary as that which overspread Egypt in the days of Moses. And, as the darkness is not substantial, but a mere privation, the palpability ascribed to that by the sacred historian must have arisen from some peculiar affections of the atmosphere, perhaps an exceeding thick vapor that accompanied it. I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable shades, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes was equally invisible with the blackest velvet."

What was the cause of this darkness? Here the wisdom of New England was baffled. Newspaper men, who are generally regarded as competent to explain all passing events, gave up in despair, and said: "It is to be desired that curious and philosophical gentlemen would favor the public with a solution of this phenomenon. They said, "There was nothing terrible in it," but nevertheless nearly everybody was terrified. It was pronounced a *lusus naturae*, past the vulgar comprehension, and which it was requested that the Royal Society of England should be consulted to frame a solution. But this learned body never explained it. Dr. Tenney, in 1785, wrote the Historical Society that the ability of the land had endeavored to present a cause, but, said he, "You will agree with me that no satisfactory solution has appeared." In similar language wrote Noah Webster in 1843. The theory of some, that it was smoke and ashes from forest fires, extensively raging, is overturned by Dr. Webster, who argued that "no fires in our forests could have been sufficient to spread a dense cloud over all of New England and even some parts of the Middle States." He might have added: "And this in so short a time, when the swiftest clouds move but ten miles an hour." The theory of Webster himself, that it was the smoke of some volcano in the northern regions of this continent, wafted in a vast volume by the wind," is equally untenable. No great density of smoke was observable, and in Boston, as elsewhere, "there was," says a Bostonian, "not the least appearance of fog, smoke, or haziness."

The old poems declare that smoke from the burning of every town and forest in the land would not create so dismal a gloom. And all analogies teach they were right. The notion of some, that Venus or Mercury intercepted the sun's rays- is refuted by the fact that there was no transit of either of these planets during that year. Some said it was a solar eclipse—a conclusion rendered impossible by the moon's having fulled the day before. And very aptly does the astronomer of Paxton ask: "If the darkness of the day was caused by a solar eclipse, what then darkened the night, as the moon was more than forty hours' motion past her opposition?" Others said a comet interposed the baleful shadow of its nucleus between men and the sun, or flung its tail upon the earth. Dr. Tenney attributed the darkness to a substratum cloud of vapor of great thickness and density, the sun's rays getting lost in the struggle to penetrate the dusky shield. And Stearns regarded it as caused by exhaled particles of various qualities of matter highly condensed and impervious to sunlight. It is possible these views were borrowed from Dr. Thomas Burnet, the English geologist, who, more than a century earlier (in 1667), had written that in the "Latter Days," in accordance with our Lord's prediction, "The sun and moon will be darkened, or of a bloody hue or pale countenance, produced by an infectious and corrupt air, filled with thick vapors and fumes or turbid exhalations, atmospheric obscurities to a great extent intercepting the sun's rays, causing it thus to appear, and proportionably diminishing the light of the moon." (Vide Theory of the Earth.) To say the least, many of the views of the New Englanders coincided with those of Burnet respecting the *modus operandi* by which an unusual solar obscuration could take place. Far more likely is the view already hinted at, that the secondary cause was not at all in the body of the solar orb or in the earth, but of cosmical origin, and traceable to cometic or meteoric material consuming in the upper regions and falling in a great cloud into the atmosphere in the form of cosmic dust. The sooty and sulphurous smell in the air, the faint electrical flashes, and the black dust seen on the surface of water in many localities, favor this view. The cause was evidently cosmic, cometic, and celestial.

But while New England admitted a secondary cause, her Christian people, sharing the feeling of the devout and philosophical Stearns, imputed the flinging of this black shadow "like a funeral pall" over the land inhabited by nearly one-third of the people of the United Colonies, to the direct interposition of the God of the Universe, who himself, by means unknown to mortals, darkened both the sun and the moon, both the day and the night, as a token of his indignation against every prevailing iniquity, and an omen of a future day of universal destruction and wrath! It made no difference that it was not supernatural, or that secondary causes had produced the result witnessed. The effect only was sought for; the sacred Scriptures had announced a darkening of the sun and moon, and these signs had been fulfilled before their eyes—locally, to be sure—but so were all physical and moral signs. The gravest minds reverently went behind all secondary cause and declared it was the immediate hand of God. The ministry insisted it was occasioned by a divine arrangement of nature, and in the spirit of the sacred Hebrew writers, who ascribed all remarkable and accountable acts of the natural world to the working out of the vast designs of the Infinite, said: "This is the Lord's doing, and it is marvelous in our eyes!" In more modern times, men would doubtless have said: "Oh! it is only a temporary obscurity of the light by a cloud of exhaled vapor, or by terrestrial contact with cosmic particles, and nothing more." Few minds would see God in the mysterious cloud. Not

sa with our fathers. They saw in the strange sun-darkening shrond a sure celestial token of the approaching consummation, and so proclaimed it in all ways. The impression was most profound, and was not effaced during the remainder of that century. The view was reiterated seventeen years later by the orthodox Spaulding in the pulpit of the Tabernacle at Salem, and was indorsed in the first religious paper in the world, published at Portsmouth in 1808. Indeed, it was opposed by none. To-day, nearly the entire body of believers, comprising the sect of Advent Christians in the United States and Canada, sustain the views of the New England Christians of the last century concerning the significance of the darkness of Friday, May 19, 1780. We argue nothing here *pro* or *con.*, but only state facts, and should be unfaithful chroniclers of historical fact did we omit to record this abiding conviction of nearing Judgment on the old New England mind, and transmitted to hundreds of thousands of their posterity by the never-to-be-forgotten Dark Day.

We may learn lessons of good from these recollections of the famous Black Friday. Individually, the multitudes who live in 1871 may not feel that such old-time and far-off events, however ominous, at all concern them. Nevertheless, there was wisdom in the words, and a certain heroic principle in the conduct of Abraham Davenport, Colonel, and afterward Judge of Stamford, Conn., and State Counsellor in the Legislative Chamber at Hartford—a wisdom and a moral worth remembering. The providence of God found him serving his day and generation when the great darkness fell. Amid the deepening gloom that wrapped about the city, darkened the rooms of the State House, and set the law-givers to trembling and many of them to exclaim: "It is the Lord's Great Day," and move to adjourn, Davenport refused to be frightened from his post, but when all eyes turned to him, boldly said: "I am against the adjournment. Either the day of Judgment is at hand, or it is not. If it is not, there is no cause for adjournment. If it is, I wish to be found in the line of my duty. I wish candles to be brought." Men will lose nothing while in the true line of present duty. In the words of the poet Whittier in allusion to the scene we here describe: 'Simple duty hath no place for fear." The line of duty is the true path for all to walk in, come what may.—D. T. Taylor, in *Boston Journal.*

The Mind.

The mind is a nobler store-house than a coal-bin, a savings-bank, or even a casket for the most costly diamonds In the sight of those higher intelligences who can look into the secret of things,—who can see the prince's heart, though covered by a beggar's jacket,—in their sight, that which enlightens the mind, illuminates the understanding, expands the soul of a little pauper child, is of greater worth, of more importance, than that which fills the coffers, swells the purse, and fosters the vanity of the proudest millionaire.

Let us boast of our mineral wealth and thank a beneficent Creator for hiding in the earth such inexhaustible treasures of glittering stones and precious ores; but let us not forget that there are other sources of wealth—other mines whose working is essential to the good of society, the church and the State.

"Deeper, deeper let us toil,
In the mines of knowledge;
Nature's wealth and learning's spoil
Win from school and college:
Delve we there for richer gems
Than the stars of diadems."

J. Zick, Jr.

For the Companion.

Farewell to the Old Year.

The Old year is passing, and the New year will soon dawn upon us. Many of our friends, who are with us now, may be in the cold embrace of death by the time the New year comes in. Let us try to begin the New year with new hopes and resolutions, and strive to be better and nobler. When we look back to the past year, we may perhaps regret that we have not done many things that our conscience prompted us to do. But when the year is past, we can never recall angry words and cruel deeds that we wrought in the past year. Providence has been very kind to us during the present year; he has given us a year of plenty, and has spared our unprofitable lives, whilst many of our friends have been called away to a better world than this. But we are like the Old year, we must pass away.

I will also say a few words of the Companion. It has been a welcome visitor to our family during the present year. I have perused its valuable columns with great interest, and I consider it one of the best papers ever printed for family reading. I hope it will continue to be as interesting during the coming year. Many of the readers of the Companion are deprived of assembling at the house of God to worship; and to such persons the paper is doubly welcome; and it is appreciated more than by those persons that can attend church. We hope that some of the good writers who have remained silent so long will resume their pens, and let us receive such articles as are intended to benefit all of us that read the Companion. I will say in conclusion that we are sorry to hear that we are about to lose our much esteemed editor; but we hope all parties concerned are satisfied. From your friend

Minnie Roelkey.

New Market, Md.

The Torn Bible.—About the only family quarrel of which we have heard, that turned out well, is that of which a pastor tells. He went into a house and saw a Bible on the table, and said, "What a pity that this Bible should be so torn! You do not seem to take much care of it. Half the leaves are gone." The man answered, "This was my mother's Bible, and my brother John wanted it, and I wanted it, and we could not agree about the matter, and so we each took a half. My half has been blessed to my soul, and his half has been blessed to his soul. And now we are both saved and love each other very tenderly."

"He had power over the angel, and prevailed." He is a strong man, indeed, who overmatched heaven's strength, and the Holy One of Israel, the stronger Lord; which is done by a secret supply of Divine strength within, wherewith the weakest, being strengthened, overcome and conquer. It shall be a great victory to blow out the flames of that furnace you are now in with the breath of faith; and when hell, men, malice, cruelty, falsehood, devils, the seeming frowns of a sweet Lord in the dark, which is your only victory, your enemies, that are but pieces of malicious clay, shall die as men, and be confounded.—*Rutherford.*

For the Companion.

Closer Than a Brother. (6s & 4s.)

Closer, my Savior, thou,
My song in death,
Swell now with grateful praise
My latest breath.
Savior, I come to thee;
Thy blood shall make me free,
I come to thee.

Though scarlet be the stream,—
Red current flow,—
Oh! wash my sins away,
Make them like snow.
Jesus, I come to thee;
Thy blood, it cleanseth me.
Come close to me.

Sheddeth the Lamb of God
A crimson pool
Of blood, to wash and make
Me white as wool?
My Shepherd heareth me,
He beckons unto thee,
"Come thou to me."

Now let my song of joy
Exultant rise,
Angelic harmonies
Surging the skies.
Oh! lead me close to thee,
So that by faith I see
Thou lovest me.

Bright from the Eden shore,
Celestial ray,
Hope, gleaming in a star,
Bear me away.
So would I long to be
Closer yet unto thee
Ever with thee.

Depth of infinite love,
Hope in the cross,
Life in eternal day,
Gold without dross,
Closer I cling to thee;
Do thou abide with me,
And I in thee?

P. H. Beaver.

Montandon, Pa.

Selected by Silas Thomas.

Pride.

And now abideth pride, fashion, extravagance, these three; but the greatest of these is pride—simply because it is the root of the whole matter. Destroy the root and the tree will die. It is hardly worth while to waste ammunition in shooting at fashion and extravagance as long as the root is alive. Most persons say it does not matter how people dress, pride is in the heart. Very true, but straws show which way the wind blows. A plain exterior may cover a proud heart; but depend upon it, a fashionable exterior seldom, if ever, covers a plain heart. Some rules work two ways, and some will not. A lady once asked a minister whether a person might not be fond of dress and ornaments without being proud. He replied: "When you see the fox's tail peeping out of the hole you may be sure the fox is within." Jewelry, and costly and fashionable clothing, may all be innocent things in their places, but when hung upon a human form they give conclusive evidence of a proud heart.

But is it possible that a man can be found at this advanced age of refinement that dares to speak or write a word against pride and its consequences? The large majority of that class of men died and were handsomely buried some time ago. Now, the pulpits have nearly all shut down on that style of preaching. The fact is we have passed that age, and are living in better times. Our fathers and mothers were far behind the times. They were good enough in their way, but dear me, they would not do now. They wore plain clothes, worshipped in plain churches and sung old-fashioned hymns. They talked and acted like some old pilgrims that were going to a better country; and when they left the world they stuck to it to the very last, that they were going to a city where there is no night. And it is my deliberate opinion that a vast majority of them went just where they said they were going.

But they are nearly all out of the way now, and the people have a mind to try a different route. We can be Christians now and do as we like. Yes indeed. We have fine churches, cushioned seats, costly carpets, a fashionable preacher, and have all our fiddling and singing done to order. Why, in some of our modern churches the majority of the choir are not even members of the church; and they do sing so sweetly—perfectly delightful. The music rolls over the heads of the congregation like the sound of many waters. Not a word can be heard, but the sound is glorious. Sometimes one sings all alone for a little while, then two and pretty soon the whole choir will chime in, until the whole house is filled with the most transporting sound. Now if this is not singing with the spirit and with the understanding also, then what is? that's the question. I know it is a little risky at this day to speak out against pride, because the church is full of it. It is no use to deny it. And hundreds who occupy the pulpit, whose duty it is to point out these evils plainly, are like dumb dogs; they don't even bark at it. They just let it go, and go it does, with a vengeance. And in proportion as pride gains in the church, spiritual power dies out. They will not, cannot dwell together, for they are eternal opposites.

It is a sin and a shame for men and women professing Christianity to spend money the way they do to gratify a proud heart when ten out of every twelve of the human race are yet unsaved, and eight out of every twelve have not as much as heard the gospel of Christ. There are many evils in the land and in the church, but I doubt if any evil is doing more harm than pride. It has stolen into the church by degrees, and now rules with a rod of iron. Churches that were once noted for plainness, and whose law still stands against pride and fashion, are practically powerless on the subject. It seems that nearly all creation is kept busy in furnishing fashions enough to satisfy the cravings of the depraved heart. An old Scotch preacher is reported to have said in a sermon at Aberdeen, "Ye people of Aberdeen get your fashions from Glasgow, and Glasgow from Edinburg, and Edinburg from London, and London from Paris, and Paris from the devil." Now I cannot say that we get our fashions by that route, but I am tolerably certain they originate from the same headquarters.

The religion of Christ is pure, peaceable, gentle, easy to be entreated, and full of mercy. All Christians are baptized with one spirit, into one body. They mind not high things, but condescend to men of low estate. Their highest ambition is to honor God with all they have and are. They are not puffed up, not conformed to this world, but transformed by the renewing of their minds. There is no such thing in heaven nor earth as a proud Christian, there never was, nor ever can be. Pride is of the devil—it originated with him, and he is managing it most successfully in destroying souls.

But who is to blame for this state of things in the church? First and mostly, the pulpit is to blame. Men who profess to be called of God to lead the people to heaven, have ceased to rebuke this soul-destroying, heaven-provoking spirit. But why? First for a living, then for popularity. Esau sold his birth-right for a dinner of greens. That was a costly morsel for him. But now men sell out "cheap for cash or produce." Churches that were once powerful for good are now well nigh lost in forms and fashions. We may shut our eyes and wink and whine, and cry old fogy, and grandfather, and Moses and Aaron, and all that, but the fact is before us, pride, fashion and extravagance are eating the very life out of many of the heretofore best congregations in the land. The world is running crazy. The rich lead the way, because they can,

while the poor strain every nerve to keep in sight, and the devil laughs to see them push on. Pride thrust Nebuchadnezzar out of men's society, Saul out of his kingdom, Adam out of Paradise, and Lucifer out of heaven." And it will shut many more out of Heaven, who are now prominent in the church. Neither death nor the grave will change the moral character of any one. The same spirit that controlled in life will cling to the soul in death, and enter with it into eternity. The angels of God would shrink from the society of many a fashionable Christian of this day. A few such souls in Heaven would ruin everything. Among the first things they would propose, would be a change of fashion. These pure white robes that the saints wear would not suit their taste at all. In life they care little about Christ and spiritual things, and they would care no more for them in Heaven than on earth. If there were two Heavens, one where Jesus is all in all, and the other with a Paris in it, I presume the road to the Paris heaven would be crowded with fashionable Christians. "Ma," said a little girl, "if I should die and go to Heaven, should I wear my *moire antique* dress?" "No, my dear, we can scarcely suppose we shall wear the same attire of this world in the next." "Then tell me, ma, how the angels would know I belonged to the best society?" In the views of that little girl we have illustrated the spirit of many a would-be-Christian of this day. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above not on things on the earth. For ye are dead, and your life is hid with Christ in God." —*Bishop Weaver.*

A Serious Subject.

Never laugh at religion. Never make a jest of sacred things. Never mock those who are serious and in earnest about their souls. The time may come when you will count those happy whom you laughed at—a time when your laughter will be turned into heaviness. Whatever you please to laugh at, don't laugh at religion.

Contempt of holy things is the high road to infidelity. Once let a man begin to make a jest and joke of any part of Christianity, and I am never surprised to hear that he has turned out a right-down unbeliever.

Have you really made up your mind to this? Have you fairly looked into the gulf which is before you, if you persist in despising religion? Call to mind the words of David: "The fool hath said in his heart, there is no God." The fool, and none but the fool! He has said it, but he has never proved it! Remember, if ever there was a book which has been proved true from beginning to end, by every kind of evidence, that book is the Bible. It has defied the attacks of all enemies and fault-finders. "The word of the Lord is indeed tried." It has been tried in every way, and the more evidently has it been shown to be the very handiwork of God himself.

Matthew Henry tells a story of a great state man in Queen Elizabeth's time, who retired from public life in his latter days, and gave himself up to serious thought. His former gay companions came to visit him, and told him he was becoming melancholy. "No," he replied, "I am serious; for all are serious round about me. God is serious in observing us. Christ is serious in interceding for us, the truths of God are serious, our spiritual enemies are serious in their endeavors to ruin us, and why, then, should not you and I be serious too?" Don't laugh at religion!—*Presbyterian.*

For the Companion.

Symbols.

An audible confession of sin, and an audible promise to avoid it, when the manner of expression does not betray insincerity, is the best index of genuine repentance that can be known by men of one another. Both words and countenances may, however, possibly be false indexes of men's hearts. Thus they may have the proper words, and many other proper externals, and yet deceive one another and themselves. But God they cannot deceive, because he always knows the heart. Therefore, externals are both signs and realities only when the heart is right.

A real visible immersion of a believer in Christ, in the water, in the name of Christ, is as signally and as really the initiation of a new creature into the world. In both cases the creature may be a dead one; or, if alive, it may soon die. In both cases action is the sign of life. In both cases inaction is the sign of death. Baptism is therefore both a sign and a thing signified.

A man who girds himself, and stoops to wash his brother's feet, is as humble as Jesus was when he did it, as far as the sign goes. But there is an inexorable correlation between the sign and the thing signified. The ordinance of feet-washing generates and diffuses in every direction a spiritual atmosphere, which finds its way, backward and forward, into every side, every nook, and every corner of men's conduct, and women's, too.

Kisses are symbols too. There are only two kinds, the holy and the unholy. There are many persons who seem to think there is but little difference between the holiness and the unholiness of kisses. Others seem to think the difference so great that men are unable to salute one another with a holy kiss, and rest with a conclusion to omit it altogether, like the man who buried his talent.

The man who eats of the bread and drinks of the wine, that have been set apart to be emblems of the body and blood of Christ, does it significantly and really when he knows what the Lord's body and blood is; and this he knows when he carries about in himself a store of nourishment for helpless souls around him.

Those who participate in eating the meal which is said to be a *fac simile*, i. e., an exact imitation in matter and spirit of the one that Christ ate with his disciples in the night of his betrayal, are affected by it religiously, only in relation to their spiritual conditions. Judas participated in it and afterwards did what he did because there was a devil in him. Peter shortly afterwards denied his Lord and Master with a curse, because he was yet a very weak babe in the kingdom of Christ; and, but for the timely nourishment he received, he would very soon have died. Therefore the symbols must be right and rightly observed, and the heart must also be right.

The fact that the minds of some people are superstitiously fixed upon external deeds, does not by any means obliterate external righteous acts. Actions are men's fruits now just as much as ever they were, and in kind and quality they are just the same as ever they were. When a man prays he does right, and is right, if he prays right and his heart is right; but if he does not pray, (unless there be impediments in his speech,) audibly, (except with respect to somebody that can't hear,) and thinks ever so much about being good and doing good, his faith is dead.

Z. B. Garver.

Mt. Union, Pa.

If you want to annoy, and puzzle, and baffle a man full of trick and duplicity, you have only to practice a straightforword and simple integrity.

If you would have your laws obeyed, without mutiny, see well to it that they are pieces of God's law,—otherwise not all the artillery in the world can keep down mutiny.—*Carlyle.*

We are more likely to lose our comforts from want of love and gratitude, than from want of gifts and wisdom.

Christian Family Companion.

DALE CITY, Pa., Dec. 9, 1873.

The Second-hand, and the Direct Knowledge of God.

"I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes." Job 42: 5, 6.

This language expresses Job's knowledge of God when he was in all probability near his latter end, and after he had passed through a discipline, which in point of suffering and variety, few of our race have ever endured. This discipline consisted in a series of personal and domestic afflictions with which Satan was permitted to afflict this servant of God. Though living, perhaps, not less than fifteen centuries before the introduction of Christianity into the world, his trials and their effects harmonize beautifully with the experience of Christians as given in the following language of Peter: "Wherein (that is in hope of their finished and full salvation in the last times) ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." 1 Peter 1: 6, 7. The trial of his faith was indeed precious, and he passed through the ordeal triumphantly, and came out a purer, an humbler, and a wiser man, —wiser in that saving knowledge which is said to consist in the knowledge of the only true God, and Jesus Christ whom he sent. John 17: 3.

It is with his knowledge of God which he obtained in his afflictions and bereavements, that we now have to do. We wish to look at Job's knowledge of God as an illustration of the knowledge of him we are to have to make that knowledge a source of joy and hope.

There is implied in this expressive language of the patriarch, an historical and experimental—a *second-hand* and *direct* knowledge of God. "I have heard of thee by the hearing of the ear." He had heard much said by people among themselves, and to him about God. His three friends, Eliphaz, Bildad, and Zophar, had no doubt said many things about God to him, as had Elihu. And it is altogether likely that he had pious parents; and if so, he had heard much of God in his childhood. Such historical or *second-hand* knowledge of God is very common. Those great teachers, the Bible and nature, impart an extensive knowledge of God "There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world." Ps. 19: 3, 4. This knowledge of God is very extensive. It is not confined to Christendom, but abounds in other lands. A large number of the inhabitants of the world who have arrived at that age which renders them susceptible of knowledge, have heard something about God and his character. In our own age and country much is said about God. A great many persons are professionally engaged in the work of spreading the knowledge of God. In the family, in conversation with friends, and especially in the sanctuary, we have heard of him by the hearing of the ear. Much is said of God in science and politics, as well as in religion. Our literature has much to say of God. This historical, *second-hand*, or *theological* knowledge of God prevails extensively in the world.

And though this knowledge of God that we have been considering is useful as an introduction or preparatory step to something that is higher and better; it may be a stimulant to our mental powers to strengthen them; it may open scenes of wonder to the mind upon which the imagination may revel in a certain kind of pleasure; and it may have some restraints upon vice. But there is no true godliness in it. It has no regenerating power upon the heart; no transforming power upon the life as is proven from the fact that thousands who have this knowledge are neither pious nor moral. Its influence upon the soul is like the influence of the sun on the earth in winter, cold and unproductive, and not like the sun in spring and summer, warm and quickening.

But Job in his affliction obtained a higher, a more thorough, a direct, an experimental knowledge of God. "Now mine eye seeth thee." This is the expression of a soul in close contact with God,—in conscious communion with him. The Almighty came within range of Job's moral vision. He saw him with his eyes, and heard him speak with his own ears, and did not now only hear others speak of him. The spirituality of the Eternal touched the spiritual nature of Job, and quickened it into new life, and that new life assumed a character that assimilated it to the life of God, and made it the eternal life of divine revelation. This event in the life of the aged patriarch was a spiritual resurrection, a renewing of the spirit of his mind, a new birth, proving that a man can be born again when he is old. What Job saw was no doubt the common symbol of the divine presence; the pillar of a cloud which accompanied the whirlwind, and which appeared to the Israelites in the wilderness, and when worshipping in the temple, was a symbol of the divine presence. This symbol was used in the transfiguration. While Jesus was speaking to his disciples, "a bright cloud overshadowed them: and behold a voice out of the cloud." Job probably saw the cloudy pillar with his eyes, and at the same time there was an overwhelming and joyful sense of the divine presence felt within his spirit, which most effectually humbled him. We see from this incident in the history of Job as well as from the experience of the truly pious, that there

is a direct, conscious, and experimental manifestation of God to the spiritual nature of man, and that this manifestation constitutes the saving knowledge of God.

With this direct and experimental knowledge of God a new life manifests itself. All pride is subdued. There seemed occasionally before in Job some things that were not commendable. He seemed to treat his friends at times with disdain. On one occasion he said to them, "Ye are wise men, and wisdom will die with you; but I have understanding as well as you." But with the knowledge of God that he now possesses, how completely is he humbled as his own language shows: "I abhor myself, and repent in dust and ashes." Man, in conscious nearness with God has ever felt this. Isaiah, John, Peter and others as well as Job have felt this.

This direct and experimental knowledge of God which Job now possessed, did not only humble himself but it exalted God in his estimation. He acknowledges the divine omnipotence and omniscience while he confesses his own weakness and unworthiness. "I know" said he "that thou canst do everything, and that no thought can be withholden from thee." His faith in and familiarity with God are farther shown in the following language: Hear, I beseech thee, and I will speak; I will demand of thee, and declare thou unto me." Instead of, *I will demand of thee*, a better reading is, *I will ask of thee, and do thou instruct me.* This language implies that he would seek instruction of God, that he might know and do his will. This direct and experimental knowledge is controlling and influential, bringing us into submission to the will of God, and into submission to his law.

Reader, hast thou this direct and experimental knowledge of God? Is he revealed to thy inner consciousness? Dost thou talk familiarly with him as did Moses, and walk with him as did Enoch? And does thy knowledge of him humble thee, and impress thee with his omnipotence and knowledge, and induce thee to confide in his instruction, as did Job's? Rest not in a *second-hand* knowledge of God. The faith that overcomes mountains and the hope that triumphs over death, must have this higher and personal knowledge of God for their basis. J. Q.

Editorial Correspondence.

Friday, 14th. Brother Peter went with us to the printing offices, and other business places, after which we departed. Cawker City is a promising town, and is finely located. Dined at Osbourn, having failed to find sister Morrow, who, we were told, resided about two miles east of said town. Thence we set out again for Russell county. Lodged at a small hut, with a family by the name of DeJean. They keep the postoffice, called Covert. Some time ago an Indian killed a man by the name of Covert, near a Creek which has two forks. So the one fork was called Indian, the second Kill, and the third Covert—"Indian kill Covert." We have still about twenty-eight miles to our destination.

Saturday, 15th. Set out upon our journey early in the morning. Passed over a very bluffy country, most of the time on the summit, so that we had a good view. The weather was only a little too warm to be entirely pleasant in the middle of the day, but the morning and evening were charming. Took our dinner by the wayside, on the banks of the Saline river. The water tastes somewhat salty, but can be drank where one has no other to rinse his dinner down.

We came in sight of the town of Russell; then turned eastward toward Bunker Hill, which we reached just at nightfall. We stopped only to inquire the way. Thence southeastwardly to our destination, at the house of friend Joseph Winebrenner, whom we used to know at Martinsburg, but had not seen for twenty-five years. They very kindly received us, and refreshed us, after a weary journey. The family consists only of himself and wife, the children having left to try the world for themselves. We also spent

Sunday, 16th, with them, and are under obligations to Mr. and Mrs. Winebrenner for kindness and courtesies. We only had a Sabbath day's visit to this place, and so we could not very closely interview it. But what we did see, made a favorable impression upon our mind. There is beautiful prairie land for farming purposes; excellent rock for building, and an abundance of coal for fuel, and, we stake our reputation as a geologist, that other valuable minerals also abound. The country is recommended to us as very healthy. There are several brethren living in this neighborhood, but we did not get to visit them. We met brother Himes at his house, when inquiring the way, and learned that he was a brother, and was formerly from Cumberland Co., Pa. We are only making a raid into this country, to spy out the land, and cannot remain long enough at any place to fill any appointments, nor even to pay ministerial visits. We are upon our own expense, and visiting costs us the same as traveling, except the entertainment part.

Monday, 17th. This morning we set out for the return to Nebraska, hoping to reach Fairmont by Friday.

Thence we expect to visit Hastings and the neighborhood of Kearney Junction, Nebraska, and perhaps Ashland, Nebraska, and then return homeward, where we hope to land by December the fifteenth.

Have not seen a copy of the C. F. C. for the 11th, but suppose of course it is all right. We are still in good health.

Monday 17th. We had an unfavorable day for traveling, windy and cold. Dined near Lincoln Centre,

kindly furnished us by Mrs. Winebrenner. Lincoln Centre is the county seat of Lincoln county, and is a small and dreary looking town on the Saline River. Thence over the Blue Hills, to a Mr. Watson's, where we lodged. Comparing our accommodations here with those to which we had been accustomed heretofore, there is quite a contrast. Our hotel is what is known here as a "Dug Out." That is, a hole dug out by the hill, and covered over with large logs, brush and ground. Large, flat rock paved the floor, and a big chimney warmed the room, and made it quite comfortable. The family was kind, and favored us with their best, which was biscuit, butter, pork—which we left for them—and corn coffee.

Tuesday 18th. Took an early start, and were enabled to dine at Beloit, Mitchell county, on what we had left of yesterday. Lodged with a family in Jewell county, about eight miles east of Jewell City. This was the hardest place we had yet stopped at. We think people would be justifiable in refusing to entertain travelers—except in extreme cases—when they can afford no better accommodations. Biscuit, butter, tomato-butter, and water, composed our supper and breakfast, with plenty of dirt for condiment. The day was very unpleasant, cold and stormy.

Wednesday 19. Dined at Scandinavia, in Republic county, on the Republican River. Pretty fair meal for thirty-five cents each. Here we crossed the river on a bridge, for which we paid twenty-five cents. Our purse is getting very low, of which fact we wish our delinquent patrons to make a note. If that registered letter from brother Beer, does not reach us at Carlton, we will be obliged to get a job before we can go farther.

We are now lodging at another "Dug Out," about two miles from the Nebraska line, near the east and west centre of Republic county. We had resolved to have better quarters, but night overtook us with nothing better in prospect. We had no choice. If people would only be cleanly and tidy, we could bear with their poverty. But we know of no excuse for filthiness—unless it be ignorance. And for the nasty stench of tobacco smoke we also know no other excuse. Surely no person of information and refinement would pollute the air for his family and guests in the manner our host is inflicting upon us. We have not inquired their name, but from the conversation we are overhearing, we observe that they are from New York, Wisconsin, &c. Pork and biscuit are the leading articles of diet. We also had potatoes and eggs, but all saturated with the essence of scrofula, so that I was obliged to sup on cake dipped in the yolk of egg. Not a bit of butter. Tea, but no sugar. Nevertheless, we expect to survive. Sister Susan Reber, and a few other Marthas, whom we have had to reprove for their over-carefulness, may make a note of these jottings.

To-morrow evening we hope to return to our cousins' in Filmore county. To-day was very fair. We are enjoying reasonable health.

Thursday, 20th. Breakfast was even poorer than supper. The biscuit was yellow with soda—not fit to be eaten at all. We managed to choke down the upper crust of one, spread with sorghum molasses, which, with a couple of boiled potatoes, and a cup of bad tea without sugar, formed our breakfast. The weather was more favorable. Dined at Hebron, county seat of Thayer county, Nebraska, on crackers and cheese, because our purse was getting too light to enjoy better luxuries. But it was better and more wholesome than the last day's diet. Reached cousin Simon Holsinger's about sunset, and Alexander's soon after, where we lodged. At Carlton we received a reinforcement of $25 from brother Beer. Thanks for promptness. And so closed our Kansas visit. Well, "what do you think of Kansas?" May be the mental interrogation of some of our readers, and for their satisfaction we will give a brief summary. The counties through which we passed, namely, Jewell, Osborne, Russell, Ellsworth, Lincoln, Mitchell and Republic, are a little too broken to make a first class farming country. Some river bottoms are very beautiful and wide, but the high prairie is very rolling and broken. True, they all have some high land which is level enough to make good farms, but not in such large tracts as may be found in Nebraska. To make up for this deficiency, they have excellent rock for building purposes. We saw some very fine houses built of the Magnecia Lime rock, in Cawker City. This stone can be dressed like marble, but is softer than marble. We saw a printer's imposing stone made of it. It is found in great abundance and it is very easily quarried. Russell county has also coal, and we think undoubtedly iron and other minerals. The citizens all assured us that the country is very healthy, and the soil productive. Last season was extraordinarily dry, and consequently the crop was not a full one. Timber is scarce, though all the water courses have more or less of the scrubby stuff that can be used for fire wood. Water may be obtained in abundance, at from twenty-five to one hundred feet. But the streams are nearly all dried up. We never knew a country that can get up as many rivers and creeks with as little water. The Saline and Smoky Hill combined have scarcely water enough, (at the places we crossed them) to drive a good grist mill. The Republican river has plenty of water, but it is muddy. The little Blue, is a beautiful stream of clear water. There are, no doubt, many excellent opportunities in Kansas, for persons who have a little money, and pluck and enterprise enough to leave the place of their nativity, and endure for a few years, the privations of a new country. The reasons for having some means to take with them will hereafter be more fully explained.

Friday, 21st. Brother and sister Alexander Holsinger accompanied us to Fairmount, about eighteen miles distant. Fairmount is a promising town, on the Burlington and Missouri River R. R., in Filmore county. We like Filmore county very much. It embraces a very beautiful farming country. Land can be had, of the B. & M. R. R. Co., at from three to ten dollars an acre, with ten years time to pay, at six per cent. interest, no part of the principal payable for four years. We regard this offer as an excellent op-

portunity to obtain a good farm, upon terms within the means of any man who could pay for one at all. And there are millions of acres of these lands still for sale along the line of said road.

In the evening took the train for Hastings, where we landed shortly before eight o'clock. Put up at the Denver House, where we are being comfortably entertained, at our own expense of course.

Saturday, 22d. Last night was the most unpleasant night of our trip. We had a very severe chill and felt quite unwell all night. Very feverish, and wild and fearful dreams. Dreamed our daughter Annie had died, and woke with bitter weeping, and eyes streaming with tears. Oh, what a bitter agony! May the good Lord preserve us from such a reality. Arose with a headache. The morning was wet and chilly. Mr. C. B. Neilson, Agent for the B. & M. R. R. Co., took us on his wagon to interview the lands surrounding the town, but owing to the unfavorable weather, and our ill health, we soon returned.

The day is now over, and a very gloomy one it was. We could not even take a fair view of the town. Visited most of the business houses, including the printing office, and found them generally busy. It is indeed surprising how rapidly this town has sprung up. Just one year ago the town was laid out. There was not a house in it then. Now there are some twenty business places, and about one thousand inhabitants. It is situated at the Junction of the B. and M. and Denver City and St. Joseph railroads, and is destined to become one of the most important towns in Nebraska. Lots are selling at from fifty to three hundred dollars. On Monday, if the Lord will, and if the weather be more favorable, we hope to farther interview the country.

Sunday, 23rd. Last night and to-day we had an opportunity of reading C. F. C. No. 45, which we received at Carlton. L. A. Dosch makes a good thing of "Do Not." Do not fail to read it. We believe we published an article several years ago, under the heading "Do." We agree with B. A. Stoner upon the subject of "Evil Speaking." Let us combine these two essays and say: "Brethren, do not speak evil one of another." Our assistant gives way to a poetical inspiration upon the "Suffering Savior," which brings that subject forcibly to one's mind. "Outward Signs," according to J. W. Wilt, are not too much to be depended upon. Perhaps he thinks as Paul did: "Be not conformed to this world, but be ye transformed to the RENEWING of your MINDS." So we argue also; but then when the mind has been renewed, it will bring forth a non conformity to this world, or the fruits of the Spirit. Andrew Stalnaker closes his series of articles upon the subject of Baptism. His arguments are clear. Jas. Y. Heckler portrays Christendom to the life. We desire to be recognized among the "few," who do not wear the "Crown of Pride," of which Noah B. Blough gives a word of warning. The selections are all good and interesting, and we hope they will be considered.

Brother Sayler gives a number of quotations in favor of Capital Punishment, from the Old Testament, which he accompanies with such remarks that will lead the reader to infer that he favors the murdering of a murderer, by civil authority and forum. Now it may be that we are mistaken upon this subject, but we have always revolted at the presentation of the idea of taking persons, and, deliberately, and in cold blood, taking their life from them by any of the cruel devices which men have adopted, under the name or system of Christianity. We know it was sanctioned by the Mosaic dispensation, and that not only for murder, but as well for smiting or cursing father and mother, stealing men, being a witch, adultery, and many other misdemeanors. We might also quote many passages from the law of Moses, in favor of war, which to the Christian is horrible cruelty; in favor of divorce and re marriage, which to the Christian is fornication and adultery. But God is not a barbarian though he should tolerate the barbarian. If he were to adhere to the principles of the Mosaic dispensation, the Lord could never recognize the spirit of the Gospel. Or as Paul says: "Is God unrighteous who taketh vengeance?" "God forbid, for then how shall God judge the world?" In a Christian point of view we must denounce life taking, whether it be by personal violence, or legalized system, in single contest, or wholesale strife. "Vengeance belongeth unto the Lord." He will reward by casting all evil-doers "into the lake which burns with fire and brimstone." But it may be that we are influenced by our sympathies more than by correct scriptural knowledge, for we would surely not suffer any of our Christian brethren to execute the Death Penalty, and do not like to have them even favor its being done. Perhaps the discussion of this subject may help us to get correct views upon it; but let us not cut each other to pieces while we interchange our opinions, lest we ourselves become worthy of execution, by having a mill stone tied to our necks and be cast into the sea.

We read with interest the remarks by brother Beachly to the Brethren's Sunday-school, at Dale City. Brother B. has been a faithful worker in our school, and if every private member would have discharged his duty as he did, and every officer would have done proportionately better, the school would be a hundred-fold more prosperous than it is. Hope all may infuse new zeal, and apply their powers to push forward the good work.

Brother Balsbaugh makes quite an important correction in his sixth paragraph. We hesitated when we read the sentence, "He is the man of the Lord's hosts." We understand the corrected reading. The seventh paragraph we commend to the careful, prayerful perusal and meditation of every member of our beloved brotherhood. The church is evidently in a state of transition. Great commotions are shaking it from centre to circumference. "How to grapple with these grave difficulties," to conciliate the conflicting elements, should be the one, grand, controlling object, of all corporate and individual endeavor. O brethren and sisters! let this be the one thing which we do.

We attended services, at the schoolhouse, and listened to the reading of a discourse by a Baptist minister, from John 3: 3. It was a pretty fair sermon, and cost somebody no little mental application. The remainder of the day was applied in writing these notes, and scriptural and other readings.

We announce our safe arrival home, in advance of the time expected. At Chicago we received news from wife's parents which caused us to hasten home. We arrived at 2 o'clock on Monday morning, 1st inst. Found our family well; but met the sad intelligence that wife's mother, Mrs. NANCY SHOOP, wife of Peter Shoop, had already been buried a week, a sorrowful stroke to sister Holsinger.

Since our return we have also attended the funerals of sister FLICKINGER, widow of brother Samuel Flickinger, deceased about six months ago; and of sister SAYLOR, wife of John J. Saylor. Particulars in our next, and also a more extended report of our return.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

Peculiarities.

Brethren Editors:

Under the head of Peculiarities I noticed a few articles, and also when a sister said, "Being more exacting than the gospel we retard the Lord's cause." At that time I did not see what they meant, until I saw an article by a brother opposing christian uniform, in which he says it was our peculiarities that defeated us in the Maine Mission.

Many of our brethren wear a certain cut of clothes, and broad-brimmed hats, and have a certain way to comb the hair. If this is one of the peculiarities, I would refer such as object to it to John the Baptist, Luke 1: 76,77: "And thou child, shalt be called the prophet of the highest; for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people, by the remission of their sins." Matthew tells us that John had his raiment of camel's hair, and a leathern girdle about his loins." Mark says, "Camel's hair and a skin about his loins." And yet Luke says he shall be called the prophet of the highest. He don't say anything about slovenly or filthy; nor do we read that his peculiar dress retarded our Lord's cause.

Perhaps some call it one of the peculiarities, when brethren dress their children with plain, substantial goods, not cut after the order of the world; for when we behold how the world dresses, and how they dress their children, we cannot refrain from saying, "Indecency!" To such I would say, look and see how your Savior was dressed. When a little child they wrapped him in swaddling clothes and laid him in a manger.

Perhaps one of the peculiarities is, that our brethren in general oppose an educated ministry. To such I would say, our Savior was our exemplar in all things, and the first he called were poor, illiterate fishermen. Although unlearned and ignorant, yet their preaching was so powerful on one occasion, that the people were pierced to their hearts and cried out, "Men and brethren, what shall we do?" I do not want to be understood, dead to education, but I do not want that education which comes with enticing words, which is termed man's wisdom, and is foolishness with God. We want education enough to read the Bible, and common sense enough to know what God requires of us. Let us try to walk in the old paths.

In love.

A. S. CULP.

OTT, Coos Co., OREGON. }
November 3d, 1873. }

My dear Christian friends:

Again I have taken my pen to converse with you, which has so long been delayed; but every time I thought of writing I felt my inability so much the more. But I know there are several of our friends and brethren that would like to hear from us through the C. F. C., as to how we like the country by this time, I will just say, that we are not sorry yet that we have come here. We all like the climate very much. It is very nice and pleasant weather: cool nights and several frosty mornings. But we have had no rain to amount to much since the first of last July, but there is yet none needed. We expect to soon have a good share of it, as the rainy season is fast approaching. We can see on almost every tree, plant and herb, that winter is not far distant.

Now a few words about our little church. We have meeting every Sunday, and generally a good turnout for this place, and tolerable good attention. Some, of course, are young and giddy, and get a little boisterous, by times, but they care not what they do, or what will be the result, or they would not do so. Our little body has doubled its number, and one over, in the last few weeks. Two moved here from Iowa, Thomas Barklow and wife; and on last Sunday a week there were two baptized; and on last Sunday there were five more added to the church by baptism, four out of one family, the father and mother, and two young girls. It was a beautiful scene, indeed, to see a family go together in a good cause. We feel that the Lord will visit his people here in Oregon, as well as elsewhere. We feel somewhat encouraged. We did, at times, feel a little *dis*couraged, being here over one year and not one addition to the church. But now there is a start made, and we think there are still others counting the cost. But every bitter must have its sweet, and every sorrow its joy. Yesterday while at the place of meeting, before meeting began, we had the happy privilege of meeting two of our old acquaintances from Pa., namely, brother Christ Hinkle and John L. Holsinger and two of the Potes. They got through their journey safely, although very tired, as they came some sixty miles on foot. The general health in this valley is good. Permit me to close in love. Your sister,

ANNE BARKLOW.

From Howard County, Kansas.

Dear Brethren Editors:

I will try by the grace of God, to give the readers of the C. F. C., a sketch of church news, and how we are prospering in this part of God's moral vineyard. We number, in all, about twenty-eight members at present, with very fair prospects of more coming in next spring. Among the rest, one speaker, Ephraim Shuck, who has been here and has taken a claim. We had a lovefeast this fall, and truly it was a feast of love. The laboring brethren who were with us, were from Franklin, Anderson and Neosho counties of this state. There was an election held at the meeting on Saturday for one speaker and two deacons; but there was three run almost together, there was three chosen to the office of deacon: brethren Jacob Ulery, Jeremiah Hollinger and your unworthy writer. The lot fell on brother Byron Mahorney for speaker, so that leaves us at present with two speakers, and four deacons. We intend, the Lord willing, to hold a series of meetings sometime during the winter. Would like for the brethren to come and be with us, during the meetings. The doctrine of the Brethren is a new thing to a great many here, especially to the Seven-day Adventists, as there is a settlement of them living right in our vicinity. They are an upright, honest kind of people—very strict in keeping the seventh day in place of the first, which commences with them, on Friday evening about sundown, and ends on Saturday at about the same time.

Something about our temporal affairs of this life, land, crops, &c. Any of the brethren who contemplate coming west to obtain homes, will do well by coming here, as we have a good country. Crops do well here. Wheat, on bottom land, averages about 25 bushels to the acre; corn, about 40 bushels per acre; potatoes, was a pretty good crop. We have had scarcely any cold weather yet, but is very dry and windy. Cattle look well and have not been fed anything yet.

P. S. Claims, improved can be had at from $200.00 up to 700.00. Claims in this section of country are about all taken. Any further information concerning the country, will be cheerfully given by addressing the undersigned. Yours in love.

JOHN A. STUDEBAKER.

Greenfield, Kansas.

My Wandering Mind.

I am now alone with my children, wife having gone home to see her long absent sister, from the West, of whose return we have had tidings. How anxiously we have been waiting and looking for her return home. Now she has come—landed safely to greet her aged mother, brothers and sisters, with gladness and joy! Oh! how delightful the enjoyment of friends when all is well. But now, soon, these joyful hearts will have to ache with the pain of parting. Then we can tell whether we love them or not. When we have to part, then that one thing needful, and that alone, is solemnly impressed on each mind; for we know that if we possess it, and continue faithful until death, we shall meet again without any more pains of parting. But while we are lamenting to see her leave us, and think how hard

it is, let us think of her husband and children at home. They are waiting and praying for her safe return. So when we are grieving, they are rejoicing. But oh, how many hearts would be pained if an enemy would destroy her on the way! Terrible would be the news to all that are rejoicing while all is well.

Friendly reader, we are all, to some extent, similarly situated as travellers; from the morning of live to the evening of death we are liable to the same enemies; and we have our many friends, whom we dearly love and who love us, in a foreign land. We have fathers and mothers, brothers, sisters and children, daughters and sons, that were as near as these, and are yet; but we are in the flesh, and forgetful and weak. But let us think, for a moment, of that time when we shall greet all these in that beautiful heaven, where there shall be no parting. When saints are called to cross that chilly stream, by that last enemy, Death, oh, how we lament their departure! But do we think, while we are weeping, of that great rejoicing on the other side of that stream, and how many near and dear friends, are there to welcome them home? If no other friends have been lucky enough to get there, no doubt they will find some little ones there, and that loving Lamb that is the light of that world, that has redeemed them, and washed them, and made them white in his own blood.

The question here arises, shall we know our sister, our mother, and our child there, when we meet them, as we do here? I answer, according to the case of the rich man and Lazarus, in the 16th chapter of Luke, we will know them, and those who are left at home, or behind, and what road they are on, and what relation we are to each other on each side of the stream. In this chapter they claim Abraham as their father, each other as brethren, and their brethren that are behind. We are also informed that we shall know Abraham, Isaac and Jacob, and all of the prophets, in the kingdom of God. See Luke 13: 28.

Now, seeing that we will be rational creatures, knowing each other, and that will be enjoyment forever, oh! let us all try to meet there, if possible, that not one may have to lament his condition, as the rich man, in eternal punishment.

Dear reader, we can hear this rich man forewarning us not to come into that place; preaching to us from hell. Could we hear our friends in heaven calling us—the children calling their parents, and parents their children, as we are wending our way to that place of torment,—would we not stop? Oh, let us hear the Savior saying, "Behold! I stand at the door and knock," &c.

GEORGE W. LEATHERMAN.

A Visit to the "City of Brotherly Love."

DEAR COMPANION: Agreeable to promise, I will give you a brief description of our late visit to the "City of Brotherly Love." I was accompanied by my wife. The object of our visit was to find a home where the climate would be less severe than in Somerset Co., Pa; the condition of my health being such as to disqualify me for out door exercise, in our locality, a large portion of the year. On our trip we visited Washington and Baltimore; but our objective point was Philadelphia. In the latter city we remained six days, visiting many objects of note and great interest to the curious; but time and space will only permit me to mention a few.

The *Public Ledger* Building, S. W. corner of Sixth and Chestnut streets, is a magnificent structure, erected at a cost of half a million dollars. This establishment has not its superior for its purpose in the world. The *Public Ledger* is considered one of the best papers amongst the many good ones published in America. Their present issue numbers about ninety thousand daily. Their printing capacity per hour is something over forty-three thousand. Mr. Childs, the proprietor, is deservedly one of the most popular men of the city. His deeds of charity, kindness, and general philanthropy are practical and munificent. With such men controlling and shaping public sentiment and enterprise, we need not wonder that Philadelphia is assuming such gigantic proportions, having a world-wide reputation for its institutions of learning, asylums, &c.

From Mr. Childs' establishment we wended our way to the U. S. Mint, a description of which I will omit; but I would remark that vast quantities of that the love of which is the "root of all evil," is manufactured and handled here; and were it not for the admonition in the quotation marks, we might have been tempted to handle some of the bright coins. The machinery used here is very expensive, the best that can be made, almost perfect, turning out bright silver dimes or twenty dollar gold pieces, as the case may be, as fast as you could count them.

From here we went to the Deaf and dumb Asylum. Here we expected to meet two of our mute friends. Mr. Daniel Paul not being in, we next asked to see our young friend, Mr. McKenzie, from Dale City, Pa., who has only been here for two years. His progress, considering the circumstances, is really remarkable. He likes the school very much, and his teachers speak highly of him. He seems to be enjoying life very much. He is studying orthography, reading, writing, arithmetic, geography, history, &c. To complete his studies, he will have to remain three years longer. Whilst obtaining a practical education, he will also be taught a useful trade. When I asked him what trade he was acquiring, he shewed me by signs that he was learning to be a tailor. After conducting us through the buildings, and explaining many things of interest to us, when we were about leaving, he thanked us for our visit, and invited us to call again. This institution is extensively patronized, and is certainly a credit to the City and State, and—a redeeming quality of the age we live in.

We visited many other places of equal interest—educational and otherwise,—but to make a description of them interesting to the readers of the C. F. C., would require more time and space than I am at present allowed. If I am spared, I purpose to locate in this City by next spring, when, if desired, I may write a series of articles descriptive of some of the great institutions, buildings, and public benefactions, reared in the metropolis of Pennsylvania.

On the 24th a series of meetings was commenced at the Brethren's new meeting-house on Marshall street. Brethren Isaac Price and Jacob T. Myers, from adjoining churches, and brother Jesse P. Hetric, from Armstrong county, were expected to minister. Our time and engagements only permitted us to remain for the first meeting, but at the conclusion of these meetings we will have a description of them by one of the brethren present. A description of the Brethren's new meeting-house was given in the C. F. C., by brother H. R. Holsinger, when on his recent visit east. I would only add that the house is a substantial brick building, plain, but comfortably furnished; just such a house as the Brethren should have. The members seem to be zealous working Christians. Their Sabbath-school is in a prosperous condition, numbering some eighty scholars. The Sabbath we were present the School was addressed by Elder Jacob Spanogle. His remarks were eminently practical, urging the teachers and officers

to deeds of charity—to go to the high-ways and by-ways, to seek out the poor, the sick, and afflicted, and minister to their wants, clothe and feed them, and then bring them to Sunday-school, where they would receive the proper religious instruction, and thus be led to love their Creator, their Savior, and the people of God. By these means the Sabbath-school would be an auxiliary to, and a stepping stone into the church militant, and a prominent and legitimate means for the promulgation of the religion of Jesus Christ. The Sabbath-school gives every member the happy privilege of doing something for the upbuilding of Christ's Kingdom. Here the humblest member will be able to improve his talents to a good and noble purpose.

We believe that under the fostering care of the brethren and sisters here, and the grace and blessing of God, our common Father, this school will yield glorious results.

Whilst we sojourned in the City, we enjoyed the kind hospitalities of brother Spanogle and his family. Himself or his daughter, sister Edna, generally accompanying us in our sight-seeing excursions.

Our time did not permit us to visit many of the Brethren at their homes, and thus become personally acquainted with their families. We dined at the house of brother Isaac Hunsberger, and enjoyed the company and hospitalities of his interesting family. We also met several of the Brethren at their places of business; found them, as a class, genial, intelligent, persevering, enterprising, prosperous, well-to-do business men, bearing the reputation of peaceable, law-abiding, worthy and reliable citizens.

The church here has an extensive mission. Philadelphia is one of the largest cities in the United States, having a population of between eight and nine hundred thousand souls. Our young brother Jacob T. Meyers attends College here, and preaches for the Germantown congregation every Lord's day.

In concluding this article, we will yet add, that we received nothing but kindness whilst absent. On our return we found our family and the friends in reasonable health, for which we feel humbly grateful to our Heavenly Father.

DR U. M. BEUCHLY.

Dale City, Pa.

Nebraska—the Homestead State.

Within five years ending with June, 1872, more than two-and-a-half million (2,561,705) acres were homesteaded in Nebraska. This area was more than one-tenth of all the acres taken up as homesteads during twice that number of years in all the Union, namely, 25,173,369. Up to 1868, and Minnesota—and Minnesota alone—was a greater favorite than Nebraska with homesteaders. This preference may have resulted from Nebraska's being supposed liable to droughts—or from its fertility not having been fully proved—or from the speedy completion of the transcontinental railroad not being certain. But every year since 1868, Nebraska has been the homesteader's first choice. Within four years of that date the Nebraska acres homesteaded outnumbered those thus taken in Minnesota by about 600,000—in exact figures, 590,202.

Multitudes of Nebraska homesteaders took up farms, with which they had fallen in love as they passed, west of the Missouri, freighting to Pike's Peak, or Salt Lake, or overland to California, or building the Union Pacific Railroad. The moment their occupation as freighters was gone, they were ready to begin as farmers. The American Desert bug-bear had no terrors for them. They had seen the soil to be proof against both drought and deluge—unsurpassed in its yield either of wheat or corn—and the perfect paradise of stock-dealers.

Their first markets were the best, namely: feeding the migrational waves which flowed over and beyond them; then they sent their crops to mines and military posts; next, their surplus streamed down the Missouri to St. Louis, but was soon diverted in part from both Southern and Western markets to Chicago—especially when stowed in bags of hog-skin and cow-hide.

Nebraska will long be the Mecca of homesteaders; but for the last three years it has been equally the resort of buyers of railroad land. Over three thousand settlers have bought of the Burlington & Missouri River Railroad. Some of them also homesteaded. Those who did not, judged railroad lands better than free farms, considering their position, quality, and the terms of sale—long credit—first pay-day far off, low interest, prices, free and half fares and half freights, great premiums for speedy tillage, &c.

PROF. J. D. BUTLER.

From Duncansville Congregation.

BROTHER HENRY: There seems to be no way so effectual in preaching the gospel, as putting down the stakes, as though we were going to make a permanent stay at a place, and there invite people to come and followship with us. It will do very well to test new fields, to preach in school-houses, and houses of other denominations; but when we have given the work a fair trial in a certain place, and think that there are prospects of enlarging the borders of Zion, then prudence would say, "Build an altar unto the Lord—make a religious home there." Such was the feeling of the Duncansville congregation in respect to its territory around Lamersville. Accordingly a motion was set on foot, and after one year's deliberation and reflection the work was started. A subscription was taken up, which proved that the means at home were too short for the undertaking. An appeal was then made to the neighboring congregations and responded to so liberally that a house 28 x 40 feet was put under course of erection, and is now (though not quite completed) ready for use, and will be dedicated to the service of the Lord on Christmas day, and the meeting continued for several days. We make this public notice of the fact, in order to elicit the assistance of ministering brethren from our neighboring congregations, as well as those from a distance who may have in contemplation a visit at or near that time. And also to make it generally known that we have a house here, that traveling brethren may find us at any time and favor us with their visits. The house spoken of is close to the Morrison Cove branch of the Penna. R. R., which branches off from the main stem of the road at Altoona City. The house is only about fourteen miles from the City. The station to stop at is McKees. For farther particulars address the undersigned.

We feel to give thanks to God for the assistance we have received, and through which we are now enabled to have a comfortable place where we can worship "under our own vine and fig tree"; and we trust that the as-

sistance of our brethren will be as "bread cast upon the waters"; or as seed sown in the morning, that, when the ingathering comes, it will be precious immortal souls.

JAMES A. SELL

Newry, Pa.

JOHNSVILLE, Md., }
Nov. 27th, 1873 }

Dear brother Editors: Your liberal offer of the Brethren's Almanac, induces me to enclose 75 cents, for which please send me one dozen. If I cannot sell, I will give to brethren. True, I never was a subscriber to the C. F. C., but always to the *Gospel Visitor*; and my son-in-law, brother D. R. Stitely, has always taken the C. F. C. He and I live in the same house, and will continue to take the C. F. C.; but at this time think to go in brother Morningstar's club. Should he fail to get up a club for the next volume, I will try to make up a little club for your paper. I like to read it.

We are well, thank the good Lord; and we fondly hope this may find you under the good blessing of God. Our fall communion came off on the 25th of October. There were, perhaps, 300 communicants. We had brethren Benjamin Moomaw and his son John C. Moomaw, from Roanoke Co., Va., with us, who labored much by preaching the word, and in the doctrine of the faith once delivered to the saints. The good Lord reward them richly for their labors.

I. PFAUTZ.

A Query.

Is it according to the spirit of the Gospel and the counsel of the church of God for members, and even ministers, to engage in the banking business; and borrow money at 6 per cent, even less if they can, and when a brother wishes to borrow out of the bank, to charge him 12 per cent. interest? We would like some one to give a scriptural answer.

A. BROTHER.

Announcements.

The Lord willing, we will have a series of meetings in the Dry Valley Meeting-house, Mifflin Co., Pa., commencing on the evening of Dec. 20th, and we think of continuing it about a week. We invite all who desire to be with us, and especially ministering brethren. Fraternally,

JACOB MOHLER.

There will be a series of meetings at the Maple Grove Meeting-house, in Ashland Co., Ohio, commencing on the evening of the 3d of Jan. 1874, and continue each day and evening till the evening of the 11th. The meeting will close then unless further agreed. A general invitation to all, especially ministers. Ashland and Nankin are the stations on the A. & G. W. R. R.

By order of the church.

W. SADLER.

LIST OF MONEYS RECEIVED for SUBSCRIPTION BOOKS, etc.,

George Click	$ 40	Lewis Kimmel	75
J B Landis	3 00	D B Heiney	40
Samuel Gelb,	1 50	S M Minnich	40
S A Garber	1 10	J K Smith	25
M B Leas	40	Mary Ann Mow	1 75
Samuel Bock	75	D B Rhodes	45
Emanuel Henry	1 60	Jacob R Byerly	1 00
John McCreary	40	Blanch & Stutzman	75
Isaac Pfoutz	75	G W Burkhart	75
Polly Witwer	25	N Longenecker	1 40
David Holsinger	1 50	E S Rigby	10
I W Martin	2 00	B Frantz	20
S S Hartzler	13		
J Howard Ellis	75		

WE will admit a limited number of select advertisements at the following rates
One Insertion, 20 cents a line.
Each subsequent insertion 15 cents a line.
Yearly advertisements, 10 cents a line.
No standing advertisement of more than 20 lines will be admitted, and no cuts will be inserted on any considerations.

FAREWELL REMARKS, with a historical view of the establishment, growth &c. of the CHRISTIAN FAMILY COMPANION, PIOUS YOUTH and BRETHREN'S ALMANAC, by H. R. Holsinger, will be found in our Almanac for 1874.

TERMS: Single copy, postpaid, 10 cents; six copies, 40 cents; and twelve copies, 75 cents.

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On and after August 14th, 1873, Passengers Trains will leave Bridgeport as follows, viz.:

MT. DALLAS ACCOM., at 7: 50 A. M.

HUNTINGDON EXPRESS at 2: 55 P. M.

RETURNING.

EXPRESS, leaves Bedford at 10: 40 A. M. arriving at Bridgeport at 11: 52 A. M.

ACCOMMODATION, leaves Bedford at 1: 40 P. M., arriving at Bridgeport at 3: 20 P. M. in time to connect with P. & C. trains for Dale City, Somerset, &c.

W. H. BROWN, Supt.

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This work teaches how men lived in Bible times and how to live in all times. "It pleases, profits, pays." "It is precious as gems." "It glows with living light on every page." The style is full and flowing, clear and sparkling. Agents sold of the author's former works. "NIGHT SCENES," and "OUR FATHER'S HOUSE," nearly 100,000 copies each. They should now canvass the same territory for "Home Life" his latest and best work. Employment for young men, ladies, teachers and clergymen in every county. Send for circular and secure first choice of territory. ZEIGLER & M'CURDY, 518 Arch Street, Philadelphia, Pa.

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VOLUME IX. DALE CITY, PA., TUESDAY, DEC. 16, 1873. NUMBER 50.

For the COMPANION.

Glorifying God.

It is commendable in the saints of God to praise, to extol, and to adore His most holy name. Paul recommends that we glorify God in our bodies and in our spirits. It is out of the question to suppose that we can, in an acceptable manner, glorify God with our souls or spirits while Satan is holding a high festival in our body, or flesh. One of the most cunning devices of Satan to lead men to sin, is that of varnishing his wares with would-be holy things. How often we are made sad to see and learn how God's name and the name of Jesus are used to advance and build up some deep laid scheme of Satan. Some men would glorify by singing, "Praise God from whom all blessings flow," and turn around and dance to the tune of "Yankee Doodle." Not long since I saw a man raise both hands high above his head and praise God for a work of *deception* he had been instrumental in bringing about.

How many good meaning people are led to church houses, and halls, through supposed motives of good, under the polished garb of religion, and there induced to engage in "pious" gambling, and that, too often for purposes to gratify the lust of the eye in adorning houses of worship! It is claimed by some that the building of richly adorned houses of worship is one way of glorifying God. The giving of a penny to the least of the Lord's disciples, through proper motives, will be more to the praise of God than millions devoted to the adorning of a temple for show.

Some good people claim they can glorify God in a Sunday-school picnic, gotten up after the fashion of a worldly-minded worshiping people. Yes, they would glorify God in that which is under the generalship of the world—Satan leading the van and God receiving the praise! Away, away with such abominations—take not the name of the Lord in vain! Oh! let us beware of those who "steal the livery of heaven to serve the world in." God can only be glorified in an acceptable manner by actions and motives emanating from a soul entirely consecrated to the service of God. The sound of a defective bell falls dead on the ear. In like manner a soul imbued in sin, pride, and a love for the world's ways and earth's pleasures, cannot glorify God to acceptance. Honesty of purpose outside of the requirements of the law hath no promise of good in the word of God. Oh! then, let us glorify God in our bodies and spirits, in that way that we may insure the great blessings of our heavenly Father. If we expect to glorify God in heaven with all the redeemed, as children learning to lisp his name, we must learn to glorify him here in deed and truth.

J. S. FLORY.

How To Pray.

Mere lip prayer, and heart prayer have no connection. The one is hypocrisy; the other, deep, ardent piety. What has piety to do with hypocrisy? We must pray with the heart. We must have faith, believing that God is able and willing to grant our requests. We should never pray blindly. First ascertain what your wants are. To pray without knowing what you pray for, is an absurdity. And yet, some pray without a moment's thinking what their wants are. We must pray with a great deal of earnestness; but not with excitement. Earnestness and excitement are different things. The prayer containing the most words, it not always the best. I fear, many pray with too many words and too few thoughts. Dr. Luther comes to the true point, He says: "When thou prayest, let thy words be few, but thy thoughts and feeling many and deep. The less thou speakest, the better thy prayers. Few words and much thought is a Christian frame. Many words and little thought is heathenish. The prayer that is external and of the body, is the mere mumbling of the lips, that outward babble, gone through without attention, and heard and seen of men; but by prayers in the spirit and in the truth is the inward desire, the motions and the sighs that

proceed from the depth of the heart. The former is the prayer of hypocrites. and of those who trust in themselves. The latter is the prayer of God's children who walk in his fear." From experience and observation, we know the words of the Reformer to be true. They hold out. How to pray, is a momentous subject. Nothing can be of more importance, than examining ourselves and ascertaining whether we pray as we should. It is well worth while; for so much depends on it.—*From The American Lutheran.*

For the Companion.

The Two Doors.

Life is often called a journey from the cradle to the grave. There is a door of entrance and a door of exit. One is called *birth* and the other *death.* All who pass through the first door are destined to pass through the second; and our own will is not consulted in either case. A sacred writer in speaking of these two doors, says, better is the day of death than the day of one's birth. How can this be? To the young and happily situated in this world, this seems a "hard saying." It is so common to regard death as the king of terrors, an iron-hearted tyrant, a cruel reaper who cuts down the choicest flowers of our hearts and homes. To those who enjoy life, it is not hard to understand why birth is *good*, but to many such it is very hard to understand why death should be called *better.*

Birth is good. It makes us heirs of a world full of beauty and attainable goodness. The earth is not the "howling wildernes" that some would make us believe. It is carpeted with a beautiful verdure every spring-time, fresh from the loom of mother Nature; and every winter covers its bosom with a mantle as pure and spotless as the robe of righteousness itself. There are flowers by every pathway—even in the desert. Behold the lilies of the field and rainbow colors painted everywhere by the yellow sunbeam; study the charming landscape scenes painted by a divine Artist, read the interesting story that cluster around every picture, written upon every tree and rock and blade of grass. Listen to the music of the birds and the brooks, and, above all, to the songs of happy children in the Sunday-school, and of the redeemed in the sanctuary, and answer; is the earth a *howling wilderness?* Oh! no, except to those who would make it such, and *they* will always proclaim it nothing else. The world is what we make it. No power save our own wills can exclude the kingdom of heaven from our hearts; and where that kingdom is, there is righteousness, *joy* and peace in the Holy Ghost.

Birth is good because it enables us to enter the vineyard of the blessed Master, and to experience in our own hearts more and mere of that unspeakable joy which every virtuous and useful life affords.

Birth is good. Why is death better? It is better because heaven is better than earth. It is better because it is the beginning of an endless life rather than a transitory existence. It is better because the disembodied spirit has its capacities increased and strengthened and can enjoy to the full those heavenly pleasures of which here on earth it merely had a foretaste.

But this applies only to the pure in heart. Of many it might be said, "better had it been for them had they never been born." To such the day of birth is not good; it is a most unfortunate day. Yet it is not *the* most unfortunate. Sin has pleasures, such as they are, and there is such a thing as really *enjoying* these pleasures. But there is no pleasures or enjoyment inside the prison walls of hell. Death is the iron door that opens into this prison, and it is certainly not better than birth, which ushers into a world where the sun rises upon the evil as well as upon the good, where the rain falls upon the unjust as well as upon the just, and where, in consequence, men often seem to flourish in proportion to their wickedness, injustice, and selfishness, all such may realize sooner or later that the door through which they enter upon the miry path of sin, is, to them, the fatal trap, the wide gate on the broard road that leads to destructson. Also, that a sense of this destruction is not realized until it is too late—until *beyond* the second door, where we believe there is anguish of spirit as terrible as it is lasting and hopeless. Birth is unfortunate if we lead the life of a Dives, a Herod, or a Judas, but, alas! what is death to such! Let us not be numbered with them. Let us lead true lives and thus gain the glorious victory spoken of the apostle—a over death, hell and the grave. To the wicked, death is terrible, but to the good it is only "falling asleep in Jesus"—it is the door of heaven,

the beatiful gate on the path that leads to the New Jerusalem above.

J. M. Zuck.

Lebanon, Ohio.

Two Brothers Reconciled in Court.

A singular scene occurred in a Connecticut Court-room a few days ago, which is thus described by the *Bridgeport Standard:* "Two brothers named Adams, of Westport, have been on unfriendly terms for several years, and a short time ago they came to blows. Each of them complained to a justice, and each of them was found guilty of a breach of the peace. Both appealed. Their cases came before the Superior Court last week, and one of them was found guilty, and in the case of the other the jury could not agree. Friday morning Judge Foster called both of them before him, and talked to them in a most serious manner, and, after a short review of the affair, told them it was entirely wrong and shameful for them to conduct themselves in such a manner toward each other. 'Even strangers live in peace, and why should not you? You have not even the excuse of youth and hot blood, but have arrived at an age when the passions should be under control.' He then appealed to one of them in a slightly sarcastic manner: 'You have always used your brother well?'—'yes,'—'and he has always abused you?—'yes.' He then turned to the other with the same questions, and received similar answers. 'Then' said he, 'you are both to blame. There is fault on both sides, and I don't know which is the worst.' He showed them the folly of their present dispute, and admonished them if they had any grievance in the future about property to settle it among themselves, or to call in their neighbor to help them, 'but do not go to law. Law is an expensive luxury.' Then he appealed to both of them to be friends hereafter, and turning to one of them he put the question solemnly as in a marriage service, 'You,—Adams, do promise on your part that you will be friends with your brother.' The response came ringing out. 'I will.' Then to the other the Judge put the same questions, 'You,——Adams, do promise,' &c., to which came an equally prompt 'I will.' 'Then shake hands,' said the Judge, and as they did so there was not a dry eye in the court-room. One of the brothers sobbed out, 'By the blessing and help of God I will try to live peaceably with my brother.' The other signified the same. 'Then' said the Judge, addressing the one who had been found guilty, 'I will impose upon you the lightest sentence of the Court, one dollar, and I discharge your bond.' During the closing scenes of this remarkable address of the Judge, the State Attorney and the members of the bar were all affected to tears.

Selected by Nancy Bray.

Domestic Life.

Domestic life is the school of patience. Its duties, its difficulties, and its delights, too, are constantly recurring. Only the work of to-day can be done to-day. There is a sameness, also, in the mere external form, an ever-recurring round that must disgust, or make one a mere mechanical drudge, unless the heart is put into the work, and the little, common, trivial acts are made the embodiment of noble ends. Step by step, stich by stich, stroke by stroke the work goes on. One round of duty is completed only to commence another. Every day is a lesson and exercise in patience. It is a good lesson, we need to learn and practice it. It helps us to another work which is absolutely necessary to the perfection of human character and the happiness of home, and that is the surrender of self. When two persons unite in the marriage relation they become one by mutual concessions. They naturally approach each other. There is much to *give up* as well as to *give* on both sides. There are many sharp corners to round off, many rough surfaces to be made smooth, and many crooked ways to be mane straight, and irregularites to be adjusted. Same of these are in very grain of the constitution, some of them have been confirmed and hardened into habit, and it is difficult to make any impression upon them. Neither must seek to make self the standard, and to exact all the surrender and conformity from the other. Neither must seek to become the other, but something better than either. When two substances unite, chemically, the result is a substance different from either of its components. So it should be in marriage; the result should be favorable to husband and wife. Each one should become freer, nobler, stronger, purer and wiser--should attain to a higher excellence than either could attain alone. This will always be the result when the rule of action is mutual surrender, accommodation and help. Each should inquire, What can I yield? In what respect and how far can I reform?

Can a Criminal Obtain Pardon?

D. P. Sayler still contends that if a man sheds another's blood, by man shall his blood also be shed. Gen. 9: 5, 6. Sayler says, he "advocates no method of dealing with murderers at all; he only held, and still holds, that wilful murder is sin unto death, which is not to be prayed for, and must be atoned by paying the penalty." Is that so? Must a criminal give his life at the gallows, in order to atone for his sin? And he goes on and says: "With the understanding that the children of God, (namely the Church) who belong to the Kingdom which is not of this world, have no part in the execution of the law, not being appointed to that office." He wishes to be excused from the execution of the law; thinks the sinner or worldly man should prosecute him to final justice. Sayler stands on inconsistent ground. If God's laws are right and just, and the Scriptures demand the life of the criminal, would it not be right for him to carry the law into execution? He brings to the front an array of testimony from the old dispensation, to prove his theory or belief. We know all the familiar passages in the Bible which are quoted by all lovers of the gallows. They may be run off from the end of one's tongue as glibly as tunes. Sayler says also, "Unless Dosch shows scripture in which God has authorized the Legislatures of the States, religious press, to change, annul, and make void the law." (I suppose he has reference to the law of God.) I don't suppose the several Legislatures will interfere with the cherished ancient law that Sayler has quoted; but it should not be forgotten that though this Book is authority, and for the guidance of humanity, all are not agreed as to the significance of certain declarations; and it is a fact that more enlightened views are necessary in the rendering of scriptural meanings. I prefer to take a humane view when circumstances warrant it. We should be governed rather by the spirit than the letter of the law. Among the countries of Europe that have abolished the law of the gallows, we may instance Russia. In that despotic realm, by Elizabeth, in 1741, under the operation of the law, Russia is one of the countries in which the least number of murders is committed. In 1830 the Counsellor of State, in Russia, in his Book of Travels through the Empire, calls upon other nations to "blush that Russia should teach them the celestial principle of reforming depraved morals, not by the inexorable justice, but by the mild and divine precepts of heavenly mercy.

In my former article on this subject, No. 41, page 653, I held forth the idea that hanging, or, in other words, the present mode of treating prisoners, in most of our prisons in this country, was unchristian, unsuccessful and barbarous. But Sayler writes in No. 45, page 716, for me to excuse him for not believing God to be a barbarian. You are excusable, dear friend, indeed. As an answer to this I will just say, and reiterate what I wrote before, that better be governed by the spirit than the letter of the law, and unless our Christian religion be a mistake, man may repent, be forgiven and be saved. "God has commanded all men, everywhere to repent." The Bible unequivocally settles this question for us. "Thus saith the Lord, though your sins be as scarlet, they shall be as white as snow," and so forth. We here will add also, and with emphasis, that the free grace of God flows out to every man. The blood of Christ is, and can be made available for every man, and faith in its merits is attainable by every man; it only remains for the guilty to accept salvation on the terms of the Gospel, in order to secure the pardon of their sins, and a title to the Kingdom of Heaven. Is it not true that the worst may repent and be saved?

"While the lamp holds out to burn,
The vilest sinner may return.

L. A. Dosch.

Brookville, Ohio.

For the Companion.

It is I, Be Not Afraid.

When the above language was spoken by Jesus, it was undoubtedly a sentence of consolation, a word of cheerfulness in an hour of peril as the ship which contained his disciples was tossed to and fro by the waves, for the wind was contrary and while they were rowing hard to bring the ship to shore. Jesus was on the mountain alone engaged in prayer (not that he must of necessity pray, but Thy will, O Father, be done), and he, no doubt, prayed in behalf of the disciples who were in this ship, that their courage fail not—that they should faithfully battle on and they would be rescued from a watery grave. Then in the midst of trouble, when their strength was nearly exhausted, how cheering the words, "It is I, be not afraid." How often when our ship is tossed to and fro by the trials and temptations of sin and folly, and all appears dark before our eyes, oh, how consoling when we look to Jesus and He smiles upon us, "It is I, be not afraid."

There is something very consoling in this "It is I, be not afraid." Whenever Christ draws near fear vanishes away, and joy abounds in the heart; for wherever Christ is there is peace and happiness.

Now, brethren and sisters, if placed in overwhelming affliction or distress of any kind hear that beautiful voice "It is I, be not afraid." Are you in sickness, are you in trouble, is the torture of disease wearing you down, are you pained and overwhelmed at what is before you; if so, Christ says, "It is I, be not afraid." Or are you mourning over departed ones whom you have laid beneath the clods of the valley or the snowy mound on yonder hillside; or are they buried beneath the surges of the mighty ocean. If so, calm your fears, Jesus has said, "It is I, be not afraid." And now as we are on our journey to yonder realm of glory let us ever press forward toward the mark of our high calling, and as the waves of time waft our ship onward it is still a comfort, for the wave that rolls the highest sends us nearest to the skies; the wind that blows the hardest and swiftest lands us soonest home, and the lightning that flashes around us serves to light us on our journey home to that glorious heaven to abide in perpetual peace.

"It is I, be not afraid"
The Son of God to Peter said.
He stepped, and walked upon the flood;
Then said, "I perish, save, O Lord."

J. W. Wilt.

Rural Valley, Pa.

For the Companion.

Is Knowledge Dangerous?

"A through thy knowledge shall the weak brother perish, for whom Christ died." 1 Cor. 8: 11.

This language was spoken by the Apostle Paul, to his Corinthian brethren, warning them to be careful that they do not cause their "liberty to be-

come a stumbling block to them that are weak" (9th verse); and we think this text is applicable to us, in this our day and time. The Apostle seems to think that *knowledge* is the main-spring of the trouble in the above text; and surely it does a great deal in the world and in the church. Sometimes we see a brother who has knowledge, or knows a goodeal (which we will term *education*), take up the pen and write articles reflecting very much upon the Elders, as does the article in No. 46, pages 722 and 723. The latter part of that article, no doubt, refers back to some former article on the subject of pride and the covering of heads, &c., which tradition (if tradition it is; certainly is right, if Christ gave the keys to the church when he said, "Whatsoever ye shall bind on earth shall be bound in heaven." &c. Consequently we hope and trust that we may not have the opportunity to read any more articles reflecting against the order of the house of God. Brethren and sisters, how can humility and separation from the world be built up, when some who have knowledge are continually pulling down? These few lines are written, not to offend, but to "exhort, reprove, rebuke," &c., by a young but well-wishing brother.

JOSEPH HOLDER.

Hagerstown, Ind.

I Will Come Again.

There is to every man a sense of loss in parting with every material thing he has ever possessed, his wealth, his business, the fruit of his long years of industry, and with the body in which he has lived; there is a sense of dreariness in the thought of his body, which almost seems himself, being carried out and buried among the dead, and there to lie beneath the beating storms of ages, until it has been absorbed into the elements, and only in a new form to be gathered up and revived when the voice of God calls it forth. There is the feeling of loneliness in going off on the mysterious and unknown voyage, the dearest objects of our love accompanying us to the shore, but no one is able to step within the dusky barge that in darkness is to bear us away.

Now surely it is enough to counterbalance all such thoughts about death and to invest with a very different aspect, if we see it but as that moment in our history when Jesus Christ comes to take us to himself. We picture death as a hideous figure coming to destroy: let us rather picture Jesus Christ in glory coming to save. We think of death ending: let us think rather of life beginning and that more abundantly. We think of losing: let us think of gaining. We think of parting: let us think of meeting. We think of going away: let us think of arriving. If a voice whispers, "You must go," let us hear the voice of the Good Shepherd saying, "I will come." If Jesus thus comes for us at death, we shall never see the grave or the churchyard. They may keep our bodies for a time, but we ourselves shall never die. We go with Jesus.

If Jesus comes for us, we do not go forth alone. When we lose hold of the clasping hands of the most beloved of all on earth, another hand, of one in whom we are all one, and whose love forever binds us all, holds us fast, and tearful faces are withdrawn only to be replaced by the countenance of one who is bone of our bone, who was a man of sorrows, who himself died, and who while he takes us away, as a triumph of his love, can comfort those we leave behind, even as he comforted Martha and Mary at Bethany, or his own mother in her hour of agony. It is thus that the one promise, "I will come again and receive you unto myself," should change darkness to light, death to life, the grave to glory, and make us exclaim with the quiet peace, the sober and solemn calm of faith in the midst of much to distract and disturb the soul, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me;" if "absent from the body, I am present with the Lord."—*Dr. Norman MacLeod, in the Baptist Union.*

For the COMPANION.

Truth.

Ours is an age of investigation: The prominent trait in the character of man, to-day, is, to test "all things" in the crucible of philosophy or reason. There is a Society in Chicago, and other places, whose watch-word is "Free Religion." They teach that the Bible is an invention of man, and that its system of religion is only a scheme to enslave the mind. Epicureanism still lives. And the indications are that Christ's people will have to combat in our day the same kind of philosophy that the Apostle Paul encountered at Athens.

Believing that an enemy is at our doors, it is well for us, as a church, and as individuals, to examine our fortress. Our foundation being Jesus Christ,—"for other foundation can no man lay than that is laid,"—let us be sure that we have not been so unwise as to build on this true foundation with the wood, hay, and stubble of human tradition; but let us build only with the gold, silver, and precious stones of the Gospel of Truth. The Apostle forewarns us that, if we build with the perishable,—the teachings and doctrines of men—we shall suffer loss. No difference how philosophical *our way* of serving God may appear to us, it will perish like hay, wood, and stubble. He will reward us only for serving Him in *His way*, as given to us by His Son, which is as imperishable as gold, silver, and precious stones. It is a foolish waste of time to preach our way to Christ to a people who do not believe that Christ is the Savior of men.

In the world we have the same Grecian philosophy to oppose. In the Church there may be those who "have a zeal of God, but not according to knowledge." They seem "ignorant of God's righteousness," and go about "to establish their own righteousness." Too much precious time may be spent in preaching ours as the only church. This time should be spent in preaching Christ the only Savior.

The foundation of our spiritual house being the Truth, let us not rear the superstructure with untruthful traditions, but obey the proverb, "Buy the truth, and sell it not." Be ready to give an error for the truth. Yes, give one thousand errors for one truth. Following an error may lead to hell; obeying the truth is the way to Heaven.

Jesus said "ye shall know the truth, and the truth shall make you free." May our desires to know all the truths of the Glad-tidings of Jesus continue to increase, and may God give His people wisdom to hold fast the Truth, is my desire. 'Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart."

S. M. MINNICH.

Selected for the COMPANION.

The Open Gate.

There is a gate stands open wide,
  And through its portals gleaming,
A radiance from the cross afar
  The Savior's love revealing.

CHORUS.

O, depths of mercy, can it be
That gate stands open wide for me;
Stands open wide both night and day,
  Stands open wide for me.

That open gate stands free for all
  Who seek through it salvation;
The rich and poor, the great and small,
  Of every tribe and nation.

It open stands for old and young,
  Though filled with joy or sorrow;
The spirit woos your soul along,
  The gate may close to-morrow.

O, sinner, waken from your guilt,
  Nor let your heart deceive you;
For you the blood of Christ was spilled,
  He's waiting to receive you.

O blessed spirit lead me in,
  And let me falter never;
O, make me victor over sin,
  I'll praise thee then forever.

Press onward then though foes may frown,
  While mercy's gate is open;
Accept the cross and win the crown,
  Love's everlasting token.

When on the river's brink we lay
  The cross that here is given,
And bear a crown of life away,
  We'll praise thee then in heaven.

For the COMPANION.

Education.

I fear this subject is not as highly appreciated by some as it should be. Who can object to it, when rightly looked into? Can it possibly put any one in a lower standing in any respect? Where do we find the vilest of God's creation? Among the ignorant. Where do we find those who care but little for anyone but themselves; the profaner, the drunkard, &c.? Among the unlearned. Ah! the strictly intelligent do not belong to these classes often. Then, brethren, let us send our children to common schools until they are prepared to attend a higher grade, and all who are able to send to a more refined school, where the sciences are taught more profoundly, and where the branches are taught so much more explicitly, that the pupils save time, which is valuable to them. I believe in getting all the knowledge that we can in as short a time as possible; and would be glad if there were more high schools among the brotherhood. We *must be enlightened* if we would be *civilized*. What little learning I have I got principally by going to a school at New Vienna, Clinton county, Ohio, superintended by brother Quinter, editor now of the C. F. C.

The Brethren had a good school there, but did not support it sufficiently, so it fell into other hands. Now, brethren, while we have a good school at Salem it is important that we give it all the encouragement that we can; send all the pupils to it that we can; and get all outsiders to go to it that we can; and if we have a surplus of means, let us help it all we can. By this means it will be a better school, our children can be instructed by the brethren; and it may be the means of drawing many to the church that otherwise would not come. Then I would say, don't lay a straw in the way to hinder the success of this school. We would be glad to hear encouragement from others for the school through the COMPANION, for it is there they are taught to be social and chaste; and to act humbly. Then when they have gained a good education, it matters not what business they desire to follow in after life, this knowledge is a great assistance to them. If they want to teach school, they can do so; if they want to become clerks they can do that; and if they wish to understand the sacred Scriptures, it assists them greatly in this; and in fact it is a help to them in any business they may go at; even to the farmer. This requires knowledge to carry it on as it should be, where a man farms extensively.

C. G. GARMAN.

Regency, Gentry Co., Mo.

Your Last Sabbath.

I remark that men are coming nearer to *their last Sabbath*. The week seems to me like a Red Sea, tossing, tossing; the Sabbath like a path cut through it, where we may go dry shod. God lifting his hand again above the waters, all our cares and annoyances whelmed in the flood.

Where did you pass your boyhood Sabbaths? You say in a New England village. You remember the church, and the green in front; and the cry of the swallows in the tower as the tap of the bell scattered them; and the quiet graveyard before it, some of the stones leaning over, and the moss almost covering the letters; the long line of horses at the hitching posts; the group at the church door; the minister, plain, and earnest, and affectionate; the children, with whom you exchanged mischievous glances, and the aged men and women, to whom you looked up with veneration, though they were sometimes asleep at the head of the pew—all of them asleep in the shadow of the church that once they frequented. Somehow, ever since then you loved Sunday to come. Its sunrise seems more golden; its noonday more bright; its evening more suggestive; and although you feel, before God, that many of your Sundays have been wasted, you still say, "Sweet Sabbath! Messenger from God! Pillow on which to put the aching head! Day fragrant to all sweet memories! How I love thee!"

If you are forty years of age, two thousand and eighty of your Sabbaths are gone. Indeed, the whole flock of them is started, and the last of them will soon spread wing. It will break from the east. The bells will ring. There will be the shuffle of young feet and of old on the way to church. The baptismal waters will be shed, the evening service will pass, the Amen will finish the benediction, the lights will be lowered, the gate will jar shut, the sexton will turn the key in the lock. Nothing peculiar in the looks of the wall that night, or in the sound of the music. But that will be the ending of your Sabbaths. Can you not have one more? Not one more. It will come for others, but not for us. The last hymn. The last sermon. The last benediction. The last Sabbath. *The last time!* This very Sabbath may be your closing day for rest. If so, you had better take a good look at these sacred places, and say, Farewell, pew and pulpit, and all ye worshippers! Farewell, song and sermon! I take my exit! Farewell, thou Christian Sabbath! To all these scenes, where I have rejoiced, and prayed, and wept, farewell forever! *It is the last time!*—*Talmage.*

Seek not to please the world, but your own conscience. The man who has a feeling within that he has done his duty upon every occasion is far happier than he who hangs upon the smile of the great, or still more the favors the of multitude.

Christian Family Companion.

DALE CITY, Pa., Dec. 16, 1875.

Valedictory.

"It is the last time." Eight times we have come before our readers under the above caption. Now we appear for the last time, for we will not soon follow with an "introduction."

About ten years ago, we first conceived the idea of publishing a weekly paper in the interests of the Brethren. We think we suggested it to brother Henry Kurtz, while we were yet working in the *Visitor* office, that the paper ought to be published weekly. But he did not see proper to make the change. After mature deliberation, we issued specimen numbers one and two, dated respectively May 10, and Oct. 4, 1864.

By the circulation of the specimen copies, and an advertisement in the *Gospel Visitor*, we secured the names of about four hundred subscribers, by the latter part of December, of the same year. Having promises of brethren and sisters of influence, to give us their patronage, we published the first number on the third day of January, 1865. From that time the paper has been regularly issued, appearing as promptly as the circumstances would permit. From four hundred the circulation has gradually increased to four thousand.

We have no desire to animadvert upon the "ups and downs" through which we have passed during all this time. Those who were with us, will remember them, and those who have not been with us, could not receive satisfaction in the brief space allowed us here. We attribute but little of the success of the enterprise, to ourself. Our contributors and agents have made it what it is. We beg leave here to reproduce a few sentences from the introduction to the first volume: "In the future the COMPANION will reflect, more, the number and character of its patrons, than the ability of its editor. I have built the ship and have launched it, and shall make my best efforts to guide it aright, but it will require the tide of public favor to keep it in motion, and the gentle breeze of Divine approbation, to bring it safely into port." We have had the public favor, and we trust also the blessing of God, for which we thank the Lord.

We have also had opposition to contend with, combined opposition, and such as came from high places, as all are aware who know our history. However we were enabled to overcome and endure it all, until within the last few years, our courage has been somewhat daunted; not because our opponents were succeeding, but because we were wearing out by their persistent counteraction. As most of the measures which we have been advocating through our paper, have grown into the popular favor of the church, and as most of the opposition is of a personal character, the idea of retiring from the management of the paper presented itself to our mind. During the last Annual Meeting this suggestion matured to a firm resolution, and that we would put it into execution as soon as a suitable successor could be found. Accordingly we conferred with brother Quinter upon the matter, before he returned from the Annual Meeting, which conference resulted in the change which we are now announcing. We confess that it is with no small degree of reluctance that we separate from the office of the COMPANION. Being father of the enterprise, in the conducting of which we have employed many days and nights in toil, and in connection with which we have also enjoyed many pleasant seasons, our readers will perceive that our attachment to it might well have grown quite strong. But, if the paper can be more influential, if its teachings can be more effectual, we will cheerfully make our part of the denial. And we fondly hope it may be more useful. The brother upon whom our mantle falls, has our best wishes, and our most sincere prayers, both for his own prosperity, and for the usefulness of the paper.

Our readers and patrons, who are our personal friends, because of our agreement in religious sentiment, or for other reasons, are assured that we have all confidence in the new management of the office. Brother Quinter is a man of experience, and much our superior in scripture and all other valuable knowledge. His views though not so liberal, may be sufficiently so for the purity and prosperity of the church. Besides, we believe him to be susceptible of improvement by surrounding influences, such as it is your privilege to cast about him. Brother Beer, with whom we have been closely yoked for nearly three years, and who has been thoroughly inducted with our manner of transacting business, and is well acquainted with our good views, will be his right hand man, and we feel very confident in the assertion, he is the right man in the right place.

Hoping that friends may approve and critics spare, and that the Lord will bless the labor we have performed, we commit our work, our successors, our friends and ourself, unto his kind protection, and bid to the closing year, to the ninth volume of our paper, and to all our readers, our last, annual, editorial valediction.

Elder Joseph R. Swalt was thrown out of a wagon on Saturday night a week, considerably stunned for a time, but picked up by passers-by and conveyed to his home. But escaped with less injury than had been anticipated.—*Lewistown Gazette.*

Will not those of our customers who know themselves to be indebted to us, remit our dues without farther notice, and thus spare us farther trouble, as well as relieve our pressing wants? Please respond at once.

Hereafter address such letters to us only, that refer to our own personal business. All business relating to the paper in the future, for books, almanacs; all correspondence, contributions, &c. must be addressed to J. Quinter, Dale City, Somerset county, Pa.

Persons wishing to purchase a dwelling house in Dale City, are invited to call and examine the residence of the retiring editor of this paper. As we shall leave the place, we desire very much to sell our property, and will take a fair price. It is a very substantial and commodious house, and has a well of good water at the door. It is located in the most desirable part of town, for a private residence.

In our editorial correspondence, page 792, third column, 28th line from the top, read whose visages we but *faintly* recall, instead of "plainly."

Editorial Correspondence.

Monday, Nov. 24. Having no special desire to go farther, and having spent all the time and money at Hastings that we thought necessary for the present, we set our faces homeward this morning, by taking the train early, while it was yet dark.

Crossed the Missouri River at Plattsmouth and Pacific Junction. In the cars we met Mr. T H. Leavitt, Assistant Land Commissioner of Burlington and Missouri River Railroad Company. We were pleased to make his acquaintance, and found him to be an intelligent and congenial companion. He holds correct views on "going west," "Homesteading," etc., as our interview evinced. And here we may as well give our promised reasons, why people should not go west, especially to the frontiers, without having some means with them.

First. Persons ought to move in the Fall of the year, in order that they may be ready for the breaking season which begins early in the spring. They will therefore have a winter before them, during which they cannot expect to earn anything. The industrious may find something to employ their time, but where all—or nearly all—the inhabitants are poor, it is difficult to find employment by which bread and clothing may be earned.

The forepart of the summer is employed in breaking the prairie. In the prairie sod, corn is dropped, and sod corn is raised; but as it cannot be cultivated, it never results in a crop of corn. In wet or good seasons, it however makes good fodder, and supplies corn for stock. Unless there had been breakings before, this sod corn is all the crop that can be raised the first season. Then comes the second winter, and still no resources from the new farm. The stock must be wintered, and the family fed and clothed. Then comes spring again, to those who have not been starved out. Then seed grain is wanted, requiring money. Grain is wanted to feed the stock, that they may endure the labors of the season. For all their means are wanted and still no income. Not until after harvest, nearly two years from the time of arrival, can any income whatever, be expected. True, those who have cattle, may profit by their increase and growth, but the homsteader, who expects to live by farming must not expect any income short of two years. Now it can easily be seen, that to take a family into a new country, where for fifty miles around you, people are very nearly alike in circumstances, with not fifty dollars in your pocket, as thousands have done, and hundreds have not had one-tenth the amount—is, to say the very best, placing them in fair prospects for privation, and in which even extreme suffering would not be an uncommon occurrence.

We are now calculating upon the supposition that all will go ordinarily well; but this cannot be much relied upon, for there are numerous cases in which it is not realized. The change of climate, and the great change in the manner of living, have been the occasion of sickness. And when, under such circumstances, the father or mother, and in some cases both, were taken down, or rendered unable to discharge the wonted duties, distress is inevitable. Even the loss of a horse or a yoke of oxen, has been the indirect cause of suffering. Of course, after knowing these facts if people prefer to venture the deprivations we have specified, for the prospects of obtaining a home of their own, it is their privilege to do so, but we doubt the wisdom of the choice. We think they ought to have some reasonable assurance against suffering, either in means present or prospective.

And while upon this subject, we would recommend our readers, who contemplate going west, to examine carefully the opportunities offered by the B. & M. R. R. Company, for securing cheap farms. All their lands are within a reasonable distance of railroad stations, and consequently to markets. Not only that, but the improvement along the line, furnish employment for men, women and children, for which good wages, and ready cash is paid. Thus there is no danger of suffering. By all means the country should be settled and improved from the railroad outward. Then the company offers its lands upon such easy terms, that we think it would be much preferable to buy a good farm, convenient to market and civilization, at a fair price, to taking one thirty miles from every place, and be compelled to suffer on it for five long years, in order to secure it as a homestead.

Tuesday, 25. Stopped off at Whitfield station, and by guidance of friend Henry, we soon reached the house of brother Michael Glotfelty, one of our agents and friends. His postoffice address is Libertyville, Jefferson county, Iowa. But we were sorry to find brother Michael in ill health. They received us gladly, and we spent the day with them. Brother and sister Glotfelty were both raised in the neighborhood of Dale City, and were happy to have an opportunity to converse with persons who knew their friends and acquaintances. We had a pleasant interview. They have a very pleasant and comfortable home, and a large family of sons, who appear to enjoy it.

Wednesday, 26. Thirty odd year ago, our uncle, Jacob Holsinger, removed from Morrison's Cove, to this neighborhood, about a mile from brother Glotfelty's. He had two sons and two daughters. The eldest son, John, died while they sojourned about a year near Burlington, Iowa. Uncle and aunt, (his second wife) died some ten to fifteen years ago, and are buried in this neighborhood. The other son, Joseph, was married and had a son and daughter. He also died some seven years ago, and his widow has married again. These children we visited to-day. They are living with their mother, on the old homestead, and are now the only persons of the name in the country. Their father was a minister, and had a good reputation. Solemn thought passed our mind while sitting in the room once occupied by our now departed relatives, whose visages we could but very plainly recall. "Shall we know each other there?"

In the afternoon we were taken by brother Glotfelty's son, to sister Sarah Sketoe's only surviving child of uncle Jacob, who received us very kindly, and we spent a pleasant evening with the family. The husband and father, was not at home in the evening, but in the morning of

Thursday, 27th, we had an interview with him, and enjoyed a pleasant conversation. The other daughter of our uncle was married and had seven children, but both she and her husband are dead. A strange fatality appears to follow this family,

In the afternoon sister Sketoe took us to brother Martin Miller's, where we enjoyed a few hours of pleasant conversation. Thence to the Brethren's meeting-house, where we tried to preach Jesus to those who favored us with their audience. Here we met brother Peter Lutz, and other ministers of the congregation. For the bad state of the weather and the roads, there was a fair attendance.

After meeting we again returned to brother Glotfelty's. Brother Michael was still in delicate health, but the physicians have hope of his recovery.

Friday, 28. In the morning one of the

young men took us to Whitfield station, where we took the cars, and next morning we landed at Chicago. Here we had expected to visit, but on account of the word from home we hastened on. Had also expected to stop off at Plymouth, Ind., and perhaps at other places, which had to be abandoned.

On Sunday noon we arrived at Pittsburg, and next morning at two a. m. at home. We think we feel grateful to our Heavenly Father for his protection. Such a journey, in all probability, we will never take again.

Last Words to Our Agents and Readers in 1873.

There are many things that we would like to say to you; but as limited space will not allow us to say all, we will confine our last words to business. It is very desirable that we should have *all* the names of subscribers for 1874 on our books when the new volume begins. This, however, we know cannot be. But if you as agents and readers attend strictly to the following suggestions very much can be done in that direction.

1. Let agents make it a point to see all their former subscribers as soon as possible, and to embrace the earliest opportunity to ask all their friends and neighbors to subscribe.

2. Let every subscriber, who wants the paper for next year, send or take his subscription to his agent on or before the 20th inst.

3. On Monday, the 21st inst., let all our agents send in their lists, whether they have seen all they wish to see or not. The remainder can be seen as soon afterward as possible.

4. If any subscriber finds it inconvenient to see his agent, he can enclose $1.50 with his name and address plainly written in a carefully sealed envelope and send directly to us.

5. Let our readers get as many subscribers, either to be given to their agents or to be sent to us, as they can secure. By so doing they will not only hasten on the work, but may very materially increase our lists, both of which are desirable.

6. We have yet a large supply of Almanacs for 1874; and we hope our agents and readers will order as many as they think they can dispose of. One, 10 cents; six, 40 cents; twelve 75 cents.

7. Send money by registered letter, or, where it can be done, by Post-office Money Order, made payable at Dale City, Pa.

8. Let all your letters be carefully addressed to JAMES QUINTER, *Dale City, Somerset Co., Pa.*

9. Hoping that that the foregoing suggestions will be carefully observed, and with best wishes for your temporal and spiritual prosperity, we bid you an affectionate farewell.

J. W. B.

Railroads.

Within the last three months we have traveled about three thousand miles by railroad, over a number of different routes, under the management of as many different companies. Everywhere we had good accommodations, and almost all the time we had courteous and obliging attendants. In a few instances we fell into the hands of an egotistic young conducter, who seemed to imagine that the company had employed him for the sole purpose of giving him an opportunity of exhibiting his executive abilities. But nowhere does the traveler feel so perfectly at home as in the coaches of the Pennsylvania Central Railroad, from New York to Chicago. The road-bed is clean and solid, being laid in stone ballast, and mostly with steel rails; the coaches are convenient, roomy, and well ventilated; and the attendants sociable and obliging. The rates of fare are as low as any in the country, and the route between the two points, the most direct.

A poor sister sends us 50 cents in advance for the C. F. C. and G. V. for 1874, with the following:

"It is all I have by me at this time. I will try to pay the remainder as soon as I can. I am limited in this world's goods, having nothing but what we work for by the day. I have children to maintain, the oldest of which has had fits for five years, so that her mind is gone. I have taken the COMPANION for three years. I do not get to meeting on account of my daughter's affliction. I cannot leave her more than once a year; but in the COMPANION I can find some comfort, and something to cheer and buoy me up in my hours of great sorrow."

So it is. How varied are our conditions and wants in life! Our sister is poor—in needy circumstances. She is deprived of the privilege of attending meeting and enjoying herself with her brethren and sisters in the public worship of God. How natural it is for her under these circumstances, to want a religious periodical! So strong is this desire that she has willingly sent us all she had by her. We will say to our sister, You need send us no more. If the Lord opens the heart of some of our brethren or sisters who have abundance to pay the remainder, we will thankfully accept it; and if not, we will send it free.

One of our agents after squaring his account says: "I am sorry I could not send sooner. The fact is, those for whom I ordered failed to pay according to promise; and some I never will get; but, thank God, I can now square it up myself, and hope you will not think hard of me for not sending it sooner."

No, we will not think hard of it, but join in your thanksgiving; and, in addition we pronounce a secret blessing on you, and an ejaculatory prayer that your debtors may soon be able to square up with you. We believe in thanksgiving and prayer in temporal matters as well as in spiritual; and if these were more constantly and conscientiously practiced, there might be less panic.

Answers to Correspondents.

DAVID HILDEBRAND. Eight dollars and fifty-three cents.

LEWIS KIMMEL, What books do you refer to in your note of the 27th? CHRIST. BOMBARGER: You have paid us for the next volume to No. 25.

WM. REIST: You need not return it.

JOSIAH HEIPLE: Will you be kind enough to give us your former address also?

L. A. DOSCH: Your subscription expires with the present number.

CORRESPONDENCE.

Correspondence of church news solicited from all parts of the Brotherhood. Writer's name and address required on every communication as guarantee of good faith. Rejected communications or manuscript used, not returned. All communications for publication should be written upon **one side** *of the sheet only.*

To Sister Hannah Johnson.

My dear Sister:

While looking over a file of the C. F. C. this morning, I accidentally came across one with a short piece of correspondence bearing your name. It brought to my mind that, while in Dale City, you very kindly requested me to correspond with you through the medium of our periodical; and I remember I consented to do so. Do not think, dear sister, that thro' the time past you have been forgotten. Not at all; I have made several attempts to fulfil my duty, and have as often been interrupted. As you perhaps may know, I have cares and domestic responsibilities to occupy my time; yet I never allow them to monopolize my thoughts to that extent that my cherished friends are forgotten. I earnestly hope I may always be able to remember, with pleasure, the acquaintances formed among our dear sisters while in Dale City. Those were days that have been indelibly stamped on my heart. How we all met as strangers, but soon mingled as one family! Sister Hannah, was not that Pentecostal meeting a soul-reviving fountain, overflowing with "crumbs of the bread of life," where all that hungered could be fed? I enjoyed the sweet associations of meeting and mingling with my sisters from different states. In my past life I have been thrown among a great many different denominations, but have never found myself so much at home anywhere as with the Brethren; although I am no sectarian. I love all God's people,—for God is the Father of us all, we are all one family,—yet I have always thought that there is not so much formality among us as there is among some others.

Dear sister, I have not seen your name in the C. F. C. since our Conference. I hope you were permitted to reach your home in safety. Was not our heavenly Father very kind to us all? At least I have not seen an announcement of any accident to any one going to or returning from the meeting. Dear sister, brother Beer has called loudly for essays, I do hope the brethren will respond to his earnest solicitations,—and the sisters. But I would so much rather write letters, as I can express myself more plainly. At the same time you will admit, with me, that letter-writing is not altogether the material that is wanting to make us a good Christian Periodical. We want substance, solid truths, good admonition, administered in love. The way is pointed out so plainly to us, we certainly cannot mistake it, yet we like encouragement. We love to hear the brethren talk about Jesus. We are tired of hearing discussions that have a tendency to wound, and are not food for the soul. We are taught to admonish one another in love. In my humble opinion there is no necessity in taking up one article of dress, and making it a text for six long months. If we read the scriptures carefully and prayerfully, they will teach us the way our Savior has trod, and will give us the pattern of his uniform. Dear sister Hannah, I never have occasion to find fault with my sisters; for, when I look at myself, I see so much to make right that I am reminded of Christ's true saying, "He that is without sin among you, let him cast the first stone"

Perhaps you may think from the above, that I have reference to some particular one. Do not misunderstand me, and I hope none of our readers may; yet if you are a constant reader of this paper, you will notice many warm discussions, and wounds that have been made to bleed. The New Testament tells us it were better for us to have a mill stone about our necks, and to be cast into the sea, than to offend *one* of these little ones. How careful we should be not to expose one another through the columns of this paper! It is read not only by the brotherhood, but there are persons outside of the church that peruse its columns. Do you agree with me, sister? I certainly wish you could.

I am not often disappointed in my opinion of persons that I meet. I know you have felt the cross that raiseth us. If you remember you spoke of your affliction to me; yet I know that you do not love our dear Lord any the less. I have often wished in my secret soul, that, as a body, we would be more united—think alike, obey alike and love alike.

I had some conversation with a friend to-day in regard to pride. He contended that it originated entirely from the pulpit. I could not agree with him in that respect, for the reasons I surely think our ministers are zealous in admonishing us to plainness of apparel. I have always found it so. I know we get a great many good lessons at Pipe Creek, and if any of us go astray we certainly cannot attach any blame to our ministering brethren.

Sister Hannah, you know there are so many other things of importance to be considered. There are almost as many different dispositions and mental capacities in a church body as there are members: some are strong and some are weak, some have loving hearts while others are cold. In passing to an fro, we meet persons of all temperaments. I have met friends that I have been drawn toward on first acquaintance, while others were so cold as to be repulsive. Thus it is on the stage of action, and, of course, requires a great amount of forbearance one toward another.

Now I will tell you something about our communion meetings, just passed away, but long to be remembered. Our kind brethren B. F. and J. C. Moomaw, from Virginia, were with us; and let me assure you, they came well filled with deep and sound doctrine, which was administered in much love to thousands of souls that came together, I trust, to hear the good tidings of our blessed gospel. They labored diligently and earnestly among us, holding meeting night and day, seeming not to tire; and we trust much good may spring forth where so much seed has been sown. We were reluctant to part with our brethren so soon, yet we knew there were others in vineyards waiting for them to come and trim the branches. I see they have been permitted to reach their home in safety, and have kindly let us hear from them through the C. F. C. Dear sister, let me hear from you and yours. In much love I remain your sister in the one hope.

JENNIE E. SHRINER.

Linwood, Md.

Report of the S. R. S. S. of the G. B. Church.

The "Spring Run Sabbath School of the German Baptist Church," near McVeytown, Mifflin Co., Pa., opened its 6th session the first Sabbath in May, and closed Nov. 23d with a nearly full attendance. Upward of 125 pupils have attended during the summer session.

The books used in our S. S. were the New Testament by all who could read it, and the Union Spelling Book by those unable to do so.

No Library Books were used, (although we have a S. S. Library, published by the American Baptist Society, Phil'a), Hymns, some such as are found in the Brethren's New Hymn Book, were printed on canvas, and hung where the audience could see them and join in singing.

The Male pupils committed 2181 verses; Female, 6411; Total, 8592.

These were all scripture, except by those who could not read in the Scriptures, and were not taught scripture verses by any one.

The School did well under the Principalship of our Deacon brother, Reuben T. Myers, assisted by brethren John S. Hanawalt and Solomon W. Bollinger, all of which were elected by ballot, by the Church, at a council meeting in March previous.

Upon the first day of S. S. the Prin. appointed sister Eve E. Kinsel Female Superintendent, and brother M. F. H. Kinsel Sec'y and Treasurer.

The above corps of officers, assisted by those pupils who wished to help make a choice, then procured suitable teachers for the different classes, nearly all of which teachers are members; some of the most earnest teachers as well as officers are parents.

Two sisters were appointed to take up subscriptions to buy Rewards and Prizes for the last day of School. About $16,00 were paid, and about $10 00 expended for Bibles, Testaments, and scripture cards for the children, as prizes for verses committed and to redeem tickets. On the last day Jos. R. Hunawalt, our Bishop, with some others, addressed the school.

Now we give the work into God's hands, and hope by His blessing that at least a little good may have been done "through the holy child Jesus."

S S Officers.

Announcements.

The Spring Run Congregation has appointed a series of meetings to open Saturday evening, Jan. 24th, in the Spring Run Meeting-house, 2½ miles north of McVeytown station, P. R. R. Mifflin county, Pa. A general invitation is extended to ministers and all who desire to be with us. No special invitation will be given by letter.

S. W. Bollinger.

By order of the Church.

Dear Brother: I am here, isolated from my brethren. It is about forty-five miles to the nearest organized congregation. I came here four years ago from Hawkins Co, Tenn.; not knowing where any of the Brethren were, I settled here. I would be glad if some of the ministering brethren could be sent here, for I certainly believe much good could be done here. This is a thickly settled part of the country, and some have a desire to hear the Brethren preach.

William White.

Hord, Clay Co., Ill.

Prospectus for 1874—Seventh Year.

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JAMES SUTTON & CO., Publishers.

58 Maiden Lane, New York.

MARRIED.

By the undersigned at the residence of the bride's parents, Dec. 4th, 1873, Mr. Jacob Replogle to Miss Mary Elizabeth Brown, both of Bedford county, Pa.

On the same day, by the same, at the residence of the bride's parents, Mr. S. R. Kagarice and sister Nancy Guyer, both of Bedford county, Pa. S. A. Moore.

By the undersigned, Dec. 31, 1873, Mr. Edmund C. Varner and Miss Nancy A. Stitt. C. Myers.

By the undersigned, at his residence, Nov. 30th, 1873, brother Jacob S. Clapper and sister Mary Wigfield, all of Yellow Creek, Bedford county, Pa.

S. A. Moore.

DIED.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Elklick congregation, Somerset Co., Pa., sister Elizabeth Flickinger, widow of brother Samuel Flickinger; aged 64 years and 14 days. Funeral services by brethren Jonathan Kelso, Joel Gnagy, and Jonas Lichty, from 2 Cor. 5: 1-8. A very large concourse of brethren and friends attended the funeral, and evinced their esteem for our departed sister. H.

On Sept. 26th, 1873, Sister Margaret Bosserman, wife of brother Michael Bosserman, of Dunkirk, Ohio, aged 57 years 8 months and 7 days. She leaves a sorrowful husband, two grandchildren, and many relatives and friends to mourn the loss of our beloved sister. The church has lost one of its strong pillars, as she was always at her post, and ready to perform her christian duties. Funeral by Elder J. P. Ebersole.

S T. Bosserman.

Nov. 23, in the Lower Cumberland branch, Cumberland county, Pa., John Andrew Condrie, only child of brother Daniel and sister Lizzie Condrie; aged 1 year 1 month and 13 days. The extent of his suffering was such that attracted the astonishment and sympathy of the neighbors. The poor little sufferer is now relieved, and is singing with the angels in bright glory. Brethren, neighbors and friends, the child had no sins to suffer for. God has an object in view; let us

take the subject home to ourselves, and think. Funeral services by Moses Miller, from Mark 16: 13—16.

ADAM BEELMAN.

Died in the Snake Spring Valley congregation, Bedford county, Pa., on the 2d of November, sister SARAH CROIL, wife of James Croil; aged 25 years and 11 days. The funeral services were performed by the brethren, and the discourse founded on 1st Cor. 15: 50. Sister Croil with her husband moved from Bedford county, Pa. to Covington, Ohio, last winter, and remained here until a few weeks before her death, when she with her husband moved back to Pa. While she lived here in Covington, she endeared herself many friends. She was esteemed for her piety and kindness. She died in peace and in hope. She felt much concerned for her husband, and her prayer was that he might be brought into the fold of Jesus.

J. Q.

(Visitor please copy.)

In Frederick, Monroe county, Iowa, Nov. 5th, JOHN HANSEL, aged 67 years. He served faithfully in the ministry for more than 24 years. Funeral occasion improved by brethren David Sink and Daniel Miller.

JOHN SMELTZER

LIST OF MONEYS RECEIVED for SUBSCRIPTION BOOKS, etc.,

N Longanecker	1 40	Andrew Lehman	1 75	T F Imler	75
A Longanecker	70	Joseph D Neher	75	Phema Freed	10
Frank Holsinger	30	James Chrystal	10	D D Wine	10
C Bomberger	10	L A Dosch	40	C A Mason	1 65
Jacob Kintner	5 00	H H Rush M. D.	40	Conrad Beachly	1 60
D S McDannel	50	Eliz Harter	1 50	J T Myers	8 10
Alexander Mack	1 00	Joel Shively	75	A H Cassel	40
Israel Stees	1 50	Kate Snyder	75	Jos J Hoover	75
John Smeltzer	75	James H Pitzer	75	Peter Knavel	75
Susan B Gitt	75	Joseph Mishle	75	Daniel Zigler	75
Samuel Gibble	75	George Paul	75	A H Fike	1 00
G T Jackson	10	Lydia Jordan	1 00	Jacob Kauffman	40
J W Price	3 00	Joseph Holder	75	J S Snyder	1 00
A McElham	40	Ezra Reist	60	S M Miller	75
Cath Fenicle	1 50	B A Myers	40	George Eyre	1 60
John K Beery	75	Joseph Reiff	3 00	R Ross	75
				David Buechly	10
				D D Sell	1 50
				Henry S Bean	1 50
				Mathias Frantz	1 75
				Martin Row	1 00
				C Myers	10
				Wm H Lichty	75
				Eph. Lichty	1 50
				Andrew Soladay	1 60
				Robeson Hyde	10
				Jacob Conner	2 00
				Miles Hallacher	1 50
				J Studebaker	50
				Eliza Brandt	1 60
				Sarah Taylor	20
				David J Miller	75
				C P Spangler	5 10
				J H Moore	10
				A Deck	1 00
				Henry Kline	1 50
				M Lingenfelter	9 75
				Sam'l H Martin	1 60
				Wm S Myers	10
				Julia Stutsman	1 50
				D B Teeter	25
				J C Lehman	10
				John J Blough	10
				Isaac Dierdorf	1 50
				Samuel Ream	20
				D H Replogle	75
				Jonas Englar	75
				Jas Y Heckler	40
				John Weybright	75
				Jacob Wertz	5 00

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